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1825.

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No. 1.]

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[Vol. IX.]

For the Christian Journal.

A Sermon, delivered in St. Paul's Church, Troy, at the Funeral of the Rev. James Lawrence Yvonnet, Sept. 23, 1824, by the Rev. David Butler, Rector of said church.

[See our vol. viii. p. 316.]

GRIEF cannot be eloquent; it can find no adequate expression in words; it must vent itself in silence, in solitude, in secret. I have now no such privilege; I must discourse upon the subject of mortality; inculcate the lesson it is designed to teach; and allude to a melancholy event, that deeply interests the hearts of us all. I know not how to do it. It is difficult to talk when the heart is full; it presses the tongue with a force that paralyzes it. Still the effort must be made, and, with divine assistance, it may be enabled to impart a small share of the emotion that is felt; and which naturally claims another method of utterance. But I fear, my brethren, that too much is already excited to leave you sufficiently composed to be greatly benefited by anything I can say. Let us, however, try to moderate the agitated affections of our hearts, that we may profit by the serious consideration of our mortality; which is most powerfully awakened at this time, by an event that comes home to the bosoms of every one of us. That this may be the case, I have chosen, as the ground of our present meditation, the following words, written in the fourth chapter of St. James, at the 14th verse—

“Ye know not what shall be on the morrow: for what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

We now feel the full force of what is here asserted. Another of our dear friends is gone to his long home, and brought it fresh to our memory. It becomes us to notice such events with the strictest care. *They must not pass by*
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us unobserved; nor must we suffer them to vanish from our recollection. It is the design of God, in these instances of his providence, to awaken our attention to our true state and condition in this world, and that the impression should remain upon our minds. More is intended by them, than that we should merely turn our thoughts upon death; be agitated a few moments with grief at the loss of those we love; overcast with gloom at depositing them in the grave; and by recollecting that we too must soon lie down in the same dark and dreary abode.

All this does not answer the design of providence in the instances of mortality that he causes to pass before us. Viewing death with dread; grieving at the loss of friends; and looking down into the grave with horror, are not acts of religion, but merely the instinctive emotions of our sensitive nature, equally common to all who have not, by the deepest depravity, extinguished in their bosoms every tender, humane, and virtuous tendency in the heart of man. These emotions, I say, are merely instinctive, and are of no farther use than as they tend to excite our consideration to objects that lie beyond those by which they themselves are moved. This, it is true, they are calculated to effect. By the death of a friend we are grieved; but there is no virtue merely in this grief. Still its tendency is to make us reflect upon the cause of death. Sin brought death into the world. This is the origin of the evil we deplore. Under this impression, the next inquiry that naturally arises in the mind is, whether this evil does not cleave to me; and if so, how shall it be removed? Thus a train of thought is excited, that may lead to the happiest consequences; the mind is directed into the path of truth, and moved by an impulse which, if yielded to, will lead to the attainment

of that moral excellence, which will secure the favour of God, and entitle both soul and body to a blessed immortality. By looking down into the grave, it is seen to be a dark and gloomy place. The mind is dreadfully agitated with the view; the thought of having our bodies lie there; being fed upon by worms; wasted by putrefaction, and mouldered into dust; this fills us with solemnity and awe. But this solemnity and awe constitute no part of religion; these are emotions in themselves of no moral value: their tendency however is good; they may be turned to the best account, therefore it is better to go to the house of mourning, than to the house of feasting. By looking down into the grave we are naturally led thus to reflect: Is this, can it be the final end of man? must he lie here in eternal silence? must he perish for ever? Is the spark of intelligence that was in him extinguished? has that mind which was susceptible of knowledge, and grasped after it; that brought into view the whole of the visible creation, and comprehended many of its laws; that knew there was a Creator who presides over, and governs it all by infinite wisdom, goodness, and power; that stretched its thoughts into the most distant futurity, and longed for immortality; that had implanted in it affections capable of being directed to the most noble objects; that could love goodness, feel gratitude, and detest what is wrong: has this noble, this intelligent principle of his nature, perished with his body? Is it, like that, unconscious, insensible; and is the grave to shut up for ever all that belonged to him whose body is to lie there, moulder into dust, and perish like other animal substances? Such reflections as these are awakened by looking down into the grave; and these, if pursued to their proper termination, will make us wiser and better. That they should be so pursued, is the design of providence in commissioning death to approach near to us, and calling upon us to attend our friends and neighbours to their long home, the place appointed for all living.

When the reflections I have now mentioned are aroused by such events; when we are led by them to consider

our frailty, and to look forward, and conjecture what will become of that part of us by which we now reflect upon this, and which is grieved at the loss we have sustained; what will become of this when we die—then our minds are in a suitable frame to receive the impressions of divine grace, and to be benefited by their holy influence. If we pursue the train of thought thus excited, we shall be led to embrace all the glorious objects laid before us, and freely offered to our acceptance in the Gospel of Christ. The dark and gloomy cloud under which we commenced our contemplations will be dissipated; light will break in upon our minds, and we shall be filled with the cheerful hope of a blessed immortality. Death is not what it appears to our natural eyes. It is true, it was brought upon us by sin, and was inflicted as a curse. Such it still appears, and such it truly is, to the mind unenlightened and uninfluenced by the revelation of God. But a fountain has been opened for purification from this sin, and this curse has been removed. The blood of Jesus Christ has been poured out to wash away our guilt, and he has taken the curse from us by bearing it himself. He has, therefore, totally changed the nature of death as to all those who die in him; all those who, sensible of the thralldom of their nature, flee to him for refuge; who are humbly sensible of their natural depravity; deeply mourn for their sins; embrace him in all his offices with ardour, with that faith and reliance upon his merits which influences them to endeavour to do his will; to regulate their hearts and lives by his Gospel; to yield submissively to the sanctifying influences of his Holy Spirit: from all such the curse is removed; it is changed into a blessing: for he himself assures us, that “blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them.”

To attain this blessedness is now, my brethren, within the reach of us all; the death that we so greatly dread may be changed in its character; and, in a great measure, lose its sting and its terror. The Son of God, seeing us involved in sin; alienated from our Creator; mortal, dying in our bodies, and

our souls sinking down into everlasting misery; seeing this he compassionated our wretchedness; assumed our nature into his own; fulfilled the law adapted to our condition; suffered the penalty due to our guilt, and thus perfectly answered, in our stead, the demands of justice; procured for us a new covenant adapted to our state; the terms of which are penitence for our transgressions; faith in him as an acceptable Mediator between God and man; reliance on his merits, and the grace he has procured for us, to renew and sanctify our nature; this, with a compliance with all his holy institutions, and habitual efforts to bring into exercise all the pious dispositions and virtuous actions demanded by him; this will fulfil the conditions of the Gospel covenant, and reconcile us to God. Those who are thus qualified are said to be in Christ. They are united to him by that living faith which influences them to become like him in the tempers and dispositions of their minds, and the conduct of their lives. When this is the fixed and settled habit of the mind, the failings that proceed from human infirmity are forgiven, are overlooked by our gracious God, through the merits of our blessed Redeemer; and his grace is indulged to increase our moral strength; to bring us nearer and nearer to himself; and we thus go on from one degree of strength to another, gradually increasing in our resemblance of God, like the light which shineth more and more unto the perfect day.

Whenever we bring into exercise genuine repentance, with entire confidence in the true character of Christ, and, with full reliance on his merits, throw ourselves upon the mercy of God, resolving for the future, through the assistance of his grace, to devote ourselves wholly to his service, we are then forgiven by our gracious God; accepted by him; justified in his sight; and, from that time, if we continue in the course we have begun, we may be said to be in Christ Jesus; and if we die, even upon our first entrance on this state, we shall die in the Lord, and of course our death will be blessed. Still the reward will be less in those who thus die, than in those whose faith has

produced the fruits of holiness in a pious and virtuous life. Such as these rest before they have hardly commenced their labours, and have no works to follow them, but barely their penitence and faith, so that it seems only possible that they should enter into the joy of their Lord. Repentance upon the brink of the grave is not much to be relied upon. The best test of its sincerity must necessarily be wanting—that of a pious and virtuous life. It must, therefore, present itself before God without any of its fruits; it has no good works to follow it.

Thus we see the warning we should take by the death of others; the effect that it should produce upon our lives. In this way God in kindness admonishes habitual sinners; those who live regardless of their duty to him, to turn from their evil ways, to repent, and be converted, that their sins may be blotted out. And in this way he reminds those who have commenced a life of piety and virtue to increase their vigilance; to watch and pray; to keep their lamps continually trimmed and burning: this he does by setting before them the extreme uncertainty of human life, and giving them to understand, by examples, that the Bridegroom may come in an hour when they look not for him. Thus we see, my brethren, that our Saviour has not secured to his disciples an exemption from death, but sanctified and blessed it to them.

He undertook his office for us after we were placed by sin under the power of death. His design was to retrieve, not to preserve us from death. Our guilt he engaged to remove, and to restore us from the dominion of the king of terrors. He, therefore, took the burden of our guilt upon himself, and answered the demand that the justice of God required for it. He likewise subjected himself to that death which was inevitable to our fallen nature; submitted to a separation of soul and body, that he might rescue both from their captivity. He went with the former into the place of departed spirits; while the latter was laid in the silent tomb. While his body lay thus prostrate and sunk in death, his soul winged its flight into paradise, the sacred repo-

sitory which contained the spirits of just men placed there in virtue of the mediatorial office he had undertaken. There he appeared as their Deliverer, their Redeemer; and it was doubtless there that he went and preached to the spirits in prison; reviving their hopes; assuring them of a higher state of bliss and glory when his mediatorial kingdom should cease by being resigned up to the Almighty Father. While he was there executing his high office, as a human soul, like the rest of his brethren around him, his body lay in the silent tomb, unheeded, unthought of, except by a few despised disciples, who doubtless thought, that, like other human bodies, it would perish there. Thus humbled under the hand of death lay the blessed Jesus for three days; the tomb giving no indication that it contained any thing more than the remains of a mortal man mouldering into dust. Thou triumphant king of terrors, never before didst thou hold such a prisoner under thy dominion! But thy strong hand was weak; thy iron chain as the slender thread, when the Omnipotence to which thy captive was united demanded back thy prey. The mighty dominion of death was soon at an end. On the third day the soul of our Redeemer left the place of departed spirits; exerted the divine power to which it was united; returned and reanimated its lifeless body; arose from the tomb the glorious conqueror of death; ascended up on high; took his seat at the right hand of God, where he now dwells as our Advocate, our Intercessor; possessing the power of raising our dead bodies, and uniting them with our souls; which he has promised to accomplish at the great and last day; to assemble the whole world before him, the living and the dead, small and great, and then to judge them; clearing the penitent and believing from guilt, and taking them with him into the highest heavens, there to reign with him for ever and ever; and sentencing those who have neglected and despised his offers of pardon and mercy, to those dreadful regions of misery where the worm dieth not, and the fire is not quenched.

Thus, by the death of others, we are

not only reminded of our own frailty, of the slender thread by which we are suspended over our graves, but of the momentous consequences that must follow the extinction of our lives. None but Christ can rescue us from the ruin that must ensue upon death as the natural effect of the sin that produced it. He has unconditionally procured for us the resurrection of our bodies. Be our character what it may, we shall, in virtue of Christ's mediation, rise from the dead. But we shall rise to be judged; and, when judged, we shall certainly be condemned, unless we are of the number of those who die in the Lord. It is conditionally; only we must remember, that Christ has procured for us a happy and glorious immortality. Thus, then, we are reminded by the death of our friends and neighbours, of the uncertainty of life, and of the tremendous consequences that attend its extinction; and it should awaken our attention to the things that belong to our everlasting peace. We know not what shall be on the morrow; we see that our life is even as a vapour, that appeareth for a little time, and then vanisheth away. We should, therefore, be excited to improve every moment of it while it lasts, in securing to ourselves those glorious objects procured for us by our blessed Saviour, which he has put within our reach, and offered to our acceptance. Those who live regardless of their God and Saviour; who are wholly devoted to the objects of the world, whether old or young, stand upon an awful precipice, from which the arm of their Redeemer is perpetually stretched out to rescue them; and, without laying hold of which, they must, at their death, plunge into remediless ruin. All such he now invites to repent; to mourn for their sins; to change their course of life; to yield to the sanctifying influences of his Holy Spirit, thus to escape from the ruin that awaits them, and become qualified for the heavenly felicity. He not only by his word, by his ministers, by the influences of his Holy Spirit, but by his providence, awakens us, alarms us, shows us the necessity of perpetual watchfulness and care. When he snatches away our friends and neighbours by

death, it comes home to our feelings; it makes us fear and tremble. This, above all things, is the most powerful instrument of awakening our attention to the means he has provided for our escape. But we must remember, that it is not mere fits of devotion, nor occasional agitations of grief for our sins, nor the transient and glowing exercise of our best affections towards our Maker, that will secure his favour; but habitual penitence, and that faith which works by love, and purifies the heart from its moral defects.

We are now, my brethren, by the solemn scene before us, most strikingly admonished of the necessity of attending to these things. The corpse that lies before us, not in words, but in language more tender, more persuasive than any words could be, tells us to make our peace with God; that when we depart hence, we may be welcomed into that blessed mansion where we presume he now is in happiness and joy. Dear young man, I esteemed and I loved thee; but God had a superior claim, and has taken thee from those that loved thee on earth, that thou mayest enjoy more fully his blessed presence, and be embraced with a purer affection by saints and angels in light. Dark and mysterious, O God, are thy dispensations; but just and true are thy ways, thou King of saints!

We felt need, great need of the sacred services of this young man, in the holy office on which he had just entered; but thou, O God, hadst a right to place him in thy paradise, and to leave thy Church here to mourn. And great cause have we indeed to mourn. With every advantage to be useful; thoroughly furnished as an ambassador of heaven, this young man had just set out upon the sacred career, with a mind richly endowed by nature; furnished with all the advantages of a finished education; elegant and graceful in person; clear and sweet in elocution; ardent to proclaim the Gospel of the Redeemer he loved; to convert sinners; to comfort saints; to do the work of an evangelist; and to wait till his labour was finished for his reward in heaven. With all these advantages, and all this promise to the Church here

below, he but just opened his divine commission; was called away by his Master, and has left nothing but his lifeless remains here before us, to weep over, to lament with the keenest grief, the absence of the interesting, the intelligent, the affectionate, the pious spirit that lately dwelt within it, and beamed forth its loveliness upon us through a person adorned with all that youth could bestow upon the fairest human form. O death, how dreadful are thy ravages! No human excellence can escape thy desolating hand! Thanks be to him who has wrested from thee thy power; who will ere long destroy thy cruel reign; restore to us again these frail bodies, bereft of their corruption, and clothed in celestial beauty. It becomes us to wait with faith and patience till this glorious change is effected. Weep we may, upon this melancholy occasion, for we have lost one that many of us tenderly loved; and Jesus himself wept at the death of a beloved friend. But though with him we weep, yet the words that he then pronounced will soothe our grief, will dry up our tears. "I am the resurrection and the life," saith the Lord, "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." This declaration greatly assuages our grief; and, if it does not immediately put an end to it, yet, upon reflection, it will perfectly reconcile us to every evil we now endure, and at length turn our sorrow into joy.

It is with great concern that I view the afflicted family and friends, now bereaved of the darling object of their hope, and the exercise of those kind, tender, and mutual affections which constitute the finest and best enjoyment of human life. I see you sunk in grief, and I know that nothing is so keenly distressing, as for parents to be called to close the eyes of those who, according to the course of nature, should close their own. I participate in your sorrow; I partake largely of your grief. Still I must tell you, that God can do us no wrong; his we are ourselves, and his are all that are most nearly connected with us. He doeth whatsoever he pleaseth; and happily for us he

pleaseth to do that which is most for our good. While he afflicts us, he is ready to sustain us under it; he pitieth us as a father pitieth his own children; he takes no pleasure in our sufferings, but sends them upon us to draw us nearer to himself. Afflictions, even of the severest kind, are no indications of his neglecting us; but, on the contrary, that he watches over us with the tenderest care. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We should, therefore, not only be patient and resigned under his afflictive hand, but our love and gratitude should be increased by it, by finding that we are subjects of his kind and watchful care; though wounded to the quick, yet we can certainly love him who grieves us for our own good; who chastises us here, that we may be for ever blessed and happy with him hereafter. To his fatherly kindness I commend you, begging him to render your present affliction instrumental in helping you forward to that blessed place, where sorrow will be felt no more, where tears shall be wiped from every eye.

But we are all afflicted on this occasion; every tender string of our hearts is touched, and we involuntarily weep with them that weep. We all want consolation. Let us then look where, and where only it can be found, to our Father and God. Let us trust with unbounded confidence in him. He has almighty power to protect us; his unerring wisdom will direct our goings, and his infinite goodness will overpay our slight sufferings with an unfading crown of glory. When all human means fail us, he can adapt his succour to our necessities. Agitated as our minds now are with sorrow, he can assuage our grief. The doors are never shut against the divine assistance; *that* can find admittance and give relief when nothing else can. It can speak comfort to the agonized bosom, and peace to the dying. If we have this divine Comforter within, we shall not sink under the evils we endure, nor feel alarm when threatened with all the terrors of death. In that sacred custody, in which they that sleep *in Christ* shall be preserved, we may *see a rest from pain and weariness,*

from trouble and distress. With the holy hope of a Christian we may patiently endure what is laid upon us here. In the exercise of its graces, weaned from the cares and interests of the world, we may be brought even to desire, with St. Paul, to be no longer absent from Christ; knowing, as he did, and as he assures us, that if our earthly tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. With this hope, therefore, my brethren, let us soothe our present sorrow, and be influenced by it to pursue, with increased alacrity, our journey through this earthly pilgrimage to our heavenly inheritance.

God grant us grace thus to do, through the merits of Jesus Christ our Lord and Saviour.

For the Christian Journal.

MORRIS S. MILLER, ESQUIRE.

THE death of this gentleman was noticed at page 380 of our last volume. We have been favoured with the following extracts from the funeral sermon delivered on the Sunday after his interment, by the Rev. Henry Anthon, Rector of Trinity Church, Utica:—

"It is not only a fond and affectionate family, a numerous circle of friends, and the community at large, whom this bereavement affects: the Church, my brethren, is also a sharer in the calamity. To this Church especially it is a 'time to mourn.' In Judge Miller she has lost one of her founders, one of her warmest friends, one of her firmest and most liberal supporters. A striking trait in his character was his attachment to the Episcopal Church; an attachment not hastily formed, but the result of rational, diligent, and well matured inquiry. A sober and unprejudiced investigation of the institutions and services of the Church, served to fasten upon his mind the conviction, that she was evangelical in her doctrines, apostolical in her priesthood, pure and unrivalled in her worship. It was this affection for the Church which made him adhere to her through good report and evil report, and labour unceasingly for the promotion of her welfare. At a period when

this congregation was deprived of the benefit of ministerial services, encumbered with difficulties, and exceedingly depressed, he was not wanting in his exertions; and is entitled to a full share of that praise which our bishop then bestowed upon some of its members. 'In the state of the Church at Utica,' says the bishop, in his address to the Convention of 1819, 'I received a strong evidence of the beneficial effects of continuing the service in destitute congregations by means of lay-reading. That congregation, for more than a year, have been deprived of ministerial services; and yet, by the judicious attention and exertions of some of their own number, who, without interfering with the ministerial functions, kept the church open by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury.'

"This honourable testimony, brethren, belongs in no small degree to him who has been removed from among us. In proportion as adversity overshadowed the Church, was his solicitude to 'seek her good;' and no one rejoiced with more sincerity when he marked her increase in numbers, piety, and respectability. But whilst he was steady in his preference, and established in his attachments for one denomination, he was prudent, mild, and without bigotry. He valued his Church before every other. He freely conceded to others that liberty of conscience which he required for himself. Nor was this love for the Church without its influence on his life and conversation. He saw that *here* were the words of eternal life. The more he became acquainted with our enlightened and scriptural standard of faith and practice, and imbibed the spirit of our matchless liturgy, the more he felt persuaded that 'the things belonging to his peace' should engage his concern. Yes, brethren; long before disease had assailed his frame, did such considerations occupy his thoughts. Under the goodness and grace of God, they were not without their proper fruit. They

were the means of leading him to the altar of his Redeemer. After diligent examination and preparation, he there received, and at every opportunity was ready to receive, the pledges of that love which did humble itself even to the death upon the cross for us, miserable sinners.

"But the wisdom of such a choice, the worth of these principles, can be tried by no surer tests than the bed of sickness and the hour of death: and blessed be God, in the character before us, their efficacy at these solemn seasons was proved, their preciousness was felt and experienced. 'He heard the rod, and him who had appointed it, and humbled himself under his mighty hand.' To him who is 'our only help in time of need,' his petitions ascended with constancy and fervour, for strength and support under his affliction, for the perfecting of his penitence, and the stablishing of his faith and hope. And during the last months of his visitation, scarcely a day passed without our uniting in prayer to the 'Father of mercies and God of all comfort.' When his extreme pain and distress at times prevented our interview, he would send for me as soon as he had experienced any abatement, to thank God with him for the relief. At every seeming intermission indeed of his disease, his gratitude was loudly expressed. Fully sensible of his unworthiness in the sight of God, he placed his hopes of pardon on the cross. Aware of his obligations to his God and Redeemer, he was peculiarly anxious whilst stretched upon the bed of pain, to testify his faith and love, by participating once more in that hallowed ordinance, which, under its most affecting symbols, is designed to convey the richest blessings to the humble and believing. Disappointed, by the nature of his disease, in several attempts which he made for this object, his wishes were at last gratified; and his friends cannot soon forget his fervent acknowledgments of the consolation, strength, and composure of spirit, imparted to him by this instituted means of grace and mercy. The goodness of Providence was with him a favourite topic: he attributed every success in

life to the Divine Providence; and his expressions of thankfulness to that Being who had given him all things richly to enjoy, were both fervent and frequent.

“Under all the vicissitudes of disease, his love for the Church glowed with unabated ardour. Anxiety for her prosperity lay near to his heart. Of the strength of his attachment to her principles and institutions, most interesting was the evidence given almost in his last moments. It was on last Sunday evening, the evening but one preceding his death, that he made this declaration before I left his bedside. Brethren, it was his dying testimony, and should be deeply engraven upon the hearts of every member of this communion. Having observed that he had attached himself to the Church, because she was evangelical in her doctrines, apostolical in her priesthood, and pure in her worship, he then with energy reminded me of this eloquent remark of one of our bishops: ‘Should you at any time be tempted to go away from your Church, say with unshaken attachment, To whom should we go? Here is pure doctrine and primitive discipline; here are the words of eternal life; and we know and are sure that, if we fail of obtaining eternal felicity, the loss must be attributed to our own neglect.’ With this remark he bade me farewell for the night. On the following morning it was too evident that his mortal career was drawing to a close. The approach of death was gradual. Though the body was reduced by debility and suffering, the mind was free from agitation. Frequently, in the course of the day, he awoke as it were from his mortal stupor, and joined with fervency in prayer. ‘How solemn are these prayers!’ would he remark. ‘Let me have another solemn prayer.’ He repeated with peculiar emphasis this expression in one of them: ‘The Lord gave, and the Lord taketh away,’ &c. And after I had prayed with him for the last time, he dwelt with marked satisfaction upon the concluding sentence, ‘Admitted—admitted to the mansions of everlasting rest and love, through Jesus Christ our Lord, our Redeemer, and our Advocate.’ In the evening the

10th hymn,* to which we have already alluded, was sung by his family at his request. Long before had he expressed the hope, that he might die with the concluding lines upon his lips:—

‘When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us through:
No fearing or doubting,
With Christ on our side,
We hope to die shouting—
The Lord will provide.’

The weakness of the mortal body doubtless, my brethren, prevented the dying shout; but these are the last intelligible words which I heard him use, ‘ere the dust returned unto the dust, and the spirit to God who gave it’—
‘The Lord will provide—provide.’
“A.”

Society for Promoting the Enlargement and Building of Churches and Chapels.

AN institution under this title has been in existence for a few years past in London, the principal object of which is sufficiently explained by the title itself. Our readers will be interested in the following brief account of its operations, which we have extracted from the sixth annual report of its committee of management, made at a general meeting of the society, the archbishop of Canterbury in the chair, on the 2d of June last, and published in the Christian Remembrancer for October. One result of the laudable efforts of this society, the providing free seats for the poorer classes of the community, is an object in which we have felt considerable interest, and which we have occasionally brought to the view of our readers.—*Free sittings* in an Episcopal church were never more wanted than at this day in the city of New-York. If such a church cannot be raised and supported by voluntary subscriptions, how would that man be blest, and his name be handed to the latest posterity, who should bequeath a portion of his property to so noble a purpose.

“During the last year, 102 applica-

* In the Collection of the Dutch reformed Church. To this hymn and the 13th in the Prayer Book he was never weary of recurring.—A.

tions for assistance have been received, some of which are still under consideration; grants have been made in 62 cases, amounting to £ 13,758; and by the aid of that sum additional accommodation will be obtained for 17,630 persons. The number of free and unappropriated sittings will be 13,088.

"It appears that the whole number of applications received since the establishment of the society, is 556; that 316 grants have been made; that in 39 cases, in consequence of offers of increased accommodation, the sums originally voted have been increased; and that the total of grants amounts to £76,880. But it must be observed, that 21 grants, amounting to £ 4955, have, from different causes, been relinquished; and that in five instances the works have been completed without claiming the sums which had been voted, amounting to £ 530. The total amount, therefore, of grants, as well those which have been already paid, as those which remain to be paid upon the production of proper certificates, is £71,395."

"The committee cannot but direct the attention of the subscribers to a circumstance which, though it does not involve an important sum, serves, in their opinion, to show the utility of the institution. They allude to the completion of the works at Watlington, Beddington, Kingsbury, Cirencester, and Southend, in the parish of Lewisham, without a claim being made by those places for the grants which had been voted to them. The knowledge of the existence of this society, and of its readiness to afford assistance, operated as a stimulus to provide an increase of accommodation. Applications were made to it, and aid was voted; but these places having found their own resources adequate to the works which they had undertaken, handsomely forebore to claim the grants, leaving the money to be appropriated to cases of greater urgency. The same number of free and unappropriated seats has, however, been obtained, as if the grants had been actually paid. The conditions imposed have been fulfilled, though the promised aid has not been called for; and thus from the impulse given by the

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society, a greater quantity of that kind of accommodation which is most wanted, has resulted, than would probably have been afforded, if these works had not been begun under its auspices.

"The committee have also the satisfaction to observe, that the society operates beneficially upon parishes of every description, whether situated in the country or in towns, whether of larger or of smaller population. It has lent its aid towards procuring additional accommodation for 50, or 40, or 35 persons, where only that number was required; and it has contributed to provide church room for much greater numbers at Bath, Wrexham, Walsall, Coventry, and many other populous places. The number, both of applications and of grants during the last year, exceeds that of each of the three preceding years. This may be considered as a proof that the society is in full activity, and that a part only, (probably a small part) of those undertakings which it was designed to encourage and assist, is as yet completed. It must be gratifying to the subscribers to learn, that by the grants which have been made, the society will be instrumental in providing additional accommodation for 91,955 persons, and that of this number, the free and unappropriated sittings amount to 69,295."

"The whole amount of donations received is £ 61,209 19s. 10d. (which sum having been invested in the public funds has been increased by their rise,) and that of annual subscriptions is about £ 3000. The amount of money actually paid, and of grants, to the payment of which the society has pledged itself, is £ 71,395; and the disposable balance at this time is reduced to a sum less than the expenditure of the last year by one half.

"In the expenditure of the money, the committee have endeavoured to proportion the assistance given to the magnitude of the work, and to the necessity of the case; and their main object has been in every instance to secure as great an increase as possible of free and unappropriated sittings, that the poor may have the gospel preached to them. The number of such sittings obtained, will be 69,295."

Association of Sunday School Teachers.

An association has recently been organized in this city, under the title of the *Association of Protestant Episcopal Sunday School Teachers in the City of New-York*, and "composed of the superintendents, teachers, and visitors of the several schools connected with the New-York Protestant Episcopal Sunday School Society;" the objects of which are explained in the constitution which follows. The officers of this society, chosen on the 7th of December, 1824, are—Floyd Smith, president; Samuel Marvin, vice-president; Samuel J. Willis, recording secretary; Benjamin Holmes, corresponding secretary; William R. Whittingham, Thomas T. Graham, and John I. Glover, committee of arrangement. Much good will no doubt result from this meritorious association.

Constitution.

ART. I.—Name. This association shall be called the *Association of Protestant Episcopal Sunday School Teachers in the City of New-York*.

ART. II.—Object. The object of this association shall be to discuss and thoroughly investigate the objects, plans, and government of Sunday schools generally, and of the particular schools with which it is connected; and to recommend, and, as far as may be in its power, carry into effect, such measures as may appear most conducive to their welfare.

ART. III. § 1.—Members. This association shall be composed of the superintendents, teachers, and visitors of the several schools connected with the New-York Protestant Episcopal Sunday School Society.

§ 2. The standing committee of the said society shall be, *ex officio*, members of this association.

ART. IV.—Officers. The officers of this association shall be a president, vice-president, recording secretary, and corresponding secretary, to be appointed annually by ballot.

ART. V. § 1.—Meetings. Stated meetings of the association shall be held on the first Tuesday of every month.

§ 2. Special meetings may be held by adjournment of the association, or by notice of the president, at the request of three members, stating the object of the meeting.

ART. VI. § 1.—Business. At every meeting of the association, a question relating to the objects, government, or regulations of Sunday schools, shall be provided for discussion at the next subsequent meeting.

§ 2. In addition to the discussion of questions, such other business as may be enacted by the by-laws, or as may relate to the interests of the respective schools, shall be transacted.

ART. VII.—Committee of Arrangements. A committee of three shall be elected annually by ballot, to receive, select, and propose questions for discussion, and to make the necessary arrangements for the meetings of the association.

ART. VIII.—Obligations. The decisions of this association, on the subjects of discipline, instruction, &c. in Sunday schools, shall be obligatory on all the superintendents and teachers connected with it.

ART. IX.—Report. This association shall make a general report of its proceedings to the New-York Protestant Episcopal Sunday School Society, at each anniversary meeting thereof.

ART. X.—Additions, &c. Additions, alterations, and amendments to this constitution, may be proposed at any stated meeting of the association, to lay over for consideration at the next stated meeting; when, if adopted by two-thirds of the members present, they shall be considered as of equal authority with the original.

Monthly Questions.

How many scholars have been received within the month?

How many have been discharged?

What is the average number of attending scholars at one time?

What is the number of teachers?

How do they attend?

What is the proportion of scholars to each teacher?

Are the absentees regularly visited, and with what effect?

Has any thing memorable occurred in visiting?

Has any remarkable instance of good behaviour or proficiency occurred?

Has any circumstance occurred which, by furnishing new light or new stimulus, may promote the objects of the association?

What is the state of the library?

What are its effects?

Have any important changes taken place in any of the plans heretofore adopted, and with what effect?

Have the rules passed by this association been attended to?

An Abstract of the Proceedings of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, at their annual Meeting, held in the City of New-York, from the 27th to the 30th of July, 1824.

The Finance Committee submitted the following annual report, together with the account current of the treasurer, viz.

The Finance Committee of the General Theological Seminary of the Protestant Episcopal Church in the United States, in compliance with the statutes, beg leave to lay before the Trustees the following statement of the funds of the seminary:

<i>The permanent fund consists of</i>	
200 Mechanics' Bank shares, the par value of which is	\$ 5,000 00
30 Franklin Fire Insurance Company shares	1,500 00
A certificate of United States 6 per cent. stock	3,700 00
Bonds of the Corporation of Trinity Church	12,050 00
Bonds and mortgages of individuals	38,800 00
Loans on notes of individuals, secured by transfers of stock	19,265 05
Total	\$ 80,315 05

<i>The scholarships are,</i>	
The "Warren," endowed with the sum of	\$ 2,000 00
The "Bishop White," ditto	2,500 00
The "North-Carolina Fund," of which there have been received into the treasury	\$ 1,789 40
And there remains in the Bank of Newbern, to be drawn for	908 00
	2,697 40

Making together **\$ 7,197 40**

Of the above sum of 7,197 dollars and 40 cents, 6,119 dollars and 40 cents have been loaned on stock, until a more permanent investment can be made.

The ordinary expenditures of the seminary are,

Salaries to the professors	\$ 3,750 00
Salaries to the librarians	100 00
Salary to the janitor	150 00
Rent of the house occupied by the students	500 00
Annual allowance to four scholars, in lieu of Professor M'Donald's salary of 300 dollars, provided the contemplated arrangement with the Branch School at Geneva is effected	400 00
Incidental expenses	400 00
	\$ 5,300 00

From which deducting the interest on the permanent fund of \$ 80,315, at 6 per cent. - **4,818 90**

Leaves an annual deficiency of **\$ 481 10**

<i>To meet this deficiency, there are subscriptions in the city of New-York, payable in 1824</i>	
do. in 1825	425 00
do. in 1826	780 00
do. in 1827	680 00
do. in 1827	140 00
	\$ 2,025 00

<i>Subscriptions yet unpaid,</i>	
In the state of New-York, (exclusive of the city)	2,344 00
In the state of Maryland	539 00
In the state of South-Carolina	1,637 00
In the state of North-Carolina	150 00
	\$ 4,670 00

For a detailed statement of the expenditures of the past year, the committee beg leave to refer to the accompanying account current of the treasurer, which exhibits a balance in favour of the seminary of 812 dollars and 80 cents, that may be applied to the payment of the current expenses that fall due on the first of August.

The committee experience great satisfaction in reporting an increase of the *permanent fund*; which is owing in a great measure to the exertions of the Rev. Robert B. Croes, who has for some time been acting as agent for the seminary; and the expectation is indulged, that should they have the advantage of the zeal and activity of the Rev. Mr. Croes, and other faithful agents, for some time longer, sufficient funds will be procured to supply all the wants of the seminary.

All which is respectfully submitted.

ISAAC LAWRENCE, }
HENRY M'FARLAN, } Committee.
EDWARD R. JONES, }

The account current of the treasurer, (of which the following is a summary) exhibits the following receipts into the treasury during the past year, viz.

Balance of account rendered 20th July, 1823	\$ 76 91
Cash on account of the Sherred legacy	48,244 38
Remitted to Mr. Lawrence from Charleston, in January and June, 1823	1,826 77
Collected by the Rev. R. B. Croes	3,798 66
Collected by the Rev. William Creighton, from members of St. Mark's Church, New-York	750 00
Collected by Thomas S. Townsend, from members of Christ Church, New-York	775 00
Collected by the Rev. Dr. John C. Rudd	200 00
Collected by Edward R. Jones, from members of Grace Church, New-York	2,875 00
Collected by Henry M'Farlan, from members of Trinity Church, New-York, and her chapels	1,090 00
Interest and dividends on capital invested	2,331 56

Carried forward **\$ 61,968 28**

Brought forward	\$ 61,968 28
Bishop Hobart's draft on the Rev. H. H. Norris, of London	946 67
Rev. Dr. Milnor's second instalment	100 00
Collection in Trinity Church for necessitous students	106 16
	\$ 63,121 11

The expenditures have been,	
Salaries to the professors	\$ 3,945 00
librarian	200 00
janitor	145 75
Books for the seminary and branch school	190 20
Two quarters' rent of house occupied by students	250 00
Wood and candles	38 05
Advertising	21 24
Printing when Bishop Brownell collected in Baltimore	15 00
Rev. Robert B. Croes' draft on account of his expenses	60 00
Cost of corporate seal	20 00
Drawing and recording assignment of T. Rich's mortgage	11 31
Collection in Trinity Church for necessitous students paid to Dr. Turner	106 16
Invested in bonds of individuals, secured by mortgage of real estate in the city of New-York	38,800 00
Invested in notes of individuals, secured by a transfer of stock	18,505 60
	\$ 62,308 31

Leaving a balance in the treasury of	812 80
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Composed of,	
Cash in Manhattan Bank	\$ 602 80
W. F. and S. Mott's acceptance, payable 6-9th August	100 00
Charleston bank notes, which are at present at a discount	110 00

On motion of Mr. Eccleston, seconded by the Rev. J. Croes, jun. *resolved*, that this Board approve of the proceedings of the Standing Committee, in passing and authenticating the resolution on its minutes, which they requested the Right Rev. Bishop Hobart to take with him, and use in England.

A communication from the South-Carolina trustees of this seminary was read, as follows:—

"To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church, to be convened at New-York, July 27, 1824.

"Charleston, July 8, 1824.

"GENTLEMEN,

"The undersigned, who are Trustees of the General Theological Seminary re-

sident in South-Carolina, having conferred as to the concerns of that institution, would respectfully ask leave to submit some of their views to your annual meeting. In our General Convention there have been instances in which absent members have expressed, by letter, those sentiments which they would have brought before that body; and it appears to us, that the welfare of our seminary would be promoted by a similar proceeding on the part of those trustees who cannot attend the meetings of the Board.

"We would, in the first place, express our regret that we cannot be present with our colleagues, to participate in the satisfaction of this auspicious anniversary, enhanced, as it now is, by the evidences of improvement in those young men who have completed their studies at the seminary, and are about, in the exercise of the sacred ministry, to afford to the Church full proof of the utility of an institution which has long engaged its bounty, its influence, and its prayers. Entertaining the utmost confidence in your Board, we yet would respectfully recommend, that measures should be adopted for providing our seminary, as soon as possible, with its own proper habitation. Many persons now regard it as a mere experiment, and as if the questions respecting its location and stability were yet unsettled. Hence, some refuse to contribute; few give as much as they would, and ought; diocesan seminaries are persevered in; candidates hesitate to enter it; and, in short, the institution has not the reputation to which it is entitled from its judicious management and the ability of its faculty.

"The past policy on this subject may have been correct, although, by a contrary course, similar institutions in our country have greatly flourished; but, we conceive, any farther delay would be inexpedient. We are aware that nothing can be spared from the present fund; but, without impairing *that*, we infer, from the following considerations, that a sum adequate to the proposed buildings can be collected. A very small proportion of the members of our Church have been applied to. Many are not informed of the nature of the institution. They who have been solicited, were not sufficiently prepared by previous information, or were not efficiently addressed. Several congregations, and some of the dioceses, are new ground, capable of producing an abundant harvest. Local considerations would influence many of the citizens of New-York to contribute. The former contributors might, without impropriety, be invited to aid this pur-

"The seminaries at Andover, Princeton, Washington, and Auburn, were, in the commencement, provided with buildings, which, we doubt not, had their effect on the piety and liberality of their respective churches.

pose, calculated to ensure the lasting usefulness of their liberality. A draft of the arrangement of the buildings, to be exhibited to the pious, the benevolent, and the public-spirited, might be useful; as well as the inducement offered, that each building should bear the name of the individual or congregation contributing a certain sum. A circular might also be addressed to every one of our clergy, inviting his patronage with this motive, that a contribution to the amount of —, would entitle him to the use of a room, rent free, at the institution. This might be an object to those who pass the summer from their parishes, and to those who would make provision for old age. As to the proper site for our buildings, we would respectfully express an opinion in favour of the ground given by our worthy professor, C. C. Moore, Esq. In the attempt to procure some other place, there would probably be much delay. This property of the seminary would be enhanced in value by the erection of our buildings on a part of it. But the chief recommendation of this site is its healthfulness. To the students who come from a distance, and the other residents at the seminary, it would be important to have it so situated as to admit of a permanent abode, exempting them from the expense of seeking in the vacation a more healthy and agreeable atmosphere. Those clergy, and others devoted to the study of theology, who, in the summer, retire from our cities and sickly places, might profitably avail themselves of the seminary, if it were on a spot so open and salubrious as that now proposed.

“Three advantages would result from the measure here suggested.

“I. It would increase the pecuniary resources of the institution, both directly, by saving the rent drawn from the present fund for the recitation and library rooms, and the boarding-house; and indirectly, by attracting the attention of the public, and thus inviting their liberality. It is stated on good authority, that, even in the city of New-York, the existence of the seminary is not generally known.

“II. It would greatly diminish the expenses of the students. The building might be constructed with stoves, as a means of saving fuel. This article might be laid up at a moderate charge in the summer. Standing furniture might be provided by private liberality, as at Andover. The clothing of the pupils living together, would be much less expensive than if they lived in private houses.

“III. A common residence, while it rendered punctual attendance on the various exercises more convenient, would facilitate the intercourse of the different members of the institution with each other, and thus cultivate that friendship

among those who are destined to be the ministers of our Church, which is not the least of the many considerations recommending one general seminary.

“There is another subject to which we would ask leave to invite your attention. It is believed that the disbursements exceed the annual income; and as it has been specially directed by the General Convention, that the capital of our fund should be untouched, we would respectfully recommend that this deficiency be made known by a circular addressed to our bishops, requesting them to endeavour, by congregational collections, or any other means, to effect its liquidation. Supposing this deficiency to be \$1000, (and we have no reason to believe it so great,) it will be perceived that the sum raised by the different dioceses would render the quota of each comparatively small.

“For the augmentation of our funds generally, we would express a wish that a standing collector should be forthwith appointed. The system of appointing several and occasional collectors is very expensive, and the business is performed in a hasty and inefficient manner. A single collector, having no other business but this, would qualify himself for it; would be daily acquiring a stock of experience; would be satisfied with a moderate compensation, and would prosecute his purpose without distraction and hurry. The travelling expenses, on this plan, would be much reduced; and the same collector returning, after a suitable interval, to the persons who had promised to be ready on his next visit, would act with eminent efficiency. This plan has been adopted by other denominations, with complete success. We trust we shall not be considered too particular, if we add, that this collector might be instructed—to preach, in explanation of the views of the Church in founding this institution, wherever he might go—to obtain a list of each congregation, and to apply to every individual without discrimination, not refusing the widow's mite; and urging those who could not then give, to lay by them in store, against the return of himself or some other of our agents—to take with him two subscription papers, so that each subscriber might designate whether his gift should be applied to the erection of buildings, or to the general fund.

“In conclusion; we would congratulate the Board on the present condition and prospects of the Seminary. That the members of our Church are becoming more and more sensible of the importance of such institutions; that the considerations in favour of one general seminary are gaining new advocates; and that the institution is, if slowly, yet surely rising in public estimation—we have no doubt. We are cheered, and feel grateful to God, in

the hope, nay, in the belief, that it has taken root deeply; and that, in due season, 'the hills will be covered with the shadow of it, and the boughs thereof shall be stretched unto the sea.' May God our Saviour preside over and bless your deliberations, to the hastening of this desirable consummation!

"We are, Gentlemen, very respectfully,

"and with Christian regard,

"Your brethren and friends,

"N. BOWEN,

"PAUL T. GERVAIS,

"CHRISTIAN HANCKEL,

"WILLIAM CLARKSON,

"THOMAS LOWNDES,

"ALLSTON GIBBES,

"CHRISTOPHER E. GADSDEN."

The committee appointed to report the proper measures for proceeding to erect buildings, reported the following resolutions:—

Resolved, That the standing committee be authorized to take measures for the collection of contributions for the erection of buildings, for the accommodation of the professors and students, and for the other purposes of this seminary, on the land conveyed to the use of the seminary by Clement C. Moore, Esq., which contributions shall constitute a separate fund, to be denominated the Building Fund.

Resolved, That the agent lately appointed to collect funds for the use of this institution, be authorized, on the requisition of the standing committee, to solicit and receive contributions towards the erection of the said buildings; which contributions shall be entered on a separate subscription book, and the amount thereof shall be carried to the credit of the building fund by the treasurer.

Resolved, That as soon as the building fund shall amount to ten thousand dollars, a similar amount, out of the general funds of the seminary, be appropriated in aid of, and placed to the credit of the said fund: after which, the rent of the buildings which may be required for the temporary accommodation of the professors and students, shall be a charge on the building fund.

Resolved, That the standing committee be authorized, whenever the building fund, exclusive of the above appropriation, shall amount to ten thousand dollars, to proceed in the erection of the said buildings, and upon such scale of expenditure as shall be commensurate with the means secured, so that no more than ten thousand dollars be, in any event, drawn from the general funds of the seminary.

Whereupon, on motion of the Right Rev. Bishop Croes, it was *resolved unanimously*, That the said resolutions be accepted, and passed, by this Board.

On motion of the Rev. J. Croes, jun. *resolved*, That the thanks of the Board of Trustees of the General Theological Sem-

inary of the Protestant Episcopal Church in the United States, be presented to Clement C. Moore, Esq., for the very valuable and munificent donation of land which he has made for the use of the said seminary.

On motion of the Rev. Professor M'Vicar, *resolved*, That so much of the report of the Faculty of this seminary as relates to the evil arising from the short term of residence of the students, be printed; and that a copy of the same be transmitted to each of the bishops, with the respectful request of this Board, that they will take the subject under their consideration, and adopt such measures as they may deem expedient to remedy the same.*

On motion of Bishop Kemp, seconded by the Rev. Mr. Boyd, *resolved*, That the Trustees of the General Theological Seminary deem it their duty to express the high gratification they have enjoyed, in attending the examination and exercises of the students. The talents and learning of the professors, the judgment and precision with which they conduct the several branches of theological education; the progress of the students, their exact and well arranged knowledge of Scripture, of the doctrines of the Church, of her divine origin, of her history and polity—have created in the minds of the trustees the most pleasing conviction, that this seminary, under the gracious influence of the Divine Head of the Church, will prove a fruitful nursery of learned, useful, and pious clergymen.

On motion of the Rev. Dr. Jarvis, seconded by Mr. Kean, *resolved*, That the thanks of this Board be presented to the venerable President, for his address delivered this day at the Commencement; and that a copy of the same be requested for publication.

* Extract from the report of the Faculty referred to in this resolution.

"The professors are aware, that the number of pupils belonging to the seminary is small, compared with the whole number of candidates for holy orders. They regret that the want of pecuniary aid obliges so many students of theology to content themselves with a private education, or to resort to other seminaries better endowed than their own. They hope that it will not be considered as indecorous, if they suggest the great benefit which would accrue to the cause of religion and of our Church, if the larger and more wealthy of our congregations were to support one student annually at the seminary. They hope, too, that experience will justify them in expressing the opinion, that to extend the term of candidature from one year, as now required by the canons, to three, would promote, in a very high degree, the interests of the seminary. For it is a fact, that but few young men can be induced to spend three years in the seminary, if there is a probability of their receiving orders after a shorter term of probation; and hence it is that our first classes, and our second, at the close of the second year, are so small."

For the Christian Journal.

MESSRS. EDITORS,

I OBSERVED with both surprise and regret, by an extract from a Hartford paper, that the Rev. Mr. Sellon, lately ordained a priest in that city, was styled rector of *Christ church, New-York*. The parish here named, it is well known, is, and has long been, under the pastoral charge of one of the oldest presbyters in the diocese. The Hartford advertisement I have seen copied into various other papers. Who could have penned an advertisement so calculated to produce at least surprise, and more probably, in many cases, painful apprehension, in the minds of the distant friends of the real rector of Christ church, New-York? I do not mean to be uncharitable, but am willing to think that the article was drawn up inadvertently. My object, however, is, to express a hope that care will be always taken properly to distinguish the old parish of Christ church, New-York, from the new parish of Christ church, *Ann-street*, New-York, of which the gentleman whose ordination was noticed is the rector.

I understand that apprehensions were expressed, when the question of receiving the last mentioned parish into union was before the late New-York convention, that the circumstance of having, in the same place, two churches of so nearly the same name, might lead to misapprehensions which, sometimes, in their consequences, might involve serious difficulties and perplexities. There can be no question that a habit, even in unimportant matters, of calling the new parish by the name of the old one, may be the cause of such difficulties and perplexities, and thus of discord and dissension among those who should love as brethren. I am sorry to see so early an indication of an inadvertence, or an indifference, or whatever it may be, which, if not timely checked, cannot but threaten the dreaded evils.

All good Christians and good churchmen must have heard with the greatest pleasure, that the difficulties with regard to property which for a while existed between the two parishes, are now at an end. While the old one is left in the *unquestioned exercise of its rights*,

the new one will certainly have the best wishes and prayers of the true friends of the church for its prosperity and welfare. And surely the confident expectation may be cherished, that no effort will be wanting, on the part of the church in Ann-street, to guard, even in the smallest particulars, against any inadvertence similar to that which has led to these remarks, and which threatens too sure a fulfilment of the evils which it was thought might arise from its bearing a name so similar to that of another parish, and so easily mistaken for it.

Obsta Principiis.

Conversion and Death of Count Struensee.

[During the present year there has been published in London, "A Narrative of the Conversion and Death of Count Struensee, formerly Prime Minister of Denmark, by Dr. Munter—translated from the German, in 1774, by the Rev. Mr. Wendeborn. With an Introduction and Notes. By Thomas Rennell, B. D. F. R. S. Vicar of Kensington, and Prebend of South Grantham, in the Church of Salisbury." An interesting review of this work is contained in the Christian Remembrancer for Sept. which we had abridged for the present number of the Christian Journal, but have concluded to give it entire.]

A VOLUME thus presented to the Christian world, as a dying bequest of admonition by one who had devoted his day of health and vigour to the promotion of the best interests of his brethren, addresses itself to our notice with no ordinary force of appeal. We take it into our hands with a melancholy pleasure, not unlike that with which the company assembled in the death-chamber of Dorcas "showed the coats and garments which she had made while she was with them." We are unwilling to believe that he, who was "full of good works and of alms deeds which he did," can profit the world no more by his active exertions—that the voice, which once forcibly instructed in living accents, should have ceased to be heard altogether: we would therefore delude ourselves into the persuasion, that we still possess in some measure the individual who has been the object of our reverential affection, by cherishing every reminiscence of the life which once animated him. By a kind compensation in the order of nature, where

hope is cut off, memory succours us in the privation, and in the case of a departed brother consoles us with the retrospect of the good which he has done. Thus it is, that while we grieve for the loss which the Christian community has sustained by the death of Mr. Rennell, we eagerly open this volume, impressed as it is with the farewell signature of his hand, and are anxious to show it to others, as some token of what he did while he was with us.

It is a republication of a translation from the German, which has already been some time before the public, but is now become a scarce book, of Dr. Munter's account of the Conversion and Death of the celebrated Count Struensee, with the addition of a preface and notes by Mr. Rennell; the former, explanatory of the nature of the work and of its important uses; the latter, commenting on the text, or suggesting corresponding treatises in English, to those which the German divine has pointed out in his own language.

A work of this kind, at once earnest and moderate in its tone, has been long a desideratum in practical theology.—Of enthusiastic tales of sudden conversion, we have had an ample supply—tales, which have depicted to us the penitent sinner wound up to the highest pitch of ecstatic love for the Redeemer of mankind, and suddenly effervescent with that joy of the Spirit, which is only the natural fruit of a continued growth in grace. The erroneous view of the doctrine of conversion, which such works have propagated, has long needed counteraction. They are not only objectionable on account of their delusive effect, but they do real dishonour to religion. What strikes us as the most material error of such exhibitions of fanatical feeling is, their tendency to lower the character of the atonement of Christ. They tend to make men believe, that their sin was the cause of their redemption, instead of its being only an occasion for the exercise of the real cause, which was the boundless love of the Redeemer. By displaying the transition so *immediate* from the death of sin to the life of righteousness, they establish a sort of connexion between the two states,

like that of cause and effect—the first appears the natural forerunner of the second—whereas the truth is, that there are no two things more remote from each other; and the association therefore which should be presented to the world as an example to be contemplated, ought to be precisely the reverse. It should exhibit the natural union between good works and faith—between a holy and religious life, and that confidence towards God, which is its just concomitant. Christ indeed died to save us when we were sinners, but it was not because we were sinners—he still, in his own sinless nature, hated that guilt with which we were polluted—it was still “exceeding sinful” in his sight—nor was it by any means that which recommended us to his mercy. We consider accordingly all such exhibitions of religious fervour immediately consequent upon the horrors of guilt, as fundamentally erroneous, from their inculcating a perverted notion of the benevolent sacrifice of the Redeemer, while they thus so closely approximate the sinner to the saint. It is not doubted, that it has sometimes pleased God to touch the conscience of the guilty man by some stroke of his Providence, and suddenly to reclaim him from the ways of iniquity: but we, who know not what passes within the heart of man, cannot venture to hold up such instances as models of imitation—we cannot arrive at the whole history of the case; that which appears sudden to our eye, may have been secretly carried on through a length of time by imperceptible processes—the growth of conversion may have been going on, like the tree, *occulto ævo*, and at last be visible in its maturity. And did we know the whole case, still such instances are only splendid exceptions to the general economy of the divine grace, and not imitable examples. Doddridge's account of the conversion of Colonel Gardiner is particularly liable to censure on this account. Whence can arise any practical good from a picture of a conversion suddenly wrought by a phantom of the imagination, such as that which is described in the account of Gardiner? Did not indeed a conversion so wrought

imply a predisposition in the mind to be so influenced? Considering as we do the notion of any real vision presented to his sight, as at once profane and absurd in this state of Christianity, does not the occurrence of the vision to his imagination imply that his thoughts had been already turned to the fact of a crucified Redeemer, and that the process of reformation had thus imperceptibly commenced within his heart? And so we contend the case ought to have been represented, instead of the act of conversion being immediately annexed to a premeditated scheme of wickedness.

Nor is the defect which is observable in the more extravagant pictures of conversions supplied by Burnet, in his interesting relation of the close of Lord Rochester's life. That portrait, indeed, of the repentant sinner, is free from that improper association between guilt and pious transport, to which we most strongly object; still it is not exactly the model which should be proposed to general imitation. However anxiously the excellent author guards his work against such a misconception, it encourages too great a confidence in the prospect of conversion as a *last resort* after the course of folly and sin has run itself out. It exhibits satiety with the world and its pleasures as a handmaid to religion; and may induce men, consequently, to suppose that a perseverance in sin will be no ultimate *impediment* to a serious amendment at a future day: a notion directly contrary to Scripture, which constantly warns us of the *increased difficulty* of procrastinated repentance—suggesting to us a time when it may be too late to repent—when the truth may be hidden from our eyes. This is the effect of that work, because the repentance of Rochester appears from it to have been immediately occasioned by an illness brought on by his course of abandoned profligacy, and threatening him with an early dissolution. Though excellent therefore in many respects—in the clear strain of argument which pervades it, and the sincere piety with which it is animated; yet it is objectionable on account of its prominent feature—a repentance, succeeding ex-

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haustion and a defatigated zest for worldly enjoyments.

The work now republished by Mr. Rennell, as a manual of practical theology, in which light we have here considered all such works, is evidently superior to those already mentioned.—Count Struensee, the subject of the narrative, an infidel as well from theory as from practice, in the midst of his worldly prosperity is interrupted by the hand of an over-ruling Providence, and committed to the solitude of a prison as a criminal on a capital charge. He is there visited by a clergyman, Dr. Munter, and a series of conferences is begun between them on the truths and evidences of Christianity. The count, so far from being suddenly intimidated as it were into a profession of religion, from the circumstances of danger in which he is placed, appears disposed to defend his ground, and to die asserting the principles on which he had acted through life. There is no display in it of strong contrast—the light and the shade do not succeed each other in sudden transition; but the course by which Struensee is led from the death of irreligion to the life of Christian hope and joy, is progressive in its steps, until from positive disbelief it terminates in rational and firm conviction.

Mr. Rennell introduces him to our notice with the following sketch of his life and character:—

“Count Struensee was the son of a German divine of some eminence, who, among other preferments, was professor of theology at Halle, in Saxony. His mother also descended from a respectable family. They were both persons of the most simple and fervent piety, as appears both from their letters, which the reader will find in the course of the volume, and from the account which Struensee himself gives of their anxiety with respect to his religious principles during his youth. The count was born August 5, 1737; he was educated first in the celebrated orphan house of Dr. Franke, and subsequently at the university of Halle, where he devoted his mind to physic, and is supposed to have then first imbibed, from the companions of his studies, those infidel opinions which distinguished him through life. He then went with his father to Altona, where he settled, and entered into the practice of his profession both with reputation and

success. By what means he was first introduced to the notice of Christian VII., the king of Denmark, does not appear; we find him in 1768 raised to the rank of physician to his majesty, and appointed to attend him during his tour through some of the courts of Europe. Struensee accordingly accompanied Christian on his travels, and while at Paris, he formed an intimate friendship and connexion with a Dane of good family, Brandt, the subsequent associate of his crimes and of their punishment. During his stay in France, Struensee had insinuated himself into the good graces of the king; and, to so high a degree of favour did he eventually rise, that soon after the king's return to Copenhagen, he was raised to the rank of a privy counsellor, and was presented to the queen, the sister of our late monarch, with whom he soon became as great a favourite as with her husband. He received every day from both of them fresh and valuable marks of their consideration and regard. Brandt, who had been for some little time in disgrace, was recalled from Paris, and reinstated in his office at court, through the intervention of Struensee; and they were both shortly after, at the same time, raised to the rank of count. Struensee was now the declared and confidential favourite of the king, and in a very short space of time was appointed prime minister, with almost unlimited political powers; an elevation sufficient to dazzle the eyes and to corrupt the heart of a man, even though he were fortified by much stronger principles of religion and morality than those of the unfortunate count.

"Meanwhile, the attachment of the queen to Struensee exceeded, in appearance at least, the bounds of all moderation; as nothing criminal however has been proved, let nothing criminal be supposed. Of all this the king was a quiet and an indifferent spectator. Christian, weakened both in mind and body by every species of excess, had sunk into a state of total apathy and imbecility. He was quite disqualified from taking any part in the management of public affairs; the administration therefore of the state devolved entirely upon the queen, Struensee, and their adherents, who ruled without responsibility or control.

"Had Struensee confined himself to politics, he might perhaps have escaped the weight of general indignation which at last overwhelmed him. His abilities were commanding, his powers of application great, his views enlarged, his resolutions were both rapidly taken and decisively carried into effect. Many of his public measures were calculated to improve and to aggrandize the state. Yet even in this department he exposed himself to much unpopularity by measures equally odious and unadvised; and by

none more than by banishing from court Count Bernstoff, an old and favourite minister of the crown, a man of the most unimpeached integrity and character. This was a transaction which gave him (as we shall find) much uneasiness during his confinement.

"Profligacy was the rock upon which Count Struensee split. He was generous, open, and without hypocrisy, but his moral principle was corrupt, and his life a tissue of licentiousness, which the extraordinary powers of his mind enabled him for some time to reconcile with the discharge of his political duties. Towards the close of his administration, however, he seemed to have partly lost his strength of understanding, and amidst the difficulties which were increasing upon him on every side, to have acted without any sort of foresight or vigour. But it would have been a happy circumstance had the profligacy of Struensee been confined to himself alone. It was the object of his perverted ambition to corrupt the purity and to undermine the principles of the whole court and capital, to remove the landmarks of right and wrong, to hold out every incentive to iniquity, and to create every facility for its indulgence. Upon all points of religion and morals he was a professed scoffer, and appeared peculiarly anxious that his opinions upon these points should be both disseminated and adopted. Masked balls and other kinds of foreign amusements, especially calculated to foster profligacy and intrigue, were introduced for the first time at the Danish court. Of all these amusements Struensee was the indefatigable leader and the devoted partaker; and he unfortunately found but too many of the Danish nobility, who either in the spirit of adulation, or from the love of indulgence, became his associates. In most capitals these scenes of dissipation and vice would have had a most injurious effect upon the general morality of the country, and would gradually have corrupted the middling and lower orders by a descending contagion. But the primitive and sturdy principles of the Danes, aided by the purity of their national religion, withstood the infection, and instead of the popularity which Struensee probably expected to reap from his relaxation of ancient discipline, he excited rather a feeling of disgust and abhorrence. One of the boldest of his acts was to repeal a very old and severe law against adultery; this measure was considered as no less than holding out a reward for the commission of the crime, and was received accordingly with strong marks of national indignation.

"But it pleased the great moral Governor of the world soon to arrest this infatuated man in his career of crime. While Struensee was lulled by the indulgence of

his passions into a fatal security, his enemies were active in preparing for his destruction. The queen dowager and her son were at the head of the hostile party, but, from their general want of political talent, they created little apprehension. They were joined by some of the ancient nobility, who were indignant at seeing the Danish monarchy under the command of a foreigner, to the exclusion of themselves and others who had juster claims to public rank and authority. In one plan to seize the persons of the queen and the count, they were disconcerted; but shortly after, a more favourable opportunity presented itself. They had already gained over to their party a sufficient number of the soldiery, with whom Struensee was no favourite, and all other circumstances were arranged with admirable dexterity for the execution of their purpose. Accordingly, at the conclusion of a masked ball, which was given at the royal palace, on the 15th of January, 1772, Koller Banner, after the whole party had retired, and all was quiet, entered the bed-chamber of Christian, and informed him that there was a conspiracy against his person and dignity, at the head of which were his wife, Count Struensee, and their associates. He urged the king to sign an order for their immediate arrest. Christian however at first, whether from affection for the count, or from that obstinacy which is the natural consequence of imbecility, steadily refused. The queen dowager and Prince Frederic were then called in to enforce the requisition; and at last, by means of absolute threats, they obtained his reluctant signature. Not a moment was lost: Koller Banner made his way instantly to the chamber of Struensee, forced open the door, and found him asleep in his bed. The count made no resistance to the order, but suffered himself to be quietly conveyed in a coach to the citadel. Count Brandt, having made some show of resistance, was at last forced to surrender himself, and was lodged in the same prison: their adherents also shared a similar fate. Early the next morning, the queen was hurried away to Cronsburg, a fortress about twenty-four miles from Copenhagen, in which she was for some time confined. It is an extraordinary fact, that had Struensee gone to his apartments before the ball, he would there have found Count Rantzau, who was prepared to acquaint him with the whole conspiracy, which would have enabled him not only to have extricated himself from the danger by which he was surrounded, but to have revenged himself on its authors: circumstances however were otherwise ordered: contrary to his usual custom, he did not go to his apartments; but having been detained until very late by business, he went straight to the ball, where the con-

spirators, who had discovered Count Rantzau's treacherous design, prevented their meeting.

"After Count Struensee had been in close confinement for nearly six weeks, the government of the country, well knowing the fate which must ultimately await him, and desirous to afford him an opportunity of changing his infidel opinions before he should be called out of the world, appointed Dr. Munter, the minister of a German church in Copenhagen, to visit him in prison, and to administer such spiritual advice and consolation as might best be adapted to the count's unhappy situation."

The first conference details the reception which Munter obtained from the count. The description of it bears strong marks of nature, and is very interesting.

"When he was told I was there, and wished to speak to him, he inquired whether I came by command? Being answered in the affirmative, he complied. He received me with a sour and gloomy countenance, in the attitude of a man who was prepared to receive many severe reproaches, with a silence that showed contempt. We were alone, and I was greatly moved, beholding the misery of a man who, but a few weeks ago, was the first and the most powerful of all the king's subjects. I could neither hide my feelings, nor would I. Good count, said I, you see I come with a heart that is sensibly affected for you: I know and feel the regard that is due to an unhappy man, whom God, I am sure, never intended to be born for such a misfortune. I sincerely wish to make my visits, which I am ordered to pay you, agreeable and useful.—Here he quitted his affected attitude, his countenance grew more serene, he gave me his hand, and thanked me for the share I took in his fate.—Our conversation, continued I, will be now and then disagreeable both to you and me; but I profess most solemnly, that I shall tell you even these melancholy truths which I have to communicate, without severity to you, but not without pain to myself. I know I have no right to give you any unnecessary uneasiness, and you may depend upon my sincerity. Should it happen that accidentally in our conversation a word should slip from me which perhaps may appear offensive, I declare beforehand that it never was said with

* The best account of these transactions is to be found in Wrazall's *Memoirs of the Courts of Berlin, &c.*; that which is given in the *Annual Register of 1772*, in some points is not quite correct. There is an excellent account of his political life in a small volume, entitled, *An authentic Elucidation of the Histories of Counts Struensee and Brandt.*

such a design; and I beg that in such instances you will overlook my precipitation.—With an air and a look that appeared to me not very favourable, he replied, ‘Oh! you may say what you please.’

“I shall certainly, good count, say nothing but what my great desire to contribute towards your future happiness, as much as lies in my power, shall oblige me to. I wish to raise your attention to a serious consideration of your moral state, and how you stand in regard to God. You do not know how your fate in this world may be decided, and Christianity, which I teach and believe, makes it my duty earnestly to wish for your everlasting happiness. Consider my visits and my conversation only in this view, and I hope you will not disapprove of them. I had several reasons to decline the king’s order which brings me to you; but the hope of comforting you in your misfortunes, and of advising you to avoid greater ones, was too important for me. Do not charge me with views of a meaner sort. I come not for my own sake, but only with an intent of being useful to you.—He then confessed twice that he was fully convinced I did it for his own advantage.

“If you are convinced of this, continued I with emotion, grant me then that confidence, which you cannot refuse a man who is anxious for your welfare. I shall return it with the most thankful friendship, although you in the beginning should take me for a weak and prejudiced man. I shall not be tired in this friendship, but endeavour to make it useful to you, since I am your only friend upon earth, and since you certainly will call upon your only friend for comfort.—Here he stared at me, as I think, with tears in his eyes, and pressed me by the hand.

“I found him moved, and endeavoured to make use of this advantageous moment. If you wish to receive that comfort, said I, which, in my opinion, I can promise you as the only true one, do not cherish that unhappy thought of dying like a philosophical hero; for I doubt whether you will be able to keep it up to the end. I am afraid your courage will leave you at last, though perhaps you may force yourself to show it outwardly. Firmness and tranquillity of mind, on the near approach of death, is certainly the effect only of a good conscience.—‘In all my adversities,’ answered he, ‘I have shown firmness of mind; and agreeably to this character, I hope I shall die not like an hypocrite.’—Hypocrisy, said I, in such moments, would be still worse than an affected firmness, though even this is a kind of hypocrisy. In case of death, do not trust to your former resolution, and do not compare your former adversities, which were perhaps *nothing but sickness and distress, with that fate which is now ready to fall upon*

you. But perhaps you entertain some hopes of saving your life?—‘No!’ said he, ‘I flatter myself with no hopes at all.’—But you do not see death near you, said I; you do not know the time when you shall leave this world? Perhaps it is at some months distance. But, (here I took him by the hand,) my dear count, suppose I was ordered to tell you that you were to die to-day or to-morrow; would not your courage fail?—‘I do not know,’ said he.—But, continued I, if your courage should leave you, and it was then too late to look out for comfort and hope, how do you think your heart would stand affected? He answered nothing. You see by this that the intent of our conversation is of great importance to you, and deserves all your attention. I aim at nothing less than to prepare you for eternity, that it may be a happy one. But I must expect that we are not both of the same opinion, in regard to the state of man after death. Yet, though you might have persuaded yourself that there is no life to come, and consequently neither rewards nor punishments, I cannot help thinking that there never was a time when you were fully convinced of it. Your inward feelings have frequently contradicted you. The thought of eternity frightened you, though unfortunately you had heart enough to stifle it in its birth. However, it will be always out of your power to prove that there is no eternity.

“He heard me with attention, but he would not own that he ever had any inward impressions of immortality, or had been afraid of it. Perhaps he might have been—but he did not recollect it. He owned that the thought, that he should soon entirely cease to be, was disagreeable to him; it frightened him; he wished to live, even if it were with less happiness than he now enjoyed in his prison. But, he added, he did not find the thought of total annihilation so terrible as he had found it was to many, who entertained the same sentiments with him.

“I continued: You cannot deny the possibility of a future life, for there is at least as much probability for it as there is against it. I believe I could evince from mere reason, that eternity is to the highest degree probable, and that this degree of probability in such cases amounts almost to certainty.* But suppose it was only probable, which you must agree to, it is even then a matter of great importance to you, for you to know what may perhaps happen to you hereafter. In case you had to fear an unhappy life, you should prepare yourself against it, or make it at least tolerable.

“He agreed to this, but added.—‘You

* “This is admirably enlarged upon in Butler’s Analogy, vol. i. p. 1.”

will hardly make me believe that there is a future life, and though you perhaps may convince my understanding by reasons which I cannot overthrow, my heart, however, will not yield to the conviction. My opinion, which is opposite to yours, is strongly woven into my sentiments; I have so many arguments in favour of it; I have made so many observations from anatomy and physic, which confirm it, that I think it will be impossible for me to renounce my principles. This however I promise, that I will not wilfully oppose your endeavours to enlighten me, but rather wish, as far as it lies in my power, to concur with you. I will not dissemble, but honestly tell you of what I am convinced, and what not. I will deal with you openly; this is my character, and my friends can bear witness to it.—In our inquiries, I desired him to guard against his careless way of thinking, to which, in my opinion, he had been hitherto addicted, and which had thrown him into this depth of misery. He answered—

“I do not deny my having lived inconsiderately in the world, and I feel now the consequences of it.”

“I trust in your promise, added I, that you will deal with me honestly. If you do not, you will impose upon me, though perhaps but for a few days. But you certainly cannot deceive the Supreme Being, and your own conscience. It would give me the highest pleasure if my intentions should succeed. But besides the assistance of God, you must do all the rest yourself. I can only guide you, and it is your own interest to mind your welfare, and you are obliged to employ all the time which is left you upon this business.”

(To be continued.)

From the Philadelphia Recorder.

Domestic and Foreign Missionary Society.

UNTIL lately, the “executive committee” of “the Domestic and Foreign Missionary Society of the Protestant Episcopal Church” has not had it in its power to lay before the society much interesting information. Its labours, so far, have been in a great measure preparatory. Plans were to be laid; missionaries procured; stations selected; and other incipient measures to be pursued, all of which required caution, and consequently occasional delay. The committee is glad to find that the friends and patrons of the society continue to feel interested in its success, as appears from the frequent inquiries which are

made. They may rest assured, that every thing which, under the good providence of God, the committee is enabled to state of the success of the society’s operations, shall be faithfully and immediately communicated. If our society shall ever become an object of general interest in the churches, and call forth the liberal support, and united prayers of Episcopalians, it must be by the exhibition of striking and important facts in the history of its proceedings. In its formation, we could only rely upon pious arguments, and prospective calculations, founded upon the results of similar exertion among other denominations of Christians. Now we must depend on the divine blessing upon our own labours, and the ability (which may God give) of being able to refer to the actual and unquestionable benefits conferred. We doubt not that when the deplorable wants of their fellow men are fairly stated to the members of our church, and the means whereby they may be relieved are made to recommend themselves by their efficiency, the hearts of Episcopalians will be as yielding, and their hands as freely opened, as of any other people.

The following survey of the missionary field in which the committee has begun its labours, with the accompanying extracts and remarks, will enable those who take an interest in the subject, to form an idea of the plans and prospects of the society.

1. The Rev. Thomas Horrel has gone forth as a missionary into the state of Missouri, where he is now employed by the society. His labours have been confined principally to Cape Gerardeau county, in which he has four regular appointments. Mr. Horrel stated in his last communication, that he contemplated removing his family from Jackson, where he has heretofore resided, to Potosi, a village about 35 miles west of the Mississippi, containing 30 or 40 families. This station will be more central, and more healthy. In its immediate vicinity there are several hundred persons constantly employed in the lead mines, among whom our missionary may be extensively useful. Mr. Horrel has gone out into this wide moral waste, we trust, with a single eye to

the glory of God. As yet he is the only Episcopalian minister in the state of Missouri, and almost alone in the state.—"I should greatly rejoice," he writes in a letter dated the 11th of September last, "to see two or three young men of zeal and piety labouring in this wide field; with whom I could take counsel, and from whom I might catch a renewed portion of zeal in the service of my Master. There are many difficulties to contend with in the establishment of the Episcopal Church in this country. Still I hope the Lord will remove them; and could we have a few zealous missionaries sent us, I should anticipate a very favourable result in a few years. The work must be carried on here almost entirely by missionaries, as there is not a place in the state, except St. Louis, where a minister could hope to be supported by the people."

2. The Rev. Henry H. Pfeiffer is engaged as a missionary, and labouring in the state of Indiana. He has been employed by the society about a year, during which time he has visited many places in the state, and reported to the committee an account of his labours. In his last letter, dated in October, he informs the committee that he has received an invitation from persons residing at Fredonia, Crawford county, to visit that town, and settle among them. In the event of his accepting this invitation, the society will be relieved in part, at least, from the expense of his support, and will enjoy the satisfaction of having procured his settlement in that destitute portion of our land.

3. The Rev. Richard F. Cadle is acting as a missionary of the society at Detroit, and other places in Michigan, where he has been employed since July last. The following extracts from a letter, written by Mr. Cadle in September last, will show what his prospects are.—"I left New-York on the 1st of July, and arrived here on the 12th; from which period I have regularly performed divine service, and preached in the council house; the use of which has been granted to the Episcopal inhabitants of the city, by his excellency Governor Cass. In addition to the usual services on Sunday, I generally preach

once in the course of the week. This city contains about two thousand inhabitants; it has in it a Roman Catholic church, a Methodist meeting-house, and a building erected by different denominations, styled the First Protestant Church of Detroit. The number of persons attached to our church is about forty; the communicants I believe are not more than three or four."—In a subsequent letter he says—"I am very thankful for the good wishes you have expressed for my success in this mission; and I earnestly pray that God will give his blessing to my feeble and unworthy services. The satisfaction of saving souls from death, is one of the purest that can be enjoyed on earth, and I hope that this may be allowed to me. Our congregation is not inconsiderable; and our number of communicants is a little increased. There are some villages in this territory, at no very great distance from Detroit, which I hope to visit during the ensuing winter, as the roads in the summer season are extremely bad."

It is with sincere pleasure, and unfeigned gratitude, the committee further state the happy prospects which are opening before the society among the Indians in the neighbourhood of Green Bay, North-west Territory. It is stated by Mr. Eleazar Williams, residing in the neighbourhood of Green Bay, that the Indians in that vicinity are well disposed to receive christian instruction, and to have their children educated in the principles of our holy religion. The way appears already prepared, and nothing seems to be wanting but able and well qualified missionaries. Ere this time, a missionary school has been commenced under the care of Mr. Albert G. Ellis, who in May last was appointed a catechist and teacher. The committee has concluded an arrangement with the Rev. Norman Nash, who has been for some time successfully employed as a missionary at Lewis-Town, and places adjacent in this state, to repair to Green Bay, and engage in the service of the society there. They feel confident that Mr. Nash is eminently qualified for the station to which divine providence has thus called him, and they anticipate from his labours the happiest results.

But in the neighbourhood of Green Bay there are two large tribes of Indians, the Menominees and Winnebagoes, besides a part of the Oneidas and of the Stockbridge Indians, who have removed from the state of New-York. It will be a leading object of the committee to establish a school among the several tribes, as teachers may be procured and the means afforded.

The members of the Episcopal Church have now the subject of missions brought fairly before them. They who feel for their brethren in the western newly settled states, who are in a great measure destitute of the stated ordinances of the gospel, may contribute to the support of missionaries there; while others, who would prefer to give, of their substance, to procure the gospel to be preached among the heathen, who are residing within our national limits, or to promote the education of their children in the principles of our holy religion, may direct their charities to be appropriated to these ends.

The missionaries are all directed to inform the committee of their proceedings at least once in every three months. From these sources we may now begin to look for regular information, which will be made public, according to a resolution of the executive committee.

GEORGE BOYD, } Com-
JACKSON KEMPER, } mittee.

Philadelphia, Dec. 6, 1824.

New-York Protestant Episcopal Missionary Society.

THE eighth annual meeting of the "New-York Protestant Episcopal Missionary Society" was held in St. Paul's Chapel, on Monday evening, the 13th of Decem. 1824. In the absence of the Right Rev. President of the Society, Henry M'Farlan, esq. first Vice-President, took the chair; Mr. Floyd Smith appointed Secretary pro tem. The minutes of the last anniversary meeting were read, after which the Eighth Annual Report of the Board of Managers was presented, and read by the Rev. Cornelius R. Duffie. Whereupon, on motion of the Rev. Professor M'Vickar, it was

Resolved, that this Society has heard with great satisfaction the Report of the Board of Managers, and that the said Report be adopted, and be printed under the direction of the Board now to be elected.

On motion of the Rev. Dr. Wainwright,

resolved, that the thanks of this Society be given to its several auxiliary institutions for their continued and liberal contributions.

On motion of the Rev. George Upfold, M. D. *resolved*, that this Society request its Board of Managers to renew their appeal to their brethren of those parishes in which no auxiliary associations exist, respectfully soliciting, that by means of such associations, they will unite their efforts with those of this Society for the purpose of increasing the missionary fund.

On motion of the Rev. Dr. Wainwright, *resolved*, that the thanks of this Society be given to their Board of Managers for their attention to the trust reposed in them.

The Society then proceeded to the election of a Board of Managers for the ensuing year, and afterwards adjourned.

The following is the report made at the above meeting.

THE board of managers take great pleasure in representing, that the ability of this society, which is becoming more and more an object of importance to the Church, is continually, though not rapidly, increasing.

In detailing the sources of our revenue for the present year, we begin with that which forms our principal and most effective reliance, the spirited contributions of our auxiliary associations. Of these the following list, arranged in the order in which they became auxiliary, exhibits the amounts paid to our treasurer since the last report:—

1. The Female Miss. Association of St. Peter's church, Albany, in two sums of \$ 85 56	} \$ 118 63
33 07	
2. The Missionary Association at Geneva,	30 06
3. The Female Missionary Society, Goshen, no report,	00 00
4. The Missionary Society of Zion church, New-York,	83 81
5. The Missionary Society of Christ church, Anthony-street, New-York, in addition to \$ 30 paid into the permanent fund,	28 00
6. The Female Missionary Association of St. Stephen's church, New-York,	116 00
7. The Missionary Association of St. John's chapel, New-York, in addition to \$ 20 paid into the permanent fund,	130 00
8. The Female Missionary Association of St. Paul's chapel, New-York,	49 50
9. The Female Missionary Asso-	

ciation of Christ church, Anthony-street, New-York, in addition to \$ 15 paid into the permanent fund,	43 50
10. The Female Missionary Association of Grace church, New-York,	140 00
11. The Female Missionary Association of Trinity church, Utica,	56 50
12. The Missionary Association of St. Luke's church, New-York,	44 00
13. The Female Missionary Association of Trinity church, New-Rochelle,	13 00
14. The Female Missionary Association of Grace church, Waterford,	7 00
15. The Female Missionary Association of Trinity church, Lansingburgh,	12 00
16. The Female Missionary Association of St. Matthew's church, Unadilla,	12 00

It ought not to be overlooked, that out of the sixteen institutions auxiliary to our society, ten have been organized by females. To their interest in this good cause our sincere tribute of thanks is due; and, in thus publicly rendering it, we are certain that we express only the grateful feelings of those whom we represent. In one congregation, (Christ church, Anthony-street,) there is organized an association of ladies, in addition to that of the gentlemen, and the former has even exceeded the latter in the amount of contribution. This is a most honourable and useful rivalry, which we would be glad to see excited in every parish.

The whole amount derived from auxiliaries during the preceding year is \$ 884 carried to the disposable, and \$ 65 to the permanent fund.

The experience of every day evinces more and more the value of these institutions; and we rejoice that the spirit which called them into existence still continues to be felt.

It would have increased our satisfaction could we, on this occasion, have reported an accession to the number of our auxiliaries; for although we know that the churches which have not united with us are not inactive, but by their annual collections are engaged in promoting the same cause; still, we cannot but entertain the hope that the *time will come, when every congrega-*

tion in our diocese shall have its missionary association, and when all, uniting their contributions in one common offering, shall present it to the service of our Church, not only as an evidence of our common reverence and affection for the sacred cause of religion; and of our common desire to extend to others the spiritual blessings we enjoy, but also as a proof of the affection and unity which exist among ourselves.

The resources of our own society, exclusive of the contributions of auxiliaries, are derived from annual subscriptions, an annual collection, and the interest arising from all sums of money in our treasury, while they remain unappropriated by the board. From the former of these there has been received during the past year the sum of \$ 427 50; from the second, the sum of \$ 201 24; and from the third, the sum of \$ 42 61. The annual sermon was preached in St. Paul's chapel, in December last, by the Rev. Mr. Sellon—the board, in addition to their vote of thanks already given in your name, take this opportunity to make their public acknowledgment of the value of his services.

From the sources already enumerated, in addition to \$348 24, the balance of the preceding year, there has been received into the disposable fund, the sum of \$ 1555 35, from which is to be deducted the sum of \$ 58 24, expended for commissions to collectors, and for other contingent charges.

Twelve hundred and fifty dollars, (the same amount that was voted last year,) have been paid to the Committee for Propagating the Gospel, for the missionary service of our diocese, and there remains in the treasury the sum of \$ 595 35 cents.

The permanent fund, which, at the date of the last report, amounted to \$ 460 93, has been increased by the addition of \$ 124 29, as stated in the treasurer's account, of which \$ 29 29, is the result of its own accumulation. Its amount is now \$ 585 22, which is invested by the treasurer, and bears an interest of six per cent.

From the missionary committee of the diocese, a communication has been received, expressing their "thanks for

the liberality and zeal evinced by the society by their donation of \$1250*—a payment, they add, which has enabled the committee to make good the engagements into which they had entered.

Indeed, it is evident that this society, and its auxiliaries, are soon to become the chief reliance and support of the missionary service; and while the rapid increase of our Church, which is in great part the consequence of that service, makes necessary a large increase of expenditure, it furnishes at the same time the best reward for our past exertions, and the highest motive and encouragement to excite our future efforts.

A steady and generous support of the system at present established will, in a short time, produce the most beneficial and extensive results. Our missionaries have now reached the farthest limits of our state, and are fulfilling their ministry, some at a distance of 500 miles from this spot; and if the ecclesiastical authority shall be enabled to fill up the intermediate spaces for a time with occasional services, these will become regular and permanent, as the population become more dense and fixed in its character; and will be the means, at no remote period, of spreading the ministration of religion, and the blessings of a primitive worship, over the whole extent of our diocese. The settlements which have already been formed, are made very beneficially to serve as central points, around which the light of the gospel doctrine may be dispensed; and the employing of clergymen already settled to organize and establish new churches in their respective vicinities, affords a more economical and practicable mode of advancing the object in view, than any other which can be devised in the present limited state of the means to be applied.

To our present report we annex a document,* submitted to the Convention of the diocese by the Committee for Propagating the Gospel, detailing

the several missionary stations, and giving the names of the missionaries employed. Nearly all the parishes to which those stations are annexed, may, in some degree, be considered as depending upon the missionary fund, inasmuch as the amount allowed for that special duty is generally about one-third of the whole support of the clergymen; and if that were withdrawn, even the parochial settlements themselves must, in many instances, be abandoned. This fact, while it shows the propriety of such a distribution of the fund as is at present practised, gives a new view of the great necessity of those exertions to which we are pledged.

The missionary committee, we are informed, are about adopting judicious arrangements, by which the results of the service to which we contribute may be more distinctly ascertained, and more perspicuously stated. We hope hereafter to be enabled regularly to annex these results in the form of an appendix to each of our annual reports.

The evidence thus presented of the advantageous application of the means which are put at the disposal of the committee, will, it is believed, not merely gratify those who have long taken an interest in their accumulation, but will likewise stimulate many to give their aid, who have never yet perceived the necessity of doing so.

To know that by our instrumentality the blessings of religion are freely and widely extended; that the dark places of our own land are more and more enlightened by the beams of the gospel; that thousands of careless and long neglected, but accountable beings, are duly excited to repentance, and faith, and obedience, and in communion with the Church on earth, fitted for that life and immortality in heaven, which were purchased for them by the Saviour's blood; to know that these blessings are procured to our fellowmen, in consequence of that aid which, almost without observing it, we contribute, and the want of which we never feel, is a most animating reflection—one which would seem to make it culpable in any to keep back, or to

* This document will appear in our abstract of the Journal of the last Convention, which we expect to publish in our number for February.

withdraw the small sum required from each, while it is sufficient of itself to repay an hundred-fold those who cheerfully impart it.

The board appeal for continued and liberal support to the reflecting and pious members of their Church. And when it is recollected that the preaching of the gospel is the great and divinely appointed means of bringing men to the knowledge of the truth, and of saving them that believe, they are confident that, in the list of religious charities, the claims of this society must ever occupy the highest place; and that, while any are found, influenced by the love of God, to pray in sincerity, "thy kingdom come," this institution, devoted to the interests of that kingdom, will not be destitute of friends, who will cheerfully and liberally contribute to prosper the event for which they pray.

Sentiments of the African Converts.

WE find in the Missionary Register for August the following evidences, in their own words, of the influence of religion on the minds of the converted natives of Western Africa, communicated to the Church Missionary Society by Mr. Taylor, the Society's missionary who has charge of the settlement at Charlotte, Sierra Leone.

"—I hear my master read, in God's word, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven*: I say, 'Ah, that's me! So I stand. I hear God's word, and cry, *Lord, Lord*, but I don't believe God's word.' I fear very much that I shall be a castaway, for I hear God's word every time. I am so sinful, I can do nothing good—nothing but sin. But again I consider that word that Jesus says, *Fear not, little flock: it is your Father's good pleasure to give you the kingdom*: I feel comfort from that word. I hope Jesus will save me, or I shall be lost!

"—I cannot tell the mercies of Jesus which are behind (meaning those already received), and those before I don't know them; but goodness and *mercy shall follow me all the days of*

my life. I know that Jesus is the Saviour, the only Saviour.

"—I am in trouble, but where can I go? Suppose I do bad to you my master, and I come to your gate for my rice when others come—(alluding to the government rations which they receive;) you call me, and I run away; where can I go to? If I go to Leopold, my master does not live there, and they will give me nothing: I must come back, for nobody else will help me: so, though I do sin against my God, where must I go to? If I leave Jesus, I have no other master where I can go to: I must come back to him, for he only can do me good.

"—If a man have a shirt and trowsers, and go wash them at the brook, can they always keep clean? No, they will want washing again. So I stand. I want washing in the blood of Jesus continually. I cannot help myself, but I trust to the Lord Jesus Christ to cleanse me from all sin.

"—I am not worthy to speak; for I am so great a sinner, if God was to reward me for my doing since I have been here this time only, I should be cast into hell, where the fire shall never be quenched: but I trust in the Lord Jesus Christ: he is my *all in all*. I stand like a man who live in the ship on the water: he put all his trust in the ship: he have nothing else: if that ship break, he must go in the water. So I stand: I trust in the Lord Jesus for all: if he no save me, I must perish for ever, and then it would have been better for me not to have been born."

Of one of these native converts Mr. Taylor writes—

"Being confined by sickness, he came to see me, and asked me WHERE I was sick. I told him it was fever. Immediately he kneeled down without being asked, and prayed for my recovery. Some of his petitions were to the following effect—'O Lord, have mercy upon our poor servant whom thou hast sent to teach us! O Lord, we have no other to speak thy word to we. O Lord, make him well, that we may hear thy word from his mouth! O Lord, what we now do? No more him one live here to teach we. O Lord, make him

well, that we may hear joy and gladness, and heal our broken bones!"

On other occasions Mr. Taylor speaks as greatly refreshed by the prayers of this Christian native; in which he would dwell on all things, past, present, and future being known to God; and would call down blessings on those who came among them to teach the people. On one occasion his petitions were to the following effect—

"O Lord, bless this watchman, whom thou hast put in this place! Enable him to cry to sinners, and to warn them to turn from their sins! O Lord, make them to hear thy word from thy watchman! Make him to call them that are asleep, and may they hear the watchman's voice, and deliver their souls!"

Of the same man Mr. Taylor writes—

"He bought a bull, which died in less than a week. His conduct under this loss, which was a very serious one to him, was truly exemplary, and very clearly manifested the influence of the grace of God whereby he had been enriched. He said that those who have to run a race were very foolish to load themselves with stones: by this means they were hindered in their race. So he stand: he bought a bull, but now it was dead; and he thanked God that it was dead; for the Lord gave, and he was sure the Lord had taken it away, and therefore he would say, *Blessed be the name of the Lord.* The Lord had done great things for him, and he could still trust him to do greater things than these."—I said that God had declared in his word, that *all things should work together for good to them that love God.* He answered—"Ah, he done do it;" adding that God, if he saw fit, would give him strength to work; and so prosper that work, as to enable him to repair his loss. One of those present on this occasion had been saying and doing very improper things, for which he was called to account; during which this Christian native would act as an advocate for him, and begged very hard in his behalf: he has himself had a great deal of trouble and distress of mind, and therefore was a very feeling advocate.

While writing to the society on one

occasion, Mr. Taylor asked this native if he had any message to send: he said,

"Tell them I thank them for the good thing they do in sending the gospel to we poor people. First time, I was in darkness, ignorant of the true God and the way of salvation: but now, by God's blessing on the word since I have been here, I can say, I thank the Lord Jesus Christ—he die, rise again, and intercede for sinners; and, though I am poor and needy, and got nothing to send to them, still I remember them, to pray for them to God to bless them, to comfort them, and do good to them and their children and their children's children. Tell them not to vex themselves because plenty of their people die in this country; but they must arise, and put on new garments, and send out more people to preach the gospel to sinners: they must not tire: they must not be afraid to go and do God's will, and fight their king's enemies. I am sorry because Mr. Johnson die; but I am not sorry too much, because God take him away."

For the Christian Journal.

Wandering Pastors and wandering Flocks. A good rule which works both ways.

Extract from a Charge, delivered at his primary visitation, in St. Patrick's Cathedral, Dublin, on Thursday, the 24th of October, 1822, by William Magee, D.D. F.R.S.M. R.I.A. &c. Archbishop of Dublin.

THERE is one important respect, in which these evil consequences are so glaring at the present day, that I must beg to direct your attention to them, in that reference, at somewhat greater length. And I must notice them in a twofold view, both as they concern the laity, and as they concern the clergy.

The former, exercising their right of private judgment, too generally imagine, that they are at perfect liberty to frequent what place of worship they choose, and to attend whatever minister they like. And, the latter, exercising the same right, too frequently hold themselves free to officiate where they please; satisfying themselves, that if the clerical duty be discharged, it matters not, whether it be discharged by the regularly appointed minister or not. Hence,

as the layman wanders from church to church, so do the clergy indulge a like rambling and a vagrant disposition: both forgetting, that there is a *pastoral* relation, that binds the clergyman to his flock, and the flock to their clergyman. And, indeed, it is not to be wondered, that if the clergyman loses sight of this relation, the layman should become insensible to it likewise.

Churchmen are not perhaps aware, that, in deserting their parish church, to seek out some minister agreeable to their taste, or even one, from whom they imagine they receive most edification, they are departing from the true spirit of the church, and adopting the principle of the dissenter, who contends for the sovereign exercise of his will in the election of his minister. The same feelings also, which lead the individual from church to church, will naturally lead him from the church to the conventicle. The young persons of his family, likewise, are trained up in the same course. Thinking meanly of their parish minister, and exercising a premature judgment upon the merits of different teachers, they are taught to bring with them to their place of worship the feelings of a critic, not the docility of a learner: they are to judge their minister by their own doctrines and opinions, not to receive instruction from his lips. And thus, the members of our church, instead of looking to their parish minister as their pastor and guide, instead of yielding to him the reverence that is due to his office, and affording to him by their regular attendance on his ministrations the fair encouragement and reward of his exertions, humbly hoping on their parts to receive a blessing through his labours—openly mark him out to others as insufficient to their instruction, discountenance the duty of attending the parish church, and recommend by their example the spirit of wandering, and the love of novelty; feelings, which are in direct opposition to the steady sobriety of true religion; which excite the desire of what is new and striking, rather than of what is just and useful; begetting a principle of partizanship; leading to a dissatisfaction with things as they are; and which, amounting in fact

to a spirit of *secession*, seldom fail to end in sectarian separation, if not in the individuals themselves, at least in their families, who have been trained up from childhood under such powerful influences of alienation.

But, it is most carefully to be considered by the parochial clergy, how far their practices may contribute to generate such a spirit: how far their negligence, or frequent absence from their appropriate station, or their substitution of others for the discharge of duties properly their own, may have produced this evil, by undermining the respect and interest, with which the parish minister should always be viewed; by rendering it in some degree necessary to seek instruction and edification from others; and by familiarising their hearers to that variety, which, whilst it distracts, is at the same time in its own nature too apt to present injurious attractions. Nay, it is well worth the consideration of the pious and well disposed parish minister, whether he also does not afford encouragement to this spirit, if he wanders from the post allotted to him, even for the purpose of conferring a temporary benefit in another place by his exertions. To such men, I know, I shall be intelligible, when I recommend it to them to consider well the danger of preferring *imaginary* to *known* duties.

Such is the beauty and excellence of the system of our church, and such the perfection of order which it enjoins, that within it each minister has his own proper station assigned to him by the due authority; from which station he is not at liberty to depart, nor to it has he any power to depute. Every clergyman may rest assured, that he is contributing most to the advancement of Christianity, when he confines his exertions to his own allotted sphere of action: the curate to his curacy; the rector to his parish; and the bishop to his diocese. Thus is formed one great chain, which binds all to their duties.

The true relation of the clergy to the people (it cannot be too often repeated) is a *pastoral* relation. It is not by the parish minister's securing the ostensible discharge of the Sunday's duty, that he properly exercises his func-

tions: nor even by his providing for a punctual attention to those occasional duties which he is invited to discharge. No: the clergyman should be the true *parish priest*; in continual contact with his flock; one, whose voice they know; not only in constant residence amongst them, but in continual intercourse with them; their adviser; their friend; the moderator of their disputes; the composer of their differences; the careful instructor of their children; not content merely to afford spiritual aid where it may be demanded, but vigilant to discover where it may be applied, and prompt to bestow it where it will be received: stimulating all, and particularly the young, to come to that fountain of living waters, which it is his office to dispense; and proving to his people by every possible exertion, that the first object he has at heart is their everlasting welfare.

All this, it is manifest, he can effect, only by living continually amongst his flock, and by the continued *personal* discharge of the several offices of the priesthood.

Norwich Grand Musical Festival.

Friday last, September 24th, the Musical Festival terminated, by the performance of a grand selection of sacred music. The estimated disbursements are about 4000*l.*; the receipts are calculated at nearly 7000*l.*, and perhaps 200*l.* of this sum was obtained by exhibiting the hall during the time of its being in a state of preparation for the festival. But the money obtained for the benefit of their hospital has not been the only advantage resulting to the inhabitants of the city. The influx of strangers has been immense, and the price of every thing proportionably increased, insomuch, that some have supposed the money expended during the last week in Norwich, to have amounted to little less than 30,000*l.* The festivities of the week concluded by a dress ball. The tickets for the ball sold to the extent of about 1500*l.*, besides which 250 tickets were issued for the purpose of admitting persons to see the ball. These tickets were very speedily purchased, and the orchestra was fitted up for the reception of the visitants.—*London paper.*

Mineral Tallow.

The rare substance, which was discovered in Finland, in 1736, has lately been found in a bog on the borders of Loch Fyne, in Scotland. It has the colour and feel of tallow, and is tasteless. It melts

at 118 degrees, and boils at 200 degrees; when melted, it is transparent and colourless; on cooling, becomes spongy and white, though not so much so as at first. It is insoluble in water, but soluble in alcohol, oil of turpentine, olive oil, and naphtha, while these liquids are hot; but is precipitated again when they cool. Its specific gravity, in its natural state, is 0,678, but the tallow is full of air bubbles; and after fusion, which disengages the air, the specific gravity is 0,983, which is rather higher than tallow. It does not combine with alkalies, nor form soap. Thus it differs from every class of bodies known; from the fixed oils in not forming soap, and from the volatile oils and bitumens in being tasteless and destitute of smell. Its volatility and combustibility are equal to those of any volatile oil or naphtha.—*Edinburgh Philosophical Journal.*

Awful and sudden Death.

On the 15th of August last, as L'Abbé Papillon, one of the chief priests of the French chapel, George-street, Portman-square, was preaching to his excellency prince Polignac, the French ambassador, and suite, and a numerous congregation, he was observed by his excellency to stoop in the middle of his discourse, in a very extraordinary position, for above a minute. His excellency became alarmed, and ordered one of his attendants to request Mr. Chene, chief chaplain, to ascend the pulpit, when, to his inexpressible terror, he found the reverend prelate on the point of expiring. Immediate aid was given by Mr. Coyle, surgeon, of Welbeck-street, and Mr. Diesignon, of York-street, but before they could reach the vestry, the vital spark had fled. The deceased was of mild and amiable manners, and was particularly noticed by the present French monarch, and all the royal family. The subject of his discourse at the awful moment was very peculiar—the following is the substance of the words he had delivered:—“How precious is our time in this world, for we are not sure at what moment we may be summoned before the throne of the Almighty, to account for our actions here.” The princess Polignac, and the whole congregation, were deeply affected at the loss of their much esteemed pastor. He was in his 79th year.—*London paper.*

Professor Gruithausen, of Munich, has published the third part of an essay “on the Inhabitants of the Moon.” He undertakes to show, that the vegetation on the moon’s surface extends to 55 degrees of south latitude, and 65 degrees north latitude; that indications of the existence of living beings are found from 50 degrees north latitude, to 37 degrees south latitude; and that there are appearances of artificial causes altering the surface. The

... infers that there are artificial roads in various directions; and he also described a great colossal edifice, resembling a temple, on the most fertile part, near the moon's equator!

M. Viesseaux gives the following account of the Chinese college at Naples, the only institution of its kind in Europe. The founder of this establishment was D. Matteo Ripa, a Neapolitan missionary. Ripa went to China, and resided several years at the missionary house at Peking, where his skill in painting recommended him to the emperor and court. While living in that remote land, he conceived the plan, which he afterwards executed, of establishing a college in Europe for the education of young Chinese as Christian missionaries to their countrymen. Several trials were made, and at last Naples was fixed upon for this institution, as the climate appeared to be the most favourable and congenial to them. The youths destined for this place are smuggled out of their country at the age of 13 or 14, by means of the Roman Catholic missionaries, who send them first to Macao, whence they are conveyed to Europe, generally in Portuguese vessels bound to Lisbon, from which place they proceed to Italy. The expenses are defrayed partly by this institution, and partly by the College de Propaganda Fide at Rome. "The college," says M. Viesseaux, "is situated on the slope of the hill of Capo di Monte, in a quiet retired spot, which commands a fine prospect of the bay. The house and the adjoining church are simply but neatly constructed; the apartments are comfortable and airy; and the whole place is kept remarkably clean, and in the best order, so as to form an agreeable contrast with the generality of Neapolitan establishments. The rector, a Neapolitan missionary, and a sensible well-informed man, politely showed us every thing deserving attention. We entered first the hall, which is hung round with the portraits of the Chinese who have resided in this house since its establishment; they are about 40, and among them is that of Ripa, the founder. Those who have suffered martyrdom are represented with the instruments of their death; others have chains round their necks, as a sign of their having suffered imprisonment. There were six Chinese in the college when I visited it, one of them was insane, and another blind."

Mr. J. Burton, who is employed by the Pacha of Egypt in making geological researches, has discovered, in the desert east of the Nile, on the coast of the Red Sea, and in the parallel of Syout, a beautiful little temple, of the Ionic order, with an inscription, "For the safety of our ever-victorious, absolute, and august lord,

Cæsar, and for the whole of his house, this temple and all its dependencies have been dedicated to the sun," &c. In the same track he came to a mountain called the Mountain of Smoke, the summit of which is covered with roads and paths leading to large quarries of antique red porphyry. He found immense blocks, rudely chiselled, lying in every direction; others, ready squared, lay fixed on props, that were marked and numbered. He found also an endless number of sarcophagi, vases, and columns of large dimensions. Hard by were huts, or booths, in ruins, and the remains of forges.

In digging a short time since for the foundation of the steeple of the new church to be erected at St. Germain-en-Laye, a discovery was made, upon the site of an ancient chapel, of three leaden boxes, upon one of which was the following inscription—"Ici est une portion de la chair et des parties nobles du corps de tres-haut, tres-puissant, et tres-excellent prince Jacques Stuart, second du nom, Roi de la Grande Bretagne, ne le 23 Octobre, MDCXXXIII. decede en France, a Saint Germain-en-Laye, le 16 Septembre, MDCCL." Upon referring to the archives of the town, a register was found, which stated at the date of September 16th, 1701, that the prince died on that day at St. Germain-en-Laye, and that his brains and entrails were deposited in the church. It is certain that one of the other boxes contains the remains of the princess Louisa Maria of England, daughter of James II. who died at St. Germain on the 17th of April, 1712. It is said that some Englishmen of distinction propose to erect a monument upon the spot where the remains of the prince will be deposited.

Providential Escape.

An event occurred in this town, on the first day of the present month (December,) which is worthy of being recorded, as it strikingly illustrates the truth of an overruling and governing Providence. A young man by the name of Noah Loomis, had descended the well of William Ferguson, which was fifty-six feet deep, and laboured in it the forepart of the day, for the purpose of clearing it of sand. He came out at noon, and took dinner; and a few minutes before two o'clock, again descended. The person at the top called to him, to know if he had got to the bottom of the well. Loomis replied—"I have got within four feet of the bottom; I don't know about going any farther, as two or three stones have now fallen in." While the words were yet in his mouth, the wall for thirty feet above him, to the top of an old curb which was left when the well was dug, gave way, and Loomis was completely enveloped in its ruins. An alarm was

given; people began fast to assemble, and after a few minutes consultation, commenced digging for the purpose of getting the body, having no expectation at the time that the man was yet alive. When they had taken up the wall about ten feet, the remainder gave way and caved in, together with a large quantity of earth at the top of the well. This necessarily suspended their labours until a curb was prepared. About five o'clock, tackles and buckets were procured and put in successful operation. They continued to excavate until they came to the old curb above mentioned, which was not till twelve o'clock at night. The old curb was so rotten, that they were afraid to proceed until a new one was made and put within it: the doing of this suspended their digging till four o'clock in the morning.—After this was done, they again commenced excavating, and on raising a large flat stone, the person in the well heard a groan! He came up; another descended, spoke to Loomis, and received a distinct and correct answer! This took place when they were about twenty-one feet from the top of the well. The anxiety of the people at this moment, (and there were several hundreds,) was very intense; they appeared completely astonished, and rushed *en masse* to the top of the well. They again commenced digging with renewed activity and zeal, occasionally calling to Loomis, and as often receiving distinct and correct answers. He was once asked if he was wholly wedged in? He answered, "he was, and not much hurt, but in great distress." About half past twelve, came to his hands, holding the rope, and raised over his head, and found him as he had said, completely wedged in. As soon as his head was liberated, they gave him some cordials; and about two o'clock the young man was presented, without having a broken bone, to a large concourse of admiring spectators, after having been buried, twenty-four hours, fifty feet beneath the surface of the ground! He was so completely wedged in on every side, that he could move no more than his toes on his left foot, and his fingers on his right hand. After being in the well two or three hours, Loomis became very thirsty, and feeling a drop of water run down his face, he reached out his tongue, and received drop after drop, sufficient to allay his thirst. All the medical aid that could be given was rendered immediately, as there were several medical gentlemen present. He was deprived of the use of his limbs for three or four days, but is now doing well, being able to stand; and by the blessing of God he will, it is hoped, soon recover. He wishes, in this communication, to have his feelings of gratitude expressed to all those who exerted themselves in his behalf.—*Sangerfield paper.*

Missionary Funds.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of \$215, collected in St. Paul's chapel, on Sunday evening, the 22d December; also, from "a friend," the sum of \$30, to constitute the Rev. Lewis P. Bayard, Rector of Trinity church, New-Rochelle, a member for life; and also the sum of \$30, from the congregation of the French church Du St. Esprit, to constitute their Rector, the Rev. Henri L. F. Peneveyre, a member for life. The example given in these two instances, it is hoped, will be followed in many of the wealthier congregations of our cities and larger towns. Subscriptions and donations will be thankfully received by the Treasurer, at 188 Pearl-street.

New-York Athenæum.

A number of gentlemen in this city have recently associated for the purpose of instituting an Athenæum. The introductory address at its opening was delivered on Monday, the 13th of December, 1824, by Henry Wheaton, esq., at the City Hotel, where, besides the associates, a large audience of ladies and gentlemen had assembled. The course of lectures has since commenced, and are delivered in the evening at the hall of Columbia College.

Unclothing of the Mummy.

The proprietors of the Mummy which has for some time been exhibited in this city, having determined on removing all doubt and cavil as to the reality of this relique of antiquity, the operation of unclothing the body took place at Castle-Garden, on the 14th instant, in the presence of several gentlemen of the faculty. The following certificate, taken from the Evening Post of the 27th, must prove satisfactory to the most obstinate skeptic:—

New-York, Dec. 14, 1824.

Having been invited by the proprietors of the Egyptian Mummy, recently exhibited in this city, to aid in separating the bandages, and to disenrobe the body of its funeral investments, in order to remove all doubt of deception, and to ascertain the contents of the sarcophagus—We certify, that we did assist in this operation, on the 14th day of December, 1824, at Castle-Garden, in the city of New-York, in the presence of a numerous concourse of respectable citizens. The bandages were cut through on the back, and though they adhered to the body, they were gradually separated, and the corpse completely exposed to view. It was in a state of dryness and preservation, that left no doubt on the mind, that it was a genuine Mummy, of great antiquity, preserved by the Egyptians. There were 25 folds of linen cloth wrapped around the body, and between the folds were the powder and

spices of aromatic gums; the cavity of the body was also filled with the same. From this exposure it is ascertained that the individual was a female, and probably between 25 and 30 years old when embalmed. It is clearly not a modern imitation of the ancient mode of embalming, but a true specimen of the manner of preserving dead bodies, practised by nations of remote periods. SAMUEL AKERLY,
VALENTINE MOTT.

Ordinations.

On Sunday the 14th of November, 1824, in St. Michael's church, Charleston, South-Carolina, Mr. Charles Pinckney Elliott was admitted to the holy order of deacons, by the Right Rev. Dr. Bowen, bishop of the diocese.

On the second Sunday in Advent, December 5th, in Christ church, Hartford, Connecticut, the Right Rev. Bishop Brownell, acting for the absent bishop of New-York, admitted to the holy order of priests the Rev. John Sellon, deacon, minister of Christ church, Ann-street, New-York.—Morning prayer was read by the Rev. Thomas Warner, of St. Croix, West-Indies, and the sermon preached by the Rev. Nathaniel S. Wheaton, rector of Christ church, Hartford.

For the Christian Journal.

Messrs. Editors,

Struck with the intimation of a writer in the last number of your Journal, that there probably are no hymns adapted to the missionary wants of the settlers in our new countries, I send you the following attempt. America will for a great number of years be the scene of missions, and we ought not to be without a hymn suited to the occasion when a collection is made for their support.—The allusion of the following piece is to the *West*, because the wants of this kind are greatest, and will be longest felt in that direction.—If these humble stanzas shall excite better talents to a happier effort, the church will be a great gainer,—for she certainly has need of a hymn on this subject.

A HYMN

for Missions to the new Settlements in America.

LIGHT of life, here beaming high,
Kindle in our Western sky!
Thousands, once beneath thy ray,
Thither roam beyond its day;
Hasten thither, Light divine,
There as here in splendour shine!
There, though savage horrors cease,
None proclaim thy word of peace;
Thousands dwell in dreary gloom,
Ere thy beams their land illumine:
Quench'd and lost thy sacred fire,
Praise, and prayer, and hope expire.
Thousands too, of better mind,
Mourn the blessings left behind,
Long to view thy welcome beam
Pouring there its half-wing stream,
Long new altars there to raise
Bright with off'rings in thy praise.

Brethren, with a brother's claim,
Ask us heralds of thy Name,
Servants of our common God,
One in country, one in blood,
Christians, ask our gift of love,
Light to send them from above.

Hasten, Sun of righteousness,
Rising there our off'ring bless;
Haste, with healing in thy rays,
Kindle there thy living day;
There as here in splendour shine,
Cheering all with light divine! K.

For the Christian Journal.

Written on hearing of the sudden death of Charlotte Nelson, killed by the bursting of the boiler of the steam-boat Jersey, on the 12th of July, 1824.

If youth and worth deserve a tear
When call'd to press an early bier,
Then should we pay that tribute here,
And grieve for one
Whose mem'ry ever will be dear,
Till mem'ry's gone.

When call'd to mind her tragic end,
What pangs with every feeling blend!
We mourn our young and lovely friend,
Thus call'd away
(By pains that every heart must rend)
From life and day.

Happy for her that—young and fair—
The world had not engross'd her care,
But piety her thoughts would share;
Whose heav'nly ray
Taught her the wrath of fools to dare,
And love to pray.

Darkly we see while here below:
Th' effect of her sad haste we know,
The cause that coming day will show,
In which we trust
To meet, where life's clear waters flow
For all the just. W.

Calendar Notices for February, 1825.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
6. Sexagesima Sunday.
13. Quinquagesima Sunday.
16. The first day of Lent, commonly called Ash-Wednesday.
20. 1st Sunday in Lent.
23. Ember day.
24. St. Matthias the Apostle.
25. } Ember days.
26. }
27. 2d Sunday in Lent.

The list of Clergy in "Sword's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register" for 1825, contains the following numbers:—Maine 2, New-Hampshire 4, Massachusetts 22, Vermont 9, Rhode-Island 6, Connecticut 48, New-York 99, New-Jersey 17, Pennsylvania 43, Delaware 4, Maryland 47, Virginia 36, North-Carolina 9, South-Carolina 34, Georgia 4, Ohio 6, Kentucky 3, Louisiana 1, Mississippi 2, Tennessee 1, Indiana 1, Michigan 1, Missouri 1—Total 400.—The aggregate number in last year's Almanack was 379.

Sternhold, No. V. is unavoidably postponed.

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*Conversion and Death of Count
 Struensee.*

(Continued from page 21.)

DR. MUNTER then proceeds to obtain from him a statement of his system of religion; from which we find that he is a disciple of materialism, considering man as a single substance, or a mere machine; inferring from thence that there was no morality in actions further than as they affected society, and consequently, that there was no such thing as punishment after this life.—Here we cannot but observe, by the way, how the infidel contradicts himself, while he denies the doctrine of future punishments; for at the very moment when he is disclaiming this doctrine, he confesses that man is “punished in this world for his transgressions,” and that he was not “happy himself” during the time of his greatest prosperity: thus effectually asserting the prevalence of that fact which revelation only carries on to its perfection by extending it to a future state.

At the conclusion of this conference, Munter, instead of directly obviating these errors, endeavours to make an impression on his heart, by informing him of a fact which was calculated to awaken a feeling of remorse.

“I had observed that he really was very uneasy about some of his actions, and I thought proper to increase his uneasiness. I suppose my readers know how much he was to be blamed for his conduct towards Count Bernstorff.” I acquainted him, therefore, upon taking my leave of him, with his death. He called out with an emotion of heart—‘What! is he dead?’ and seemed to shudder. Yes, said I, he is.

* “Count Bernstorff was minister of state in Denmark since the year 1750. Struensee got this great and beloved minister dismissed, by a letter of the king’s, dated September the 15th, 1770, with a pension of 6000 crowns; he retired to Hamburgh, where he died the 18th of February, 1772.—T.”

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His wisdom, religion, and piety, have preserved him the character of a great man to the last; and it is generally believed, that the grief of his last years had hastened his death. When I spoke this, I looked at him with an air which he seemed to understand, for he blushed.”

The same impression he renews at the next conference, by reminding him of the deep affliction which he had caused his parents, and how much it was his duty “to procure them that only comfort which was left them, not to remain in anxiety about his future state.” He appears already to have succeeded partly in this respect: though he had not been able to convince his understanding by arguments respecting the existence of the soul.

In the third conference, Munter finds him more disposed to receive the doctrine of the immortality of the soul, by the perusal of Jerusalem’s Meditations, (a book for which Mr. Rennell substitutes Pascal’s Thoughts.) Still the count perseveres in his system of materialism. He cannot, however, but acknowledge, when pressed with the fact, that our organs are only instruments, which imply an agent to make use of them, (a fact strikingly illustrated by Bishop Butler in his Analogy); but the shame of sacrificing his own opinion, is still an obstacle to his conviction of the truth. Munter, very judiciously, still has recourse to his heart, as the means of overcoming the difficulty.

“He was sensible of this, but it seemed to be a hard matter for him to own he was in the wrong. Nevertheless, it was necessary he should make this confession before I could proceed any farther. I undertook therefore to prove, that the manner in which his opinion had taken its origin, and had interested his heart so much, tended neither to his credit nor to his advantage. I looked upon this as the best means to expel one shame by another. He interrupted me very seldom during the

time I was speaking, but heard with much attention, and owned that I had exactly pointed out the way which had led him to his opinion. After a short pause on both sides, during which he seemed to be in a deep meditation, he called out—'Oh! I hope now, and wish for immortality.' I guessed directly that the reading of Jerusalem had brought him so far, and he soon afterwards said himself—'It is impossible not to be brought over by that book.'"

The doctrine of a future life being now conceded, the next object of attention was, altogether to remove that false ease by which the count had hitherto been supported, by rectifying his notions of morality. His acknowledgment of a future life had already prepared the way for enlightening him on this head; for when Munter was proceeding to show the insufficiency of even his own standard of morality, the good of society, he unexpectedly answered, pointing at the "Meditations" which he had read, that he now found it "by far better and surer to derive the motives of our actions from God, and to consider him as observing them." The heart however is still Munter's *point d'appui*, and he is not satisfied until he has fully established his influence there.

"In the mean time, I begged of the count to reflect how immoral his actions had been, even according to his former principles of morality. I had now discovered that side where the wounds of his conscience smarted most. He was not by far so much grieved at thinking that he had offended God, and made himself miserable, as that he had ruined his friends with him. The sensation of this I laid hold on,* and endeavoured to support and

* "This view of Munter is quite correct, and worthy of attention. All attempts to eradicate confirmed infidelity by abstract argument alone will be fruitless. A sceptic has seldom any objection to enter into discussions respecting the nature, the immateriality, the immortality, of the soul, or such sort of subjects, as they give him ample scope for the display of his sophistry and ingenuity; and even if by an able opponent he should be utterly defeated, he is still as far removed from conviction as ever. His pride, the very enemy whom it is our object to subdue, is flattered and increased by the contest. If infidelity proceeds ultimately from corruption of the heart, the heart must be the object of our attack, otherwise the understanding, influenced as it always is in such cases by the passions, will never have free play, nor come to an unbiased determination. Some good feeling, which yet remains, must be awakened and brought into action. Such was the

to increase it. I hoped his pain might by degrees become more universal, and extend itself over his other crimes.

"I had scarcely begun to touch him on this side, when he burst into tears, and owned that he found himself in this respect very culpable, and was absolutely at a loss to say any thing in his defence.

"Suppose then, continued I, you had to reproach yourself only with being the cause of all the misfortunes your friends now labour under, it must even then be very difficult, or rather impossible, to account for it before God.

"I acknowledge this," said he, "and therefore shall say nothing to excuse myself before God; and I hope he will not demand this of me. I trust in my repentance and his mercy. Do not you think God will forgive me on account of this philosophical repentance?"

"According to my notions of repentance, I can give you no hopes. I know but one way to receive God's pardon, and this is not by a philosophical, but by a Christian repentance. I cannot yet produce the reasons why I am obliged to think so; but if you only reflect on God's mercy, in which you trust, you will find that it is this very mercy which makes it necessary for him to be just, and to show his aversion to moral evil. Such mercy as that of God, which cannot degenerate into weakness, must, no doubt, be very terrible to him who has offended against it. I entreat you not to put a blind and ill founded confidence in it."—Perhaps I pronounced this with a visible emotion of heart, for he interrupted me, saying—"Your humanity must be very great, since your patience is not tired."

"I certainly shall not be tired, but I am uneasy and in pain about you."

"You must not be so much concerned for me. What would you do if I was so unhappy as to remain unconvinced?"

"It would grieve me unspeakably. I should wish to conceive good hopes of you, but I fear without reason. Pray do what lies in your power; God will bless your endeavours. I hope you will even yet, upon good grounds, think yourself pardoned by God, and be able to die with comfort and a fair prospect into eternity."—Here he called out, with a deep-fetched sigh—"May God grant it?"

"He added—"You wish, and I believe from good reasons, that I might become a Christian."

"To be sure, (replied I,) I wish it very much; but you know favours are not forced upon any body; and it is natural for you to look out for the greatest that

course pursued by Munter in the case before us. He touched the heart of Struensee upon one of the few good points which yet remained—his affection for his friends; and we see the beneficial result."

can be bestowed upon you. Learn first to feel how dangerous your condition is, and your own wants and misery will then compel you to search for God's mercy, where it is only to be found."

Here Struensee starts two objections against Christianity—the want of universality in its diffusion, and the ill-conduct of its professors. These are, of course, easily answered by Munter. With respect to the last, there is an excellent observation added: "that if there was but one Christian only upon the whole earth, whose life did honour to his profession, it would be a sufficient reason for every one that knew him, to examine the religion of this only Christian, and to adopt it when he found it was well grounded." On Struensee's persisting in the difficulty of satisfying his many doubts, besides those which he had mentioned, Munter comforts him with the assurance, that his doubts would lessen as he made progress in Christianity; and leaves him with an exhortation to pray to God to enlighten his mind.

The next conference resumes the consideration of the morality of actions, as founded on the dictates of conscience; showing, in answer to the objections of the count, that the moral sense is the natural informant of the will of God, as existing universally in men, previously to all experience, custom, or education. Struensee now shows some uneasiness at his former actions.

"After some silence on both sides, and amidst his tears, he looked at me with an air that betrayed both anxiety and confidence, and said—'If my tears come only out of the right source!'"

"Good count, said I, I suspect the reason why you cry. It is certainly the misfortune which you have thrown your friends into. This is your tender side, which pains, even when it is but slightly touched. Examine yourself, whether it is but personal friendship, and the remembrance of mutual enjoyed pleasures, and regret for having lost the hope of their continuation; or, whether it is the consciousness that you have offended God, religion, and virtue, in the persons of your unfortunate friends.

"He considered a while, and at last called out—'Oh! it is extremely difficult to come to any certainty in this point!'"

"Not long after, he added—'I fear it is now too late to beg for God's mercy;

and perhaps I do it in my present situation out of necessity!'"

"I told him upon this, that though he had reason to reproach himself very much, that he had spent his whole life without thinking of God, or endeavouring to make him his friend; yet there was no distinction betwixt those that came early, and those that came late." It was only the sincerity with which we seek for God's mercy.

"He added—'Perhaps I do it out of complaisance to you.'—To which I replied, that I could scarce believe this, because he shed so many tears, and was so sorry, and so much concerned.

"After some consideration, he said—'Of what use would it be to me? No, (here he took me by the hand,) it is not out of complaisance to you.' He then said—'I remember that, in the Christian instructions which I received in my younger days, I was told, a Christian ought to die with the utmost cheerfulness and confidence. But I am so anxious about doubts. They return always again, notwithstanding I endeavour to remove them, and will not let them gain ground.'"

"I suspected, and found afterwards but too justly, that he was throwing out a hint about some strange inward feelings, which some Christians pretend to have, as indisputable signs and consequences of their being pardoned before God. I therefore told him, that such inward feelings, if there ever were things of that kind, could not be looked upon as absolutely necessary, and as things which must inevitably follow. I knew many sincere Christians that were without them; and I myself, though conscious of being a Christian, had never perceived them.

"He interrupted me, by saying—'I myself saw a pious man dying, who left this world in great anxiety.'"

"I continued: Good count, that ease of mind which I wish you, when you are dying, and which it is possible you may attain, does not consist in a visible joy; it is rather a certain tranquillity of the soul, which arises from a conviction, that we have fulfilled all those conditions which God has laid down as the only ones for our receiving his pardon."

The attention of Struensee is next directed to the morality of the New Testament, as a step in order to his reception of the mysteries of Christianity. To this succeeds a close examination into his private and public life, in which he pleads guilty to the several charges

* "If this be spoken (as it probably was) of acceptance and pardon, the doctrine is scriptural and true; but if it be spoken of glorification and reward, it is liable to the strongest objections."

of voluptuousness, ambition, and misgovernment, alleged against him, occasionally justifying them by the plea of good intentions; but, on the whole, expressing his serious repentance for his past crimes. Munter then asks his opinion of the history of Christ, which he had been employed in reading. He answers—

“His morals and his personal conduct are excellent. The first are undoubtedly the best advice for men to make themselves happy in all situations of life. Here and there I found something which I did not understand, and which perhaps is to be explained from the manners and condition of those times. But I have met with many things that have affected me much. It has humbled me to find here many good things, which I had learned in my youth from Scripture, and which I afterwards believed I owed to the reading of other books.”

“When I inquired of him, if it was likely that a man, whose life and morals were so excellent, and who acted so disinterestedly, (‘and,’ as he added himself, ‘who sacrificed his life to confirm the truth of what he preached,’) was capable of imposing upon the world by false miracles? he answered—

“‘No! it is quite improbable.’

“I then told him, that there are two ways to become convinced of the truth of the Christian religion. The first and the more sure one, was a constant practice of Christ’s precepts. By this a man may be convinced by his own experience of the excellency of his religion. The other was, a candid examination whether Christ had proved himself to be a true messenger of God, by delivering a doctrine which was worthy of God, and by performing undoubted miracles. As to the doctrine, he had owned already that it was really divine; and if the greatest of his miracles, his resurrection, could be proved, it followed in course, that the rest of his miracles were true, or at least could be so. I told him, it was necessary for him to examine the evidences in behalf of this miracle himself; and for this purpose I should give him a book which was written by a deist, who was induced to turn Christian after examining the resurrection of Christ.”

The following passage from the seventh conference, throughout which the once reckless infidel appears a humble, and contrite, and weeping penitent, serves to exhibit his repentance in its true light. He had been very deeply affected, in particular, by the perusal of a letter from his parents, full of ten-

der expostulation, and warnings of repentance; upon which Munter observes—

“I had now given him opportunities enough for self-examination. His repentance was really sincere, and I could trust in it so much the more, as he was a man of cool blood, and one who, through principles and practice, had obtained great power over his passions,* and who certainly could not have been moved by any thing else, but by the serious remonstrances of his conscience. I reminded him of that hope, which he formerly had entertained, that God would show him mercy on account of his philosophical repentance. I desired him to tell me whether he thought this still to be true? He hardly knew what to answer, but at last, he said—‘I feel it too much, that I have no grounds for such a hope. I am no more inclined to deceive myself.’”

In the eighth conference Struensee is instructed, “that mere repentance is not sufficient to satisfy divine justice respecting our crimes,” and accordingly, “that faith in Christ is the only way for reconciliation.” Munter also answers his objections against the doctrine of future punishment, and against the fact of the resurrection.

The ninth conference turns chiefly on the argument derived from prophecy in favour of Christ’s mission, and the redemption of mankind by him. Struensee has still some misgivings of his own sincerity of repentance, and expresses his wish for a more lively sensation of the comfort of religion, in regard to which he is cautioned not to entertain too sanguine an expectation.

In the tenth conference his faith appears triumphant over the difficulties with which he had been hitherto struggling. Munter has given us the following lively description of his own delight at the victory gained over the infidelity of his convert.

“Hereupon I proved that the doctrine of redemption glorifies the divine perfections, and is absolutely necessary to human happiness. At the conclusion of my arguments, I entreated the count to profess himself a Christian by believing in Christ. ‘Cease,’ said I, ‘good count, to be an unhappy man. Believe in Jesus, and your sins will be forgiven you. Your death will open you the door into a blessed eternity.’

“Here ensued a scene which was mov-

* This must certainly be understood with some reserve.

ing to me beyond description. Never felt I such joy. Never have I been so sure of the happiness of having brought back a sinner from his errors! I shall never forget this solemn and joyful hour, and never cease to praise God for it.

" 'I should be guilty of the greatest folly,' said the count, 'if I would not embrace Christianity with joy, when its arguments are so overbalancing, and when it breathes such general benevolence. Its effects upon my heart are too strong. Oftentimes I cannot help crying when I read the history of Christ. I think already with hope on my death. I have acquainted myself with its most terrifying circumstances. I do not know how I shall be when the awful hour comes. At present I am not uneasy about it; I find nothing that makes me anxiously wish for this life. I will confidently expect forgiveness of my sins through Christ. And to you, my dear friend, I am infinitely obliged that you have brought me so far.'

"I embraced him, and exhorted him to thank God for it. We prayed together."

The effect which his conviction of the truth of Christianity had produced on his mind and behaviour, subsequently described in the course of the account of the eleventh conference, is well worth attention.

"From this time I observed in the count a certain calmness and serenity of mind, which seemed to arise from the hopes that God, for Christ's sake, would pardon him. This situation of his mind had been particularly visible to his judges in his last examination. They had not seen him since the time I had visited him, and could therefore better observe the alteration than I, who had conversed with him so often during this time. One of them told me, that he had behaved on his examination extremely well, and had appealed once, with a visible joy, to that blessed eternity he hoped to enter into. He had been among them as among his friends, and had talked about his affairs as one who speaks about indifferent things. His conduct had been very moving to them all.

"But since it appeared to me as if he expected still a certain particular sensation of his being pardoned before God, I endeavoured to set him to rights in this point. I told him, that with regard to these sensations, the matter was very uncertain. I would not absolutely deny their existence, but I found no scripture proofs that they were either necessary, or to be expected as certain consequences of repentance and faith. The best and most certain conviction of our being pardoned before God was, to be conscious that we repented of our sins sincerely, that we ac-

knowledge Christ to be our Redeemer, that we perceive our progress in godliness, and that we most earnestly endeavour to conform our sentiments and our actions to the will of God. Whoever thinks other sensations to be necessary, is in danger of being carried away by enthusiasm.

"He then answered me—'That he never could bear enthusiasm in religion, and that this was one great reason that had made him averse from Christianity.' He said—'He remembered still that once in that public school,' where he had received his instruction in religion, some hundreds of young people were at once given out to be illuminated and converted, though he himself was sure that some of them, with whom he was nearly acquainted, were very immoral and wicked. Many strange things had been transacted by these converted boys, so that he and others that were not among the number, could not help being greatly scandalized on account of religion.'"

Agreeably to this, he again speaks of himself in a subsequent conference:

" 'Thank God! I am fully convinced of the truth of the Christian religion, and I feel its power in quieting my conscience and reforming my sentiments. I hope God will forgive me those doubts which, perhaps, might start in my mind, and those slight emotions of my former passions by which I was ruled, and which even now sometimes will disturb me. I find no pleasure in them, and endeavour to suppress them immediately. I am ready to convince you by any fact you may demand of me, to show how ready I am to sacrifice my former affections. Never should I have done so before I was enlightened by religion. I do not know whether this is sufficient reason for you to be satisfied with me. Try me in what manner you shall think proper; and if you are satisfied with me, do not mind if others should judge otherwise, according to their opinion, and say you had attempted to bring me over by reasoning. I acknowledge it with gratitude before God, that you took this method. In no other manner you would have prevailed upon me. I should have opposed with obstinacy. Perhaps some impression might have been made upon me, but a solid and lasting conviction never would have been brought about. Besides, God cannot be displeased, since religion is so reasonable, that men are gained over by reason. Christ himself acted so, and Paul accommodated himself at Athens, and before Felix and Agrippa, to the way of thinking of those he had to deal with. I hope the manner in which I came to alter my sentiments in regard to religion and virtue, will raise the attention of those

• "The orphan house at Halle."

that think as I formerly did. The deists will never trust the conversion of their brethren which is brought about in the latter days of their life. They say, they are taken by surprise, through the declamation of the clergyman—they have lost their reason—they are stupid or frantic by the violence of their illness—the fear of death made them ignorant of what they did. But now, since I came to learn Christianity in the manner I did, nobody shall say so. I have examined the Christian religion during a good state of health, and with all the reason I am master of. I tried every argument, I felt no fear, I have taken my own time, and I have not been in haste. The chief business which I, for the sake of my own mind's ease, have still to transact, is, to search whether I find those signs within me, which are required, if, upon a good foundation, I believe myself to be pardoned before God."

(*To be continued.*)

For the Christian Journal.

A Commentary on the Burial of the Dead.

THE *burial of the dead* is unquestionably an admirable service: and were its meaning fully understood, and its application carefully made, it would not fail to produce great effect.

A feeling of veneration for the dead, and a decent disposal of the body, when the soul has left it, correspond with our best sentiments and most tender affections. But as we believe that the condition of the soul is then fixed, our funeral service has no other object, but the manifestation of our respect for the deceased, and the benefit of the living. And surely no occasion can be more suitable for cherishing devotional feelings, and fixing good principles, than when we commit our friends or acquaintances to the grave.

Panegyric upon the departed, so often injudiciously used, is excluded from our office. It is to be viewed and performed as a most solemn religious service; and the different parts of it are exceedingly well suited to the arrangements of the occasion.

It is not easy to divest a funeral of the character of a spectacle, solemn and interesting indeed, but barely intended to excite awful feelings. Our Church considers it as an act of religious worship, in which all present are expected to engage. And it is justly supposed,

that the minds of all who attend are feelingly impressed; some, on account of the loss of kind and affectionate relations; some, for the privation of valuable friends and munificent benefactors; some, by seeing their fellow-creatures committed to the dust. The procession, in this state of mind, advances into the habitation of the dead, crowded with monuments of departed friends. While it moves slowly on, surrounded by these, either towards the church or the grave, the minister of the Saviour of mankind proclaims in his own words—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

Such is the relief produced by this declaration, that the whole scene seems to be changed, and the mind seizes the delightful thought, that all this is but a temporary mortality; that Jesus Christ procured the resurrection of the dead, and that, "as in Adam all die, even so in Christ shall all be made alive."

The holy, but afflicted Job, seems to have uttered, in the spirit of prophecy, very much the same sentiment. Having endured privations and losses of the most afflicting kind, pining under sufferings of the most severe nature, his thoughts extended beyond the limits of this life, and in the glimmering light of that time, he derived consolations from the prospect of a future state, such as nothing else could yield. "I know that my Redeemer liveth." I am satisfied that God, of his infinite goodness and mercy, has provided a Redeemer for the race of men, and that this Redeemer is a heavenly Being, who liveth for ever—that he will finally judge those whom he has redeemed, and that I, whose body is now wasting away with disease, and will soon be exposed to the depredations of the worms, will finally receive a more glorious body, and in that condition stand before my Redeemer.

From these awful, but elevating thoughts, with the monuments of mortality still around, the mind is directed to the poor amount of all earthly things. "We brought nothing into this world, and it is certain we can carry nothing

out." All our acquisitions—all our possessions remain behind. The gifts of God, which were intended for our use and comfort in this life, we now resign. "The Lord gave, and the Lord hath taken away." To his will it is always our duty to be resigned. "Blessed be the name of the Lord."

In this state of feeling, and with these reflections, the company enters the church. Our service is calculated to be performed when the church stands in the grave-yard, as was formerly the case. And as the foregoing reflections were to occupy the minds of the company while they passed through the graves, another part of the service was provided for the church. This consists of a most beautiful and impressive anthem, taken from the Psalms of David. The whole train of sentiment in this piece respects the uncertainty of all earthly things, the precariousness of life, and the wisdom of preparing for a better state in another world. Then follows a lesson, from St. Paul's first Epistle to the Corinthians. This contains that elegant and conclusive argument from analogy in proof of the resurrection of the dead, concluding with some practical reflections naturally growing out of the subject.

This part of the service being ended, the corpse is then taken to the grave, and while hanging over it for the last time, the clergyman pronounces, in sad and solemn accents—"Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay." It would seem impossible to mark the condition of man by more beautiful and appropriate figures. The short life of a flower—its gradual advancement to maturity—the short continuance of its bloom—the withered appearance of its decay—such are the youth, manhood, and old age of human beings. And a shadow, the moment a cloud obscures the sun, disappears.

Besides, who can look into a grave without feeling the force of the declaration—"In the midst of life we are in death." Youth, amidst all its prospects and hopes, its *schemes and fancies*, is

cut down. Mature age, in the full exercise of all its powers, and in the vigorous pursuit of its manly employments, is arrested by death. And, often from a state of health, is man brought suddenly to the grave. Still, were it not for one thing, these reflections would, in a great measure, lose their effect, and that is *sin*. Our service, therefore, on that account, immediately directs us to our most merciful Saviour, to deliver us from the bitter pains of eternal death, the consequence of sin, and to support us in the most trying conflicts, particularly at our last hour.

An act truly awful, is now performed. *Earth is committed to earth, ashes to ashes, dust to dust*; not indeed without hope, but looking for the resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ. The resurrection of the dead is one of the great trophies of his victory; and, at his "second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body." An event is here presented to the imagination, grand and interesting. We seem to see every grave opening, and the inhabitants of the tombs rising from their lowly beds; nay, even from the caverns of the deep, the dead appear to spring up, clothed with celestial bodies.

Before we part with our friends, we are still assured, by that voice from heaven, which sounded in the ears of St. John, that "blessed are the dead that die in the Lord"—to this is added, by the Spirit—"they rest from their labours."

Thus, when we minutely consider, and carefully connect this noble service, we find it most admirably suited to the occasion in all its parts. While it fixes in the mind the most interesting points with regard to the condition of man—the uncertainty of life, and the instability of all earthly possessions; while it recognizes the most important revelations of the gospel, respecting the state of the dead, the resurrection, and the awful judgment of the last day, it closes the whole with prayer.

The Lord's Prayer is so general, and yet so comprehensive, that it is used by our Church on all occasions, because it embraces every thing that Christians are permitted to pray for.

Then follow two prayers, one or both of which are to be used, although the latter is most commonly preferred, because it is more emphatically appropriated to the occasion. For after recognizing some of the most prominent doctrines of revelation, it concludes with this humble petition to our heavenly Father—"To raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in his sight, and receive that blessing, which his well-beloved Son shall then pronounce to all who love and fear him, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer."

This, then, is to be viewed as a most interesting *religious service*. The attendants are expected to enter into all its sentiments, and to perform all its devotions with feeling hearts.

Indeed, every time we attend a funeral, we ought to realize the matter as our own. When we enter into the habitation of the dead, we ought to remember, that in a little time, we shall occupy a place in that dominion. When we see a corpse deposited in a grave, we ought to reflect that our bodies will soon be placed in a similar situation. When our minds are directed to the resurrection of the dead, we may imagine ourselves bursting from the earth. When we are told, that, at the second coming of our Saviour, he will judge the world in righteousness, we ought seriously to weigh our fitness for such a trial. For he that is liable to be cut down like a flower, ought to be always ready.

To the poor unenlightened heathens, these events were distressingly gloomy—to the sinner, they are full of horror—but the countenance of God can brighten them all. "The grace of our

Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." Amen.

D.

For the Christian Journal.

An Extract from a Charge delivered to the Clergy of the Episcopal Communion of Ross and Argyle, by the Right Rev. Dr. Law, Bishop of that Diocese, in the year 1823.

"IT is gratifying to know, from the most authentic documents, that the Protestant Episcopal Church of independent America, may be considered as in a highly flourishing condition; certainly as in a situation of progressive improvement and increase. On the part of Christians of other denominations, she is indeed exposed to very considerable and active hostility; but in controversies excited by that hostility, she has hitherto maintained her ground with learning, argument, and temper, equally creditable and christian. All things well weighed, it is astonishing that any thing like a regular Episcopacy should subsist and be supported in America, where the seeds of party opposition, and of determined dissent to that religious system, were originally sown by men, who retired to that new continent because they abhorred the Church established in their native land. The Episcopal form of worship was introduced, and subsequently supported, through the praiseworthy, but partial labours of benevolent societies and individuals; and, though without that which is essential to Episcopacy, (the order of Bishops,) it had attained considerable influence and consistency, when the separation from the mother country took place, which had in the first instance a very injurious effect on the Episcopal communion, because the revolution war drove away many of the ablest and most conscientious of the clergy, injured Church property and the rights of parishes, and left the people in many places as sheep without a shepherd. Still there remained many clergymen of distinguished learning, piety, and principle, who happily succeeded in securing, first from our own

Church, and then from the Church of England, a regular and valid Episcopacy, which has now assumed a consistency, and obtained an influence highly gratifying to the friends of sound and sober religion."

[Our correspondent here copies two paragraphs more, which will be found at page 94 in our number for March last, to which the reader is referred, it being thought unnecessary to repeat the insertion in this place. He then goes on—]

From this extract, it clearly appears in what estimation the Protestant Episcopal Church in America is held by men of correct principles and capacious minds in other countries. Indeed this truly apostolic Church only requires a consistent adherence to her principles and her government, to extend her limits with the limit of this immense empire, and to maintain in its real purity the religion of JESUS CHRIST.

D.

For the Christian Journal.

A Sermon delivered before the New-York Protestant Episcopal Missionary Society, in St. Paul's Chapel, New-York, December 19th, 1824; by the Rev. HENRY U. ONDERDONK, Rector of St. Ann's Church, Brooklyn.—Published by request.

Psalm lxxxiv. 2.—"My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."

I ADDRESS you on the present occasion, my brethren, in behalf of those of our fellow Christians who have no opportunity of frequenting the house of their God, celebrating his worship, and hearing his word; but by the services of *Missionaries*; and the subject cannot be better introduced than with the above exclamation of the psalmist. It is the impassioned complaint of some Israelite, perhaps of David, when banished from Jerusalem, and deprived of the benefits and comforts of the holy solemnities there performed. An alien from the chosen place of the presence of Jehovah, an alien from Zion and its altar, yet constant in affection for the holy mount, his hallowed feelings burst forth in the language of ardent recollection,—"*how amiable are thy taber-*

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nacles, O Lord of hosts,—my soul longeth, yea, fainteth, for the courts of the Lord;—the sparrow hath found her an house, and the swallow a nest, even thy altars,"—the free tenants of the air make their dwellings within the holy precincts,—but for me, banished by misfortune, there is no access there,—I can but weep my estrangement, "my heart and my flesh cry out for the living God."

Brethren, there are many, there are tens of thousands, of our *Christian Israel*, who, through uncontrollable circumstances, are in as entire an alienation from *their* sanctuary,—tens of thousands, who, but for missionaries, cannot be gathered into the solemn assembly, cannot join in the services of the Christian temple, or kneel at the Christian altar. Emigrants into our unsettled regions, they look back with affection on the sacred things they once enjoyed, long to possess them again, or tremble lest such of these benefits as they obtain from the missionary, be lost through the failure or decrease of the means of his support.—It is in behalf of these, some without public worship, and some but precariously supplied, that I ask your bounty. Many of them are longing and fainting for a restoration to the courts of the Lord. In others, who have ceased to do so, it will be your honoured privilege to revive these sacred feelings.

The topics of a pleader for missionaries are twofold,—the *general duty* of contributing to the conversion of the *world*,—and the more *particular duty* of establishing the gospel in those parts of *our own country* which are yet without it. By providing for the darkness of our own land, a vast extent of which is not yet actually christianized, we perform that share of the grand duty of spreading universally the light of truth which, by the course of Providence, is especially committed to us.

I. When we consider the inspired assurances that every portion of the family of mankind will be brought to the pure and the happy faith of Jesus, we cannot but feel a sacred rejoicing in the hope of so excellent a consummation. We exult in the expected triumph of our religion. We are thank-

ful that the millions of benighted fellow-men who now grope in the darkness of ignorance, of idolatry, of sin, will be called into the marvellous light which we enjoy. Above all, we adore that majestic and good Being who will vouchsafe to take to himself the universal kingdom, and reign benignantly over a reclaimed world. When, in the holy exercise of imagination, we behold this future happiness of the earth, and hear the devotions of every clime and every tongue rising to their One God, through their One Redeemer, all animated by the One Spirit, and professing the one faith, we do more than rejoice, our hearts breathe a fervent prayer that God will hasten the glorious event;—we may, in warmer moments, feel that our praises are even now ready, should it please him to accomplish it with unexpected rapidity, and show a decisive token of it in our day. The mind which yields itself to the current of such meditations would, like Jacob, wrestle with God, and refuse to let him go till this blessing were granted.

Abating the enthusiasm which mingles with these high expectations,—as it will with every wish and hope interesting to human beings,—we find them as congenial with reason as they are with faith. From the past triumphs of the gospel we may justly anticipate its greater triumphs yet to come. Its conquering energy was first indicated by the train which followed the preaching of its Author,—by those multitudes to whom he pointed, exclaiming, “the harvest truly is plenteous:” and well might it be said of one whose persuasions were of such intrinsic force, “never man spake as this man.” Its conquering energy was again proved, when a few humble labourers went into the harvest, and whole nations were gathered: the pride of philosophy and the prejudices of heathenism were subdued by these feeble instruments; the gloom of a long night fled at the dawn of the Sun of righteousness; the citadels of error crumbled, and the Cross was erected on their ruins. And, as the gospel has thus gone forth “conquering,” we may confidently argue *that its success is not exhausted*, but

that it will continue to go forth “to conquer” yet more extensively, as long as error and depravity remain on the earth.

Such a hope, we confess, is not unattended with anxiety when we survey the actual state of mankind. Only about one in four of human beings are Christian; and, besides the weight of numbers, ignorance and prejudice are arrayed against us in all their strength. The several heathen faiths, though originally but slight deviations from patriarchal truth, have now, in their worst corruption, become so ancient; their superstitions are so rooted, and their very abominations so consecrated by wrong, yet devoted feeling; their rites and doctrines are amalgamated so largely, not to say universally, with the secular business of their votaries; that we fear we might as well imagine the uprooting of the pyramids, as the sapping of the foundation of errors so inveterate. Christianity too has advanced but slowly for several centuries. And even in the present day, when the efforts of Christendom are expanding beyond any known in modern ages, though we are gladdened with the tidings of success in a few islands and colonies, there is but little progress in the great empires devoted to false religions.

These considerations would be discouraging, did we rely on human calculations and human foresight. But there are, within the power and direction of Providence, means unknown to us, which can effect the later, as it did the earlier, victories of the Cross. We read of “the fulness of the time,” in which Messiah was born,—of that ripeness of affairs which would give Christianity the best opportunity of supplanting other religions: that fulness of time came, and the gospel succeeded. The same Providence can ripen human affairs into a second fulness of time. Public agitations, the extending light of knowledge, and increasing desire for it, the spirit of freedom, that extreme of personal independence, which, revolting at all submission, spares not the yoke of superstition,—this, or some other state of things, may convulse the empire of falsehood, and prostrate its

barriers, and thus the word of the Lord have free course. The Church has already two hundred millions of professing members, with the best light and best refinement on their side: let them increase in that purity which alone can give the moral strength for this wide spiritual conquest,—let them be ready with their zeal and their offerings for such parts of the great work as Providence may bring within their reach,—and, persevering in this calm but faithful discharge of duty, let them intrust the fulness of the latter times to him who only can, and who assuredly will, order it.

II. From these extensive views let me now direct your thoughts to that portion of this great duty which Providence assigns to our country—the planting of the gospel in those parts of our own territory in which it has not yet taken root. We have, as it were, soared for a moment above the earth, to gain a wider view of its religious prospects, and to excite a holy ardour to aid in their fulfilment. Let us now descend, and examine in what course our efforts should be directed.

“Whatsoever thy hand findeth to do, do it with thy might,”—whatever duty is brought near us and within our reach, to that let us apply ourselves. The two great Protestant nations of the age have, by providential appointment as it were, their respective portions of the duty of evangelizing the world. Our *mother country* is labouring chiefly in those pagan regions where she has colonies, possessions, or other important interests. *We* should be active in those many districts in our borders and new lands, which, though Christian in name, are yet “crying out for the living God.” This work is obviously for *our* “hands to do,—let us do it with our might.” It is the call of our country. Nay,—it is the call of fellow Christians in danger of losing their religion,—the call of our own kindred. O, if I know my heart, I would exult in sending the Cross through the whole wide earth, to the darkest of pagans, and the most savage of barbarians. But if I can with effect help only a part of the human race, let it be my countrymen, my kindred, those who

were once taught, as I am taught, to name the name of Christ, but who, for want of continued instruction, are in danger of falling from him. These, brethren, are made the nearest to us by our common Father. And he, who sent his gospel first to the house of Israel, his natural kinsmen, and already his people, will approve *our* devoting first and chiefly to our countrymen and fellow Christians our alms in the same cause.—If we do this, we do an integral and important part in the work of evangelizing the world, that part which, we must believe, God expects at our “hand.”

To the circumstances and the claims of these brethren let us devote a more particular attention.

At the period of the revolution, the civilized population of this country was chiefly confined to the Atlantic coast and the neighbourhood of the rivers there joining the ocean. There was a vast interior, to the north and the west, then but a wilderness, a wilderness of forests almost unbroken. The unsettled portion of our territory was many times larger than the settled portion; and it has since been widely extended by the acquisition of other immense districts.

Before the independence, the civilized occupation of our borders had proceeded but gradually, perhaps we may say tardily. But after that event a new impulse was felt; emigration passed beyond the then borders to the very depths of the interior; and new states were added to the union. Within ten or twenty years, the passion for such removals has reached a still greater height; the tide of emigrants flows into our unbounded west in a degree that can scarcely be credited by those who have not witnessed it. And we must expect that the facility now opened, of water communication, will increase this current far beyond all former example.

These facts are adverted to, to show the *extent* to which missionary operations are required in our country. For—though we speak of this emigration as forming a settled tract, it must not be imagined that what is termed a settlement in those regions can, for many years, be such as ours. A new district becomes sufficiently tenanted for the

occupants to enter upon their civil rights, and have civil order established. Laws and government are first introduced; their expense is small and easily borne. But the services of religion, besides being an additional tax, are in themselves more costly; many pastors must be supported, and places of worship built. Such a burden is beyond the means of the early settlers: for they are almost all labourers; and we know that even among us, the more favoured classes must provide for these the instruction and the rites of the sanctuary. The first settlers have not usually an acre for cultivation, till, tree by tree, the forest about their cabins is levelled and burned; and to reclaim even a small farm is the work of years. They can therefore contribute nothing to the support of a missionary,—nothing but a welcome, and an hospitable share of their hard-earned food. Yet they, most of all, need from the missionary the bread of life,—long deprived of that bread, and rapidly forgetting to hunger and thirst after it. Rapidly do most of the pioneer settlers, owing to their seclusion from society, and other unfavourable circumstances, forget the sacred knowledge and the holy principles in which they were educated. Though, on their first removal, their souls may have “longed and fainted for the courts of the Lord,” years operate an evil change. For many years perhaps, no messenger of Zion visits them, to bid them, in the discouragements of their pilgrimage, “lift up their eyes” to the holy, the heavenly “hills from whence cometh their help.” And if this messenger be not sent by more favoured brethren, death will overtake them in this wretched oblivion,—their “hearts never crying out for the living God.” Provide them then missionaries. There are many such primary settlers in our State, for which your present bounty is asked;—large districts, yet unhallowed by the message of life, call upon you for its heralds. O send them,—to sustain the drooping Christianity of a Christian land,—to cheer the desolate life of brethren banished from Jerusalem,—to support them in their last hours, and dispel the darkness of their valley of death.

Neighbourhoods thus partially settled, advance in time to a better and more extended cultivation. The occupants become more numerous, and many social blessings are enjoyed. Still however their case is full of difficulties unknown to older districts. For—though there are spots where the forest has disappeared, there are larger tracts intermingled where it yet stands, a majestic but useless desert; and it requires all the means the neighbourhood can command to effect the settlement of these waste places. Nor let it be objected, that, if they can encourage a farther accession of emigrants, they can also maintain the services of religion. Not so. Their only possessions are the yet unsubdued forest about them,—their only wealth, its future increase in value by the influx of settlers;—their resources are but prospective. And let me add, that this is but the fair side of their case; only a few, often a very few, have such possessions; the vast majority earn their subsistence by continual labour. Time indeed will improve their affairs, and raise them to a level with those of older regions. But, as they now are situated, years and years must elapse before they can enjoy Christian rites and pastoral instruction without your help. It was once the case of our fathers,—when these coasts were thinly peopled. Nor were their wants left unheeded. Almost every church of our communion in these parts was formerly a missionary station; the venerable clergymen who filled them being aided by the mother country. Repay your debt, brethren,—repay it to those who are continuing the laborious and tedious effort to make the wilderness blossom. Rear new establishments, as yours have been reared,—and they will, in time, add their offerings to yours, that the gospel may be sent to the innumerable settlements rising and yet to rise in our ample territories.

Innumerable indeed are the new settlements in our State, and through the whole land; and in adverting to them, we shall acknowledge that there must be an increased effort to supply their religious wants. The flood of emigration continues so great, and the

multitude of poor so numerous who remove into the hardest circumstances of emigrant life, that claims for spiritual aid will soon come in, far beyond the means of those who now support our missionaries. How shall this anticipated difficulty be met? only,—and let me impress on you the suggestion,—only by *nurturing liberally, and bringing to as rapid maturity as possible, the churches already planted; that they may soon be in a condition to extend to others the aid we have given them.* How affecting, how animating a motive is thus presented to your generous, to your Christian feelings! Our whole country, “crying out for the living God,” rises and beseeches you, as you would prevent its current of population from outstripping the footsteps of the gospel, to open a larger bounty, to plant and ripen more churches, that there may be seed for all the land.

And *now* is the period in which this should be done,—now, before the necessity becomes so great as to be appalling. We have at present about twenty missionaries in this diocese. May we not calculate that twenty more, added soon, would establish churches enough, in conjunction with the present contributors, and all acting with zeal, to support, in less than twenty years, five times perhaps their number? Let not the estimate be deemed enthusiastic. In the Journal of this diocese about twenty-two years ago, only one missionary is named. Nine or ten years ago, there were only eight. Now there are twenty-one,—not including five who are on missionary stations, but are not yet in the receipt of salaries from the lowness of the fund. Nearly an hundred new Episcopal congregations have been formed,—many of them now so matured, as both to support their pastors and give creditably to the missionary cause.—This increase we owe, under a favouring Providence, to the judicious regulations of our diocese,—chiefly to the all-important regulation of devoting most of the labours of each missionary to one or two principal congregations, till he can rear them to independence, and giving only his spare

time to settlements less promising: to occupy them in preaching from cabin to cabin, (except perhaps one or two, in order to become acquainted with the religious prospects of a tract yet unexplored by them,) would be to keep our new churches in perpetual infancy. To this judicious plan, conducted by our zealous and active Bishop, and aided by his frequent visits and continual devotedness,—aided by him personally, without one relaxation from his fatigue, till unnerved by the disease that fatigue had produced,—to this plan, and these episcopal labours, made efficient by a liberal patronage and missionary fidelity, we owe, under God, our success. Our missionaries have formed nearly an hundred congregations, many of them now maintaining themselves, and adding largely to the fund which provides the same benefit for others. Let us be encouraged. An hundred more congregations will soon be required by the opportunities our diocese will present;—provide them more missionaries, to mature the present churches, that, when matured, they may labour with you in this large and expanding field, and prevent the great future demand from falling on the old congregations exclusively. Give liberally, brethren,—with the generous and enlightened motive of raising up fellow-workers with yourselves in the cause of the Redeemer.—As yet we ask your bounty in behalf of our diocese only; for it requires all that we can do, and more than has yet been done, though the contributions have not been sparing. But, on the principle of establishing new fountains of missionary supply, we may be enabled to extend our help to other states, and see the Church to which we belong in progress through the whole land,—shedding light and life at every step,—raising every where the banner of the Cross,—and winning those who enlist under it, to a pure faith and a holy conversation.

To these arguments, most of which cannot but be felt by Christians of every name, allow me to address another to you as Episcopalians. Our denomination is numerous in the western regions, and it asks your bounty

with a twofold claim of brotherhood. But there is there another class *more* numerous,—those, who, after emigration, have *forgotten their sectarian preferences*,—or who have become *dissatisfied with the errors they once professed*,—or who perhaps *never held any creed on rational principles*.—Time, absence from former friends, and intermixture with new acquaintance inducing a contrast of their respective opinions, dissolve the old prejudices of most of the emigrants, and prepare them for a free choice between the several modes of faith and worship that may be presented. Of this large class many are pleased with *our* doctrines and ritual, and attach themselves to our Church; so that Episcopal congregations are often composed of these as the majority, united with a few who have borne that name from infancy. Your preacher has known a few individuals,—a part of those who abandoned a place of worship into which a denial of the Trinity was introduced,—begin, without a clergyman, by meeting on the Lord's day to offer the devotions of our liturgy. The Episcopalians they numbered were not perhaps more than fifteen; but others mingled with them, and were won by the attractions of sound doctrine and a pure form of prayer. Missionary services were soon afforded; and they increased,—not by drawing in others of our denomination, for there were no more,—but by accessions from the class we have named, those unsettled in religious views. From these did the little flock gather to itself: and in about three years they worshipped in their own temple, and under the ministrations of their own pastor.—Brethren, this field is still open. Besides that few parts of the state are adequately supplied with our clergy, there are fourteen counties in which there are none,—fourteen entire counties are destitute of Episcopal ministrations. May we not hope then that there are thousands who will be added to us when an opportunity is given?—yes, thousands are actually approaching us, who require but missionaries to *welcome them and fix their new attachments*.—*It is not artful proselyting*

that your preacher recommends,—the mean intrusion of opinions where they are neither asked nor acceptable,—the base attempt, by overturning a faith in which the mind is conscientiously settled, to beguile it to the views of a different party;—nothing of this kind. It is the generous offer of a better creed and worship to those who are dissatisfied with their own:—or else, it is presenting our creed and worship, with those which others present, to that large class of emigrants who have not determined which to adopt. This is an honourable function; and I ask of you to contribute the means of discharging it. Let not these proselytes be driven from the gates of our temple. They are inquiring for “the courts of the Lord;”—be it your happy office to send them guides, and they will come to us in throngs; with one heart and one mouth we shall glorify God together; and our venerable Church will appear in numbers worthy of her excellence.

But I must not omit a plea for our Indian brethren: the contributions now asked of you are to extend spiritual relief to the rude aboriginal natives of our continent.—Do you hear the echoes of that shout?—it was the war-cry of the savage;—his heart is steeled, his passions are all wrath. Do you hear that groan of the dying,—that shriek of the helpless?—that groan is from the victim he is torturing,—that shriek, from the widow and the babe who are next to feel his barbarity. See,—his vengeance is complete;—the smoke of the stake has borne away the soul of the one;—the flowing life-blood has drowned the cry of the others.—Christian, that savage is thy brother,—of “one blood” with thyself,—of “one blood” with the slaughtered beings at his feet. But he has not been taught this heavenly truth. It is thou, who must enlighten his dark soul, if thou wouldst save his future captives.—Behold then the missionary pleading with him! He points the savage to the blood yet staining the earth,—and tells him there is a God who will avenge the deed;—the savage trembles. He tells him there was One, divine, though in human form, who shed his own

blood, that men might be reconciled to that God, and taught to love one another;—the savage drops his weapon. He tells him there is a Spirit, who even now is speaking to his heart, bidding him calm his passions, and repent of his violence;—the savage listens, reflects, and owns the finger of God within him,—he weeps over the bodies on which he had trampled,—he drowns his hateful feelings in tears,—his soul is poured forth in contrition, and “cries out to the living God.” The savage is a new man; he follows the messenger of the gospel, he names the name of Christ, he departs from iniquity; and he invokes a blessing on you who sent light, to irradiate his soul, and peace, to hallow his wrathful bosom.—These are not visions, brethren, but facts. One tribe at least, who are within the ministrations of those to be aided by your alms, have been brought into the Christian Church. They kneel, on the Lord's day, to offer the same devotions with which we honour their and our Father, their and our God. They are converted: but they are young in Christ; and it is for you to bring them forward in his nurture and admonition.

Brethren, I have laid before you the wants of those to whom missionaries are sent; allow me to add an appeal to your bounty in behalf of the missionaries themselves.—Almost all of them are in the humblest circumstances,—having no provision for their support, and that of their families, but their small remuneration as clergymen. A part of this remuneration is given by their congregations; but this is always scanty, and often but precarious: and your preacher can attest, from actual insight into the households of some of them, that the merest wants of life are not so supplied, but that they must often fear lest that supply should cease or be insufficient. They receive also from the missionary fund the small annual pittance of \$125. The deficiency of the fund has occasioned this extreme reduction; and, if that deficiency be not remedied, there must be a farther abatement.—And, will you suffer this?—will you see them bereft of the last comfort, of the *very essentials* of ex-

istence? Their homes can now have little cheerfulness, but that which arises from the tranquillity of a pure heart, and the consciousness of being useful;—will you suffer the clouds of absolute penury to darken these few rays of their enjoyment,—and bid their last happiness, the happiness of the mind, vanish in the gloom of care too disheartening to be borne? Alas, their case is what *you* cannot realize, surrounded by prosperity, and protected by flourishing affairs;—and may Providence save you through life from the anxieties they experience! You cannot realize the hardship of their fate:—but, brethren,—you can *relieve* it. O let your alms shed a ray of joy into the missionary's household,—cheer those dearest to him, whose deprivations are his darkest discouragement,—and thus cheer *him*: also in his labours for those who are “crying out for the living God.”

For the Christian Journal.

MR. EDITOR,

As I am not a subscriber to the Christian Journal, and seldom see any of its numbers, it was by accident, and only within a few days, that I met with the number for last month. In turning over its pages, I was not a little surprised to find a communication subscribed “*Catholicus*,” and entitled, “Presbyterian sentiments on the best mode of disseminating the truths of Scripture,”—in which a most extraordinary construction is put on the leading opinions expressed in my Introductory Lecture on “Creeds and Confessions,” and some no less extraordinary inferences drawn from that construction. My first impression was, that no public notice of this communication, on my part, was required. The representation which it gave of the doctrine of the Lecture, appeared to me so manifestly unwarranted, and, indeed, I must say, such an extravagant perversion, that I thought it might safely be left to the good sense of every reader. But, finding that some persons really seem to form a different estimate of this publication from that which I should have expected; that measures

have been taken to give it circulation, in a detached form, beyond the ordinary sphere of the Journal in which it originally appeared; and that some of my friends think it ought not to pass unnoticed;—I beg leave to occupy a single page of your miscellany with a brief reply to the singular remarks of *Catholicus*. If nothing had been in question, Mr. Editor, but the merits of my humble Lecture, you certainly would not have heard a syllable from me on the present occasion.—But it would really grieve me to be thought an enemy of Bible Societies, or capable of intentionally uttering a word hostile to their universal establishment and triumph. Nor did it ever occur to me that there was any more connection between my doctrine concerning “Creeds,” and such hostility, than between my belief in Presbyterian parity, and the heresy of Socinianism. And whether the efforts of your correspondent to represent me as agreeing with his diocesan, do not betray the weakness of a bad cause, I shall leave to the consideration of discerning and reflecting readers.

It is neither my province nor my design to enter into any discussion concerning the correctness of Bishop Hobart's opinions. But I must be allowed strongly to deprecate being supposed to agree with him in reference to Bible Societies. If I have understood the scope of what has been said and written against that gentleman, in relation to this subject, it is—not that he is zealously attached to his own Church; not that he admires and loves the Book of Common Prayer, and is earnestly desirous of putting it into the hands of every human being to whom it can possibly be conveyed. For all this, I have never heard him blamed by any one:—but for being unwilling to unite with any society, the object of which was to circulate the Word of God ALONE. Now, as to this point, I totally differ from him, both in principle and practice. I consider the Scriptures as the ONLY infallible rule of faith and practice; and as a SUFFICIENT rule, for all who approach them with *humble and honest hearts*. I am, therefore, perfectly willing to co-operate with *any and every person in sending them,*

without note or comment, to every son and daughter of Adam. I consider it as a privilege and an honour to be a member of the American Bible Society, and of every other Bible Society within convenient reach:—and my impression of the importance of these societies, in promoting the best interests of the world, is so far from being impaired, that it is daily becoming deeper.

In full consistency, as it appears to me, with all this,—when I go into the pulpit, I think it incumbent on me, not only to recommend the Bible, in general, to my hearers, but also to declare to them *how I understand it*. When called upon to assist in ordaining a minister, I deem it indispensable to ascertain, by appropriate measures, how the *living teacher* whom I am about to aid in sending forth, is likely to explain that Word of Life which we commission him to preach. And when an opportunity is presented, I do not fail to recommend and circulate the Confession of Faith, and the Form of Government and Discipline of my own Church. But I should abhor the thought of withholding a Bible from an ignorant, destitute fellow-creature, until I could accompany the delivery of it with my own Formulas and Articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family. I am quite willing to trust the Bible alone in the hands of every inhabitant of the globe; and to leave the question whether they shall be connected with this or that denomination, to their own serious and deliberate decision, aided by that enlightening and sanctifying Spirit, who leads his people into all necessary truth. If I believed, indeed, that the peculiarities of the Church of which I am a member, were essential to salvation; or that it was impossible for a serious inquirer to understand the fundamental doctrines of Scripture, without the assistance of my formularies and expositions, my conduct would be different. But as I believe neither, I am, of course, not embarrassed with any of the consequences of such belief. It is time enough, in

my opinion, when persons make inquiries with a view to join a particular denomination, or put themselves in the way of being taught its peculiarities, to meet them—if candidates for private membership, with those views of doctrine and order;—or if aspirants to the ministry, with those “Creeds and Confessions”—the reception of which appears to me indispensable to the attainment of ecclesiastical concord and edification. Thousands and tens of thousands who will never have an opportunity of coming within the pale of my own Church,—and who might not be disposed to do it, if they had,—may yet be willing to receive Bibles from *any* hands, and may be for ever benefitted by them. Ought I to withhold from them the precious gift? I dare not do it. And I am so far from seeing an inconsistency between this decision, and the doctrine which I have taught concerning Church “creeds,” that they appear to me to illustrate and strengthen each other.

I am, Sir, yours respectfully,
SAMUEL MILLER.

Princeton, Dec. 24th, 1824.

Remarks on the above Letter.

The Editors of the Christian Journal, besides allowing Catholicus an opportunity, in some future number, of answering for himself, deem it proper to annex a few remarks to the above letter.

Most unfortunately, Bishop Hobart's opinions have been greatly mistaken by the reverend author: for to Bishop Hobart a reference must be intended, though not expressed, in the following passage, or it has no point or pertinency:—“I should abhor the thought of withholding a Bible from an ignorant, destitute fellow-creature, until I could accompany the delivery of it with my own formulas and articles. Just as soon should I think of withholding a piece of bread from a starving beggar, until I had previously engaged him to come under the government of my own family.” Bishop Hobart has never opposed the circulation of the Bible alone, though he prefers *extending the Church of God with his*

word; and this he earnestly recommends to Episcopalians, who by common usage, if not by common consent, are distinctively known as *Churchmen*. It has always been his advice (and repeatedly has that advice been so *published* as to be known to all who do not prefer taking his opinions upon hearsay), to give Bibles where they alone are required, or will be received, but to give a Prayer Book with the Bible in other cases. And we think that no one can peruse the Lecture of the Rev. Dr. Miller without agreeing that his *arguments* tend to justify this very course, whatever be the conclusion Dr. Miller may *himself* deduce from those arguments, or the construction he may give them. We refer the reader to the extracts from that Lecture in our number for November last.

Bishop Hobart's main objection to Bible Societies is not that they distribute *the Bible only*; although he thinks, and it appears to us reasonably, that in many cases greater good would be done by appropriating a part of the expense incurred in that good work to the dissemination of means calculated to draw attention to the Scriptures, to lead to a proper understanding of them, and to enforce their truths and precepts. But the most objectionable feature of promiscuous Bible Societies, and that which has had the greatest influence in inducing Bishop Hobart to decline an union with them, is their strong tendency to promote that indifference to distinctive religious views, the avowal and prevalence of which has led, we believe, to Dr. Miller's able vindication of the utility and necessity of symbols of faith. Does not his Lecture show that the eating of the fruit of these devices has begun? This neutralizing influence is owned, avowed, and even boasted, by multitudes of the friends of those societies. The indifference, to be sure, is called liberality, catholicism, Christian unity, evangelical charity, and has other winning epithets. But its real character cannot long remain generally unperceived. It is making bold and daring attacks upon the truly evangelical unity of spirit in the bond of peace. All who believe that there is in the gospel a required system of

faith, and a required system of ecclesiastical order, will, it is confidently believed, ere long, see cause to wish devoutly that the objections of Bishop Hobart and others to promiscuous religious societies had been better understood, and more fairly represented, that they might have had an earlier influence.

Bishop Hobart does not regard the objection as lying in distributing the Bible without note or comment, though that measure is carried to an absurd extreme by these societies, but in the *means used for that end*; or rather, we should say, for that *professed* end. Notes and comments innumerable are distributed by Bible Societies. Their reports, the sermons and speeches at their meetings, and their extensive correspondences, being but very partially occupied with business matters, are, in fact, but so many religious tracts under other names; while their unnumbered agents are but so many missionaries, preaching, in the employ of Bible Societies, and with all the increased influence which such respectable authority can give them, those doctrines which they deem the best notes and comments on the Scriptures. This objection Bishop Hobart has strongly urged.

Dr. Miller's Lecture, if misunderstood by Catholicus, is certainly in language very open to misinterpretation. Catholicus says, "the doctrines contained in this Lecture are *materially* the same as those which have been maintained and acted upon, for years, by Bishop Hobart and other judicious Episcopalians in the United States." We should suppose that this assertion could not be controverted by any one who had read the Lecture of Dr. Miller, and the writings expressive of Bishop Hobart's opinions; from both of which there are large extracts in the article of Catholicus. For ourselves, we should have gone farther than Catholicus, and have contended that not only were Dr. Miller's "*doctrines materially* the same," but that he appeared to recommend a very similar course of *proceeding*: thus he writes, "our *Episcopal* brethren exercise a most *LAUDABLE* diligence in placing the volume which contains their articles,

forms, and offices, in every family within their reach," &c. It surely must be known, that those societies which distribute *both* the Bible and Prayer Book, have done *vastly more* in this "laudable" work, than those which distribute the Prayer Book *only*. It must be known, that the Bible and Prayer Book Societies in Bishop Hobart's diocese, have done far the greatest part of this "laudable" work. Had not, therefore, the readers of Dr. Miller's Lecture reason to think that he inclined to this very plan of Bishop Hobart, adapting it of course to the case of Presbyterians? We can conscientiously declare, that such was actually our impression on perusing this extract from Dr. Miller's Lecture. Dr. Miller disavows (in the above letter) any such inference; yet we cannot but think that his arguments and language will, by most readers, be accounted an entire justification of Bishop Hobart.

Of one head of the remarks of Catholicus Dr. Miller has taken no notice,—that relating to the opinion of the Presbyterian *General Assembly*. This body, representing the entire Presbyterian denomination, declare that—"the *Confessions of Faith*, and *Standards of [their] Church*," regarded by them "as a summary of those divine truths which are diffused through the sacred volume," "*cannot be abandoned*, in [their] opinion, *without an abandonment of the word of God*." While we admire the candour of this open avowal, we cannot but remark, that it is stronger language than has ever been used by Episcopalians in favour of their Prayer Book. Indeed, had Bishop Hobart, or the House of Bishops, uttered such a sentiment, the whole country would have resounded with the cry of—*bigotry*.—But to the bearing of this sentiment on the remarks of Catholicus. Had not he, has not every one, a right to construe the above expressions as vitally inimical to the cause of circulating the Bible *without note or comment*? You give the Bible alone (says the argument of the Presbyterian General Assembly, to Bible Societies),—you give the Bible alone; wherever we can overtake that Book with our "*Confessions and Stand-*

ards," the word of God is secure; wherever that Book *remains* alone, *without* our "Confessions and Standards," the word of God becomes "*abandoned*." This seems the logic of their assertion. And let any one change the words "Confessions and Standards" into "Prayer Book," and put the language into the mouth of an Episcopalian; and he will find as bold an argument for distributing the Prayer Book with the Bible, as could possibly be used on our side.—Surely Catholicus might have said much more than he has in his modest and unassuming article.

For the Christian Journal.

No. V.

REVIEW of the proposed Additions to the HYMNS.

IN our second number we ventured to take the ground, that in preparing hymns for *public worship*, there should be no particular tenacity for the text of the authors—but that the church should improve upon that text whenever it required improvement. The rights of authors are but literary; and in appropriating their works to religious use, these rights are merged in higher considerations. This, we hope, will be borne in mind. Many pieces called hymns were not written for worship; they are but sacred poetry. Many others, designed for the sanctuary, are too imperfect for so noble a use. And some, adopted by other denominations, are not such as an episcopalian should admit into fellowship with his admirable liturgy. Very few are the hymns, known to the present writer, that are fit to be adopted, in their current readings, by our church. Criticism and correction, therefore, should be freely offered. We have endeavoured to do our part. And, as we pretend not that our suggestions are infallible, we would respectfully call on our brother journalists* to contribute to the same good work. These several reviews will be so many debates before the committee and

the convention—who will, no doubt, give a judicious and satisfactory decision.

There are three hymns on

FUNERAL OCCASIONS.

Hymn XLV.—Logan.—Job xiv. 1, 2, 5, 6.

- 1 Few are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
"To dust thou shalt return."
- 2 Behold the emblem of thy state
In flow'rs that bloom and die,
Or in the shadow's fleeting form,
That mocks the gazer's eye.
- 3 Determin'd are the days that fly
Successive o'er thy head;
The number'd hour is on the wing,
That lays thee with the dead.
- 4 Great God! afflict not, in thy wrath,
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

In verse 1st, line 1st, we would read—
"How few thy days &c." The 3d verse favours the high calvinistic notion of a given decreed length of life to each individual mortal; a notion utterly at variance with the case of Hezekiah; nor do we find such a doctrine in the passage in Job which is here paraphrased; it only declares generally that there is a limit, a short limit, to mortal existence; we propose, therefore, another reading of the verse—

Determin'd is thy short career,
Thy days will soon be fled;
The hasting hour is on the wing
That lays thee with the dead.

Thus amended, the paraphrase is good, and will make a valuable hymn.

We proceed to the next, on the same subject.

Hymn XLVI.—Clark.

- 1 Swift as an arrow cuts its way
Through the soft yielding air;
Or, as the sun's more subtle ray,
Or lightning's sudden glare,
Or, as an eagle to the prey,
Or shuttle through the loom,
So haste our fleeting lives away,
So rush we to the tomb.
- 2 Like airy bubbles, lo! we rise,
And move upon life's stream;
Till soon the air that caus'd, destroys
Th' attenuated frame:
Down the swift stream we glide apace,
And carry death within;
Then break, and scarcely leave a trace,
To show that we have been.
- 3 The man, the wisest of our kind,
Who length of days had seen,
To birth and death a time assign'd,
But none to life between.

* This was written before the December number of the Gospel Messenger, containing a critique on the hymns, had come to hand.

Yet lo, what consequences close
This transient scene below !
Eternal joys ; or, missing those,
Interminable woe.

As the 1st stanza now reads, the expression "cuts its way," furnishes the verb for all the succeeding nominatives ; the "sun's ray," the "lightning's glare," the "eagle," and the "shuttle," all "cut their way," according to the grammar of the sentence ; to remedy this very inelegant mistake, for "cuts" (line 1st) read "in." What, in stanza 1st, line 3d, is meant by "the sun's more subtle ray?" an "arrow" (the object before named) neither has a "ray," nor is "subtle:" and why is the word "subtle" [subtile] used among epithets denoting velocity? we would read "quick darting ray." The 2d stanza, as it now reads, implies, lines 3d and 4th, that the *human* "frame" is "caused" and "destroyed" by "air:" the author would have expressed his meaning better by the following amendments ; for the first two lines, read—

Behold the airy bubble rise,
And hasten down the stream—

for the 5th line, read—

So we through life glide on apace—

and for the 7th line, read—

Then vanish, leaving scarce a trace—

The 3d stanza, were it all true, is too quaint ; no time assigned for the period between "birth and death !" But the assertion of the stanza is not true ; Solomon assigns a time for many things besides these two, Eccles. iii. 1—8. This stanza, therefore, must be rejected.

The next piece—

Hymn XLVII.—Mrs. Steele.

Funeral of a young person.

- 1 When blooming youth is snatch'd away
By death's resistless hand,
Our hearts the mournful tribute pay
Which friendship must demand.
- 2 While pity prompts the rising sigh,
With awful pow'r impress ;
May this dread truth, "I too must die,"
Sink deep in every breast!
- 3 Let this vain world allure no more ;
Behold the op'ning tomb!
It bids us use the present hour,
—To-morrow death may come.
- 4 The voice of this instructive scene
May every heart obey!
*Nor be the faithful warning vain
Which calls to watch and pray.*

5 O let us to our Refuge fly
Whose arm alone can save ;
Then shall our hopes ascend on high,
And triumph o'er the grave.

End of hymns for Festivals, &c.

Surely the death of the young might afford topics more appropriate and more poetical. What is there in the above hymn that cannot be applied to death at *any age*, as well as to death in *youth*? take away the title, and change one expression in the 1st line, and who would give the piece this peculiar application? It is not so well adapted to its title as the two previous compositions. We cannot but regard it as a *general* hymn for funerals ; and as, in this view, it is inferior to those in our Prayer Book, we see no need of adopting it, and offer no amendments.

The next title is

INVITATION AND WARNING.

Hymn XLVIII.—Invitation.

- 1 Peace, troubled soul, whose plaintive moan
Hath taught each scene the note of woe ;
Cease thy complaint, suppress thy groan,
And let thy tears forget to flow :
Behold! the precious balm is found,
Which lulls thy pain, which heals thy wound.
- 2 Come, freely come, by sin oppress'd,
Unburden here thy weighty load ;
Here find thy refuge and thy rest,
Safe in the mercy of thy God :
Thy God's thy Saviour! glorious word!
O hear, believe, and bless the Lord!
- 3 As spring the winter, day the night,
Peace sorrow's gloom shall chase away,
And holy joy and heav'nly light
Attend thy steps and near thee stay :
While glory weaves th' immortal crown,
And waits to claim thee for her own.

The word "here," in 2d stanza, 2d line, refers to the "balm" named in the previous stanza, and makes a forced relation between that *balm* and "unburdening a *weighty load*;" this certainly is inelegant: we would, therefore, read the 2d and 3d lines of the 2d stanza thus—

On Jesus cast thy weighty load;
In him thy refuge find, thy rest, &c.

In the 3d stanza, lines 5th and 6th, "glory" is personified, as "weaving th' immortal crown," and as "claiming" the saint for "her own"—and this, after naming the Redeemer in the stanza previous; this is very particularly faulty: it may be remedied by substituting "Christ prepares" for "glory weaves," in the 5th line, and

"his" for "her" in the 6th. With these changes the hymn has our cordial vote.

Hymn XLIX.—Warning.

- 1 Hasten, sinner, to be wise,
Stay not for to-morrow's sun;
Wisdom if you still despise,
Harder is it to be won.
- 2 Hasten, mercy to implore;
Stay not for to-morrow's sun,
Lest thy season should be o'er
Ere this evening's stage be run.
- 3 Hasten, sinner, to return;
Stay not for to-morrow's sun,
Lest thy lamp should fail to burn
Ere salvation's work be done.
- 4 Hasten, sinner, to be blest;
Stay not for to-morrow's sun,
Lest perdition thee arrest
Ere the morrow is begun.

Excellent in substance, well executed in the mechanism and rhythm, and free from the crudenesses of thought and language which often betray the artist who does his work by halves: though, therefore, it is somewhat deficient in elegance, and in elevation of thought, it will be a useful hymn.

We proceed to the next.

REPENTANCE.

Hymn L.—Wesley.

- 1 Stay, thou insulted Spirit, stay,
Though I have done thee such despite,
Nor cast the sinner quite away,
Nor take thine everlasting flight.
- 2 Though I have most unfaithful been,
And long in vain thy grace receiv'd,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness griev'd;
- 3 Yet, oh! the mourning sinner spare
In honour of my great High Priest;
Nor in thy righteous anger swear
To exclude me from thy people's rest.
- 4 My weary soul, O God, release,
Upraise me with thy gracious hand;
Guide me into thy perfect peace,
And bring me to the promis'd land.

A good hymn, but the latter part is much inferior to the former.

There are next four pieces under the head of

FAITH.

Hymn LI.

- 1 Approach, my soul, the mercy-seat,
Where Jesus answers prayer:
There humbly fall before his feet,
For none can perish there.
- 2 Thy promise is my only plea,
With this I venture nigh;
Thou callest burden'd souls to thee,
And such, O Lord, am I.
- 3 Bow'd down beneath a load of sin,
By Satan's solely prest,
By war without, and fears within,
I come to thee for rest.

- 4 Be thou my shield and hiding place!
That, shelter'd near thy side,
I may my fierce accuser face,
And tell him, "Thou hast died."
- 5 O wondrous love! to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious name.
- 6 "Poor tempest-tossed soul, be still,
My promis'd grace receive;"
'Tis Jesus speaks—I must, I will,
I can, I do believe.

Before suggesting minor corrections, we plead for the omission of the entire 6th verse: does *faith* come from any such "speaking of Jesus" as is there meant; he did indeed speak *peace* to certain penitents whose faith had already saved them—and in this sense, applied to peace, the *figure* of Jesus speaking is allowable; but, as the verse will be understood, it implies that faith is produced by a more direct communication from the Saviour than comports with our want of inspiration: besides, we object to the climax, "I must, I will, I can, I do believe;" take the words in the more obvious sense, and they intimate a mere rush of feeling, unmixed with any operation of the understanding; take, however, the word "*must*," in the calvinistic sense, and the passage becomes a strong calvinistic anticlimax—I do because I can, I can because I will, I will because I *must*! expunge, expunge the whole verse.—Presuming this done, we offer a few other amendments. We fear that verse 1st, line 4th, may possibly be misinterpreted: it is true, of the mercy-seat, that "none can perish there," but could not that truth be expressed more safely? none can perish who *remain* there; if a correction be deemed advisable, we offer the following line, though it is, poetically, inferior—

None perish steadfast there.

The 2d verse begins, "*thy* promise is my only plea;" though the previous address is to the speaker's own *soul*; we propose—

Thy promise, Lord, my only plea,
With this I venture nigh, &c.

In the 3d verse, 3d line, "*war without*" must mean literal war, for the spiritual conflict is *within*; we would read—"by war, and care, and fears

within." In the 4th verse, 3d line, we would make a transposition—

My fierce accuser I may face.

Hymn LII.—Watts.

Faith in Christ our Sacrifice,

Heb. ix. 12. [14.]

- 1 Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.
- 2 But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood, than they.
- 3 My faith would lay its hand
On that dear head of thine;
While like a penitent I stand,
And there confess my sin.
- 4 (My soul looks back to see
The burden thou didst bear
When hanging on the shameful tree,
And views her pardon there.)
- 5 Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing his bleeding love.

In verse 2d, line 2d, for "sins" we propose "sin," in the abstract; legal rites expiated the ceremonial disability produced by a transgression, they "sanctified to the purifying of the flesh;" the blood of Christ removes all its guilt: the words "richer blood," in line 4th, have a lower signification than that intended; and, as it is the more natural of the two, it will present itself to the mind, if not before, at least in conjunction with, their sacred meaning: may we propose "higher worth"? The 3d verse (line 2d, "thine") makes a transition to an address to Jesus, without naming him; is not this awkward? in the same line occurs the too familiar word "dear;" and the whole expression, "that dear head of thine," is not only inelegant, but incorrect, as "head" has not before been mentioned; we offer a substitute therefore, though it be not much better—

On Jesus' head divine;

or might the whole verse be altered thus—to express, within the verse, that the "head," on which the "hand is laid," is that of a *victim*?—

By faith my hand is laid,
While sorrow bursts within,
On Christ my chosen Victim's head;
There I confess my sin.

We see no use of the parenthesis en-

closing the 4th verse; that verse seems to be explanatory of the 3d; if so, it will be sufficient that verse 3d end with a colon:—in line 2d, for "thou didst" we propose "Christ did," to agree with a previous amendment: perhaps it were better to omit the entire 4th verse. For the 5th verse we propose the following—as avoiding the transition from the first person singular, previously employed, to "we," the first person plural—and as including the final thought in the passage (*Heb. ix. 14.*) of which this hymn is a paraphrase:—

O be my pardon seal'd
By his atoning blood?
And be my conscience cleans'd and heal'd
To serve the living God!

We proceed to the next piece on the subject of faith.

Hymn LIII.

- 1 Faith is the Christian's evidence
Of things unseen by mortal eyes;
It passes all the bounds of sense,
And penetrates the inmost skies.
- 2 It sets things absent full in view;
It brings far distant prospects home;
Events long past it can renew,
And long foresees the things to come.
- 3 With strong persuasion, from afar,
The heav'nly region it surveys;
Embraces all the blessings there,
And here enjoys the promises.
- 4 By faith a steady course we steer
Through ruffling storms and swelling seas;
O'ercome the world, keep down our fear,
And still possess our souls in peace.
- 5 By this we pass the vale of tears
Safe and serene, though oft distress;
By this subdue the king of fears,
And go rejoicing to our rest.

An excellent hymn; unimpeachable in matter, and nearly faultless in rhythm. We only wish that the sound of "s" occurred less frequently; we count it here 69 times; it is the most intractable foe to the euphony of our language: in the 1st verse, 2d and 4th lines, two *s's* may be dropped by reading "eye" and "sky;" and in the third line, two more may be avoided by substituting "goes beyond" for "passes all:" in the 2d verse, 1st and 2d lines, there will be two sounds of *s* fewer, by reading "Things absent it can place in view, and bring far distant," &c.; and in the 4th line, "foresee" will answer, "can" being understood from the previous line: in the 3d verse, lines 3d and 4th, two more of these sounds may

be excluded by reading "And can embrace the blessings there, and here enjoy," &c.: in the 4th verse, line 1st, we avoid an *s*, and the alliteration of "steady" and "steer," by reading, "By faith, our course unmov'd we steer;" and in the 4th line, we might perhaps read "soul:" in the 5th verse, line 1st, "By faith," instead of "By this," removes an *s*; and in the 3d line, two more would be removed by reading, "By faith, we quell." Fourteen *s*'s may be thus expunged; but we are not certain that all these alterations would, in any other sense, be improvements: we only submit them.

Hymn LIV.—Watts.

Dead Faith.

- 1 Deluded souls, that dream of heav'n,
And make their empty boast
Of inward joys and sins forgiv'n,
While they are slaves to lust!
- 2 Vain are our fancies, vain our flights,
If faith be cold and dead;
None but a living pow'r unites
To Christ, the living head.
- 3 If we have faith to change the heart,
That works by active love,
'Twill bid all sinful joys depart,
And lift the thoughts above.
- 4 God from the curse has set us free,
To make us pure within;
Nor did he send his Son to be
The minister of sin.

Excellent in substance, and mostly smooth in versification. The 3d verse is somewhat inelegant; it apparently makes the efficacy of a right faith contingent on our "having" it; the author meant, that this efficacy would be shown in *us* if such a genuine faith were ours, but his words are not to exactly this effect: to rectify the fault, we may read the 3d and 4th lines thus—

We shall from sinful joys depart,
And fix our thoughts above—

or we might, omitting perhaps the title, which limits the piece to "*dead faith*," propose this reading of the verse—

The faith which new-creates the heart,
And works by active love,
Will bid all sinful joys depart,
And lift the thoughts above.

The next hymn has the title

HOPE.

Hymn LV.—Cennick.

- 1 Children of the heav'nly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
Glorious in his works and ways,

- 2 Ye are trav'ling home to God
In the way the fathers trod:
They are happy now, and ye
Soon their happiness shall see.
- 3 O ye banished seed be glad;
Christ our Advocate is made,
Us to save our flesh assumes,
Brother to our souls becomes.
- 4 Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismay'd go on.
- 5 Lord, obediently we'll go,
Gladly leaving all below:
Only thou our leader be,
And we still will follow thee.

We do not understand the dramatic arrangement of this hymn; who are the supposed speakers? it can hardly be that a congregation address themselves in the second person, and yet employ the first person also; both occur in verse 3d: nor can we make out responses of parts of the congregation interchangeably. Yet we fear that the interest of the piece will suffer by making the congregation address themselves in the first person; for as darkness favours the sublime, so obscurity and inaccuracy further a spurious kind of interest. We must, however, attempt the needful corrections. In verse 1st, line 2d, read "As we journey let us sing;" and in line 3d, for "your" read "the." In verse 2d, lines 1st and 3d, for "ye" read "we." Verses 3d and 4th, we would modify and condense into one: the 3d, in its latter half, wandering from the unity of the figure of a journey; and the 4th not being perspicuous in the expression "borders of your land"—if it be the borders of Canaan, "the better country," the hymn is for *dying* persons—but the final verse makes it apply to the journey through *life*: we would thus combine, therefore, the 3d and 4th verses—

Banish'd once, by sin betray'd,
Christ our Advocate was made;
Pardon'd now, no more we roam,
Christ conducts us to our home.

The final verse to remain as it is.

Next follow four hymns classed under the title of

LOVE.

Hymn LVI.—F. Key.

- 1 Lord! with glowing heart I'd praise thee
For the bliss thy love bestows;
For the pard'ning grace that saves me,
And the peace that from it flows:

- Help, O God, my weak endeavour,
This dull soul to rapture raise;
Thou must light the flame, or never
Can my love be warm'd to praise.
- 2 Praise, my soul, the God that sought thee,
Wretched wand'rer, far astray;
Found thee lost, and kindly brought thee
From the paths of death away:
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And, the light of hope revealing,
Bade the blood-stain'd cross appear.
- 3 Lord! this bosom's ardent feeling
Vainly would my lips express:
Low before thy footstool kneeling,
Deign thy suppliant's prayer to bless—
Let thy grace, my soul's chief treasure,
Love's pure flame within me rise;
And, since words can never measure,
Let my life shew forth thy praise.
- 3 Could my heart so hard remain,
Prayer a task and burden prove,
My duty give me pain,
If I knew a Saviour's love?
- 4 When I turn my eyes within,
O how dark, and vain, and wild!
Prone to unbelief and sin,
Can I deem myself a child?
- 5 Yet I mourn my stubborn will,
Find my sin a grief and thrall;
Should I grieve for what I feel
If I did not love at all?
- 6 Could I love his saints to meet,
Choose the ways I once abhor'd,
Find at times the promise sweet,
If I did not love the Lord?
- 7 Lord! decide the doubtful case,
Thou, who art thy people's Sun,
Shine upon thy work of grace,
If it be indeed begun.
- 8 Let me love thee more and more,
If I love at all, I pray;
If I have not lov'd before,
Help me to begin to-day.

This hymn is so truly devout, that we point out its defects with great reluctance. There is a want of rhyme in the first stanza, lines 1st and 3d, "praise thee," and "saves me." The 1st stanza, lines 6th and 7th, asks of God "rapture," and "the flame," while the 3d stanza, line 1st, speaks of "ardent feeling" as already existing in the "bosom;" this is an incongruity. Again, the 1st stanza, line 8th, presumes "love" to exist, and asks only the "flame" and "warmth" of "praise," while the 3d stanza, line 6th, prays for "love's pure flame;" this also is incongruous. There are several minor faults; but we pass them over, as we wish to retain part of the hymn. We would propose omitting the 1st stanza; by so doing we are relieved of the above incongruities, of the bad rhyme, and of the petition for "rapture." Still there will be an apparent discrepancy between line 1st and line 6th of the last stanza, the one avowing "ardent feeling," and the other asking that such a feeling may be "raised," or kindled: this, however, may be avoided by considering "raise" to mean *increase*, or *raise higher*.

The next piece is on the same subject.

Hymn LVII.—Newton.

"Lovest thou me?"—*John xxi. 16.*

- 1 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?
- 2 If I love, why am I thus—
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never heard his Name.

We answer the motto at the head of this hymn in our Saviour's words, "if ye love me, keep my *commandments*." Does the hymn say any thing half as much to the purpose?—no; without adverting to a single commandment, it merely scrutinizes certain *feelings*. We are wrong: there is an obscure allusion to the commandments in the phrase "any *duty*," in verse 3d, line 3d, and in "choose the *ways*" &c., in verse 6th, line 2d; but these practical expressions are vague and of little note compared with "dull," "lifeless," "dark, and vain, and wild within," "prone to unbelief," "grieve for what I feel," "find the promise sweet," &c. all alluding to inward conditions or workings of the mind. In effect, therefore, this piece is neither such an answer, nor such an investigation, of the question "lovest thou me?" as our Saviour has given. We must condemn it.—But should the committee and the convention think otherwise, we hope that at least the 7th and 8th verses will be expunged. The 7th presumes some supernatural solution of "the doubtful case." And the 8th is too quaint, and over simple. We must not omit noticing the sad rhyme of "thus" and "worse," in verse 2d, which suggests a false and vulgar sound of the latter word: some latitude in rhyming is unavoidable; but this should never extend to the favouring of corrupt pronunciation. In verse 4th, line 4th, for "a child" we propose

"his child;" *his* alluding to *Saviour* in the verse previous.

We proceed to another piece on the subject of *love*.

Hymn LVIII.—Watts.

- 1 Happy the heart where graces reign,
Where love inspires the breast:
Love is the brightest of the train,
And strengthens all the rest.
- 2 Knowledge, alas! 'tis all in vain,
And all in vain our fear;
Our stubborn sins will fight and reign
If love be absent there.
- 3 'Tis love that makes our cheerful feet
In swift obedience move:
The devils know and tremble too,
But devils cannot love.
- 4 This is the grace that loves and sings,
When faith and hope shall cease;
'Tis this shall strike our joyful strings,
In the sweet realms of bliss.
- 5 Among these blest harmonious throngs
That form the choirs above,
To golden harps we'll sound our songs,
And every note be love.

The above hymn is on the *comparative* excellence of the grace of love, or evangelical charity, on its superiority to other graces and gifts. And this is a point too delicate to be discussed with any other illustrations than those positively authorized by *Scripture*. The allusion to the "devils," verse 3d, though indisputably true, is not, so far as *love* is concerned, from scripture. The superiority of "love" over "fear," verse 2d, (fear being of course used in a good sense, as a *holy* feeling, for otherwise the contrast is but a truism and without point,) is equally unsanctioned by holy writ. We name these farther objections—"there," (if love be absent there,) verse 2d, line 4th, refers to no place previously named, unless it be to "heart" in the 1st verse; but that is too far off to be easily discovered, and, when discovered, the allusion is inelegant, for the "heart" mentioned was presumed to *possess* love; besides, "absent there" is a mode of speech bordering on absurdity:—the two first lines of verse 2d, and the two last of verse 3d, are naturally related in thought—but the rhyme forbids bringing them together; and equally related are the two first lines of verse 3d, and the two last of verse 2d, yet the rhyme keeps these also apart:—in verse 3d, as it stands, there is a *failure in rhyme* between

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lines 1st and 3d, "feet" and "too;" will the word "yet" in place of "too" be an improvement?—in verse 3d, line 3d, "strike" and "strings" make an ungraceful alliteration; and the epithet "sweet," in line 4th, is not in good taste:—in verse 5th, line 1st, the word "these" refers to nothing before named, it may be a misprint for "the;" and, lastly, that in heaven "*every* note" will be "love" alone, is not clear—we shall then *know* even as we are known—and not a few of our praises will then unquestionably be excited by our increased *knowledge* of God, his attributes, his counsels, and his works—by increased knowledge, mingling with and hallowed by increased *love*. We will not attempt these manifold corrections: there is a good paraphrase of 1 Cor. xiii. which might be substituted.

With one more piece we conclude for the present.

Hymn LIX.—Newton.

"What shall I render?"

- 1 For mercies countless as the sands,
Which daily I receive
From Jesus my Redeemer's hands,
My soul, what canst thou give?
- 2 Alas! from such a heart as mine
What can I bring him forth?
My best is stain'd and dy'd with sin;
My all is nothing worth.
- 3 Yet this acknowledgment I'll make,
For all he has bestow'd;
Salvation's sacred cup I'll take,
And call upon my God.
- 4 The best return for one like me,
So wretched and so poor,
Is, from his gifts to draw a plea,
And ask him still for more.
- 5 I cannot serve him as I ought,
No works have I to boast;
Yet would I glory in the thought,
That I shall owe him most.

The last verse should be omitted: he who is forgiven much should *love* much; but that he should "*glory* in the thought" is a very different proposition: ought a man, who has spent wantonly a sum of money held in trust, *glory* in being released by the person injured? the true emotion would, we think, be *shame*, in the midst of *gratitude* for the favour. This verse expunged, the hymn is an excellent one. We only suggest that "My soul," verse 1st, line 4th, applies awkwardly to the rest of the hymn—for the other verses

are, by the letter of the piece, the answer of the soul to the query in the 1st verse; and thus the *soul* speaks of its "heart" in verse 2d, and of taking the sacred "cup" in verse 3d: to remedy this fault, we offer a substitute for verse 1st, line 4th—

What shall, what can I give?

We here rest again, or, rather, give an opportunity of rest to our readers. Our only fear is, that they will become tired of this protracted review. Before they yield to such a feeling, we conjure them to remember that these hymns are no ephemeral concern, liable to perish or pass into oblivion like a new book; these hymns are nothing less than candidates nominated (or proposed to be nominated) for election to a rank next to our liturgy. Painful, therefore, and tedious, as the task may be, they *must* be examined line by line, and word by word. The good or bad qualities of these, as of other candidates for distinction, should be fully before the public, and righteously scrutinized by it. We hope, therefore, that our readers will not regard the length of this review when they consider the vital importance of its subject.

STERNHOLD.

For the Christian Journal.

Tribute to Bishop Middleton.

On Ascension Day, Thursday, May 27, 1824, the Lord Bishop of Calcutta held a visitation and ordination at the cathedral, Calcutta. After the visitation sermon, preached by the Rev. Dr. Parish, garrison chaplain of Fort William, the bishop took his seat at the altar; and the clergy being assembled near the altar, were then addressed by his lordship seated in his chair; in which he thus touches on the character of his revered predecessor in the see, Bishop Middleton:—

"Had the mind of that great and good man (Bishop Middleton,) observed his lordship, been attracted to secular purposes, he was possessed of every quality on which the world bestows its favour. But though his memory was stored with all profane and civil literature, the application of his

learning and talents was to ecclesiastical purposes alone. He was perhaps the second critic of his age, yet he edited no Greek classics; he was stored, as I have been assured, with an inexhaustible supply of lighter and more elegant literature, yet he sought to be remembered as a divine and a theologian alone. Nay more, when his life-long labours were at length approaching to their term, as if fearing the applause of men, even in those branches of learning which were strictly appropriate and ministerial, he consigned, as a last sacrifice, his laboured manuscripts to the flames; content to live only in the memory of those who loved and honoured him; and desiring no further praise than that which he shall one day receive, of 'Well done! good and faithful servant.'"

Character, Condition, and Prospects of the Greeks.

[From the *Christian Observer* for November, 1824.]

WE lay before our readers a few heads of information respecting the general character, condition, and prospects of the Greeks, abridged from an able exposition on the subject, contained in a Report recently presented to the Greek Committee by Colonel Stanhope. In speaking of the Greek Church, the colonel states, that the priesthood, owing to their poverty, and the counteraction of the Mohammedan religion, do not possess that preponderating sway over their flocks which is exercised in Roman Catholic countries; but what power they have has been zealously exerted in bringing about the restoration of their national liberties. They traversed the country, animating their flocks with the love of liberty, and many of them even fighting in the ranks of the insurgents.—During the period of military service they are suspended from their ecclesiastical functions. Colonel Stanhope confirms the pleasing fact of the great anxiety of the clergy and the people to receive the Scriptures in their native tongue. This, with the universal adoption of education throughout the country, which we trust will not long

be wanting, will secure, we doubt not, both the possession and the perpetuity of their public independence and best welfare. The peasantry Colonel Stanhope describes as possessing a large share of rustic virtues. Though within the sphere of Turkish oppression, they were beyond the pale of its contamination, and retain great simplicity, bravery, and dignity of character. The populace in the towns are more degraded by the abject condition in which they have been held; but are still very susceptible of the influence of instruction wherever it is bestowed, and form a promising soil for moral and religious cultivation. Many of the richer classes, obliged till lately to crouch to their oppressors, while they lorded it over their poorer countrymen, exhibit a large share of those vices which such a state of things is calculated to generate. Avarice, finesse, and in some districts open plundering, have been hitherto but too characteristic of Greek manners; for which the circumstances in which they have been placed will but too well account. The resources of Greece are great, but unexplored; the Turks, blinded by prejudice and passion, have neglected the best interests of the country, and obstructed its agriculture, manufactures, and other sources of productive industry. The navy consists chiefly of merchant brigs, to the number of about eighty, which have been maintained partly by private contributions. The sailors are skilful and brave; and though not a match for the combined Turkish fleet, in point of strength, have gained a mastery over it by their courage and enterprising irregular tactics. The captains of the army, by their zeal and constancy, kept up the spirit of the people till they succeeded in throwing off the yoke. They are hardy, simple, and intelligent, though hitherto uneducated; and the soldiers partake of their character. Colonel Stanhope concludes his Report with an expression of his firm conviction that the struggle, however protracted, must finally succeed; and that it will lead to an improvement in the condition, not only of Greece, but also of Asia. Fully concurring in this opinion, and anxious for

so excellent a consummation, we earnestly recommend the cause of this long oppressed people to the sympathies, the prayers, and, where practicable, the pecuniary benevolence of our readers.

Annual average Sickness of Human Life.

With a view to obtain correct data for the formation of Friendly Societies, premiums were offered some time since by the Highland Society of Scotland for returns from those establishments; in consequence of which detailed information has been received, comprehending, from upwards of seventy societies, the experience of at least 7000 persons during fourteen years. These returns indicate the annual average sickness to which an individual is liable at the different periods of life, as follows:—

Age.	Sickness in weeks, with decimals.
Under 20	- - - 0.3797
20 to 30	- - - 0.5916
30 to 40	- - - 0.6865
40 to 50	- - - 1.0274
50 to 60	- - - 1.8806
60 to 70	- - - 5.6637
Above 70	- - - 16.5417

The total average sickness experienced by a person who attains to the age of 70, during the 50 years from 20 to 70, is 98½ weeks.

The Climate of London,

As dependent on its atmospheric phenomena, has been illustrated as follows, by Mr. J. F. Daniells, in his "Meteorological Essays." The mean pressure of the atmosphere, as denoted by the barometer, is 29.881 inches of mercury. The range being from 30.82 to 28.12 inches, and mean daily fluctuation .015 inch. The mean temperature derived from the daily maxima (its mean being 56 deg. 1 min.) and the minima (its mean being 42 deg. 5 min.) of the thermometer of Fahrenheit, is 49 deg. 5 min.: the range from 90 to 11 deg. The force of radiation from the sun averages 23 deg. 3 min. in the day, and that from the earth at night 4 deg. 6 min.: the highest temperature of the sun's rays 154 deg., and the lowest temperature on the surface of the earth 5 deg. The mean dew point 44 deg. 5 min., and the range of the dew point from 70 to 11 deg.: the pressure of the vapour varying with it from 0.770 inch to 0.103 inch. The greatest degree of dryness, or least degree of moisture, as indicated by the author's hygrometric scale of 369, was 29 deg.

Brain of the Bee.

Sir Everard Home, in the Croonian Lecture, read during the late sittings of the Royal Society, states, that among the insect tribe, the humble-bee has the largest brain in proportion to its size. In the moth, caterpillar, lobster, and earthworm, the structure of the brain and medullary substance is similar to that of the bee. In the garden-snail the brain is larger, in proportion to the size of the animal, than in the bee; but the bee is also furnished with ganglions, which is not the case with the snail. In all the variety of animals he examined, the brain forms a distinct organ, though, in some insects, scarcely visible to the naked eye.

Purifying Gas.

The Penitentiary at Millbank having proved very insalubrious, was lately fumigated on a large scale, to destroy any contagious miasmata which might be considered to lurk within its walls. The following is a mode of procuring the gas employed on this occasion, and which is the most efficacious in cases of contagious fever, namely—chlorine (oxy-muriatic acid gas). Take one part, by weight, of common salt (muriate of soda), one part, by weight, of oxyd of manganese, pound them together, and pour on them two parts of oil of vitriol (sulphuric acid), and one of water.

Power of the essential Matter of Digitalis.

The essential matter of that powerful plant the *Digitalis*, has lately been obtained in so concentrated a state that a grain, or less, is found sufficient to kill an animal of considerable size.

A Philosophical Lamp

Has been lately invented on the following principle:—A stream of hydrogen gas, passing over finely granulated platinum, inflames it. The contrivance consists in retaining a quantity of hydrogen gas over water; which is perpetually produced by a mixture of a small quantity of zinc and sulphuric acid, and which, being suffered to escape by a small stop-cock, passes over a little scoop, containing the platinum, which it instantly inflames. From this a candle or lamp may be lighted, and the metal extinguished by a small cap being put over it.

Interesting Discovery.

Professor Olmstead, of the university of North-Carolina, has ascertained that a fine illuminating gas may be obtained from cotton seed. The product of gas from a bushel of seed, is more than double the average product of the same quantity of Newcastle coal, and greatly exceeds that

in illuminating power. It partakes of the purity and splendour of gas from oil, with which substance indeed this seed is known to abound.

The experiments already made induce the belief, that, among all substances hitherto tried for gas illumination, this article will be found the most eligible, especially for our southern cities, where cotton seed can be obtained at a very trifling expense; and the idea is suggested, that this article may possibly become of considerable value for exportation. The vast quantity of seed, amounting to many millions of pounds, that annually accumulate in our cotton districts, forming a pile almost useless and sometimes noxious, would, it is thought, afford materials for illuminating almost every city in the United States.

It is expected that Mr. Olmstead will shortly make public his experiments and scientific results on this subject.—*Raleigh Register.*

Manchester Machinery.

Not less than 30,000 power looms are now in use in the district that surrounds Manchester. According to a calculation, that every person employed in spinning produces 900 lbs. per annum, the number of persons employed is 161,111; the number of spindles employed is 9,666,666; and the capital invested in buildings and machinery 10,000,000*l.*

Splendid Library.

The duke of Sussex has the most stupendous collection of theological works extant—between 60 and 70,000 volumes. Among which there are upwards of 50 different editions of the Bible. It is reported his royal highness means to bequeath the entire collection to one of the universities.

Ancient Philosophical Manuscript.

At the last sitting of the Asiatic Society for Paris, the president announced the Chinese text, and the Latin translation of a philosophical discourse of Mericeus, who lived in the fourth century prior to the Christian era, as being nearly completed in its lithography and printing.

Curious Inscriptions.

Twenty-eight curious Armenian inscriptions, collected by an Armenian priest, have been translated by M. Klaproth. The following is a specimen:—Above Mount Araz stands an ancient church, upon one of whose columns, on the right hand, we read the following:—"Christ, Creator, remember Grigor, lord of Kentouniatz." In the Armenian province of Chirag is a very large and handsome church, with a beautiful dome. On the

north side is the following inscription:—
 “By the favour and grace of the merciful God, I, Zak'haré, Mandatour Takhoutsea, Amir Sbassalar of the Armenians and Georgians, son of the great Sarkis, have enriched, to the astonishment of all the world, and at my own expense, the church of St. Haridjai, for the preservation of the life of my mistress, the pious Queen Thamar, as well as for my salvation, and that of my brother Iwané, our sons Chahanchah and Awak, and of my parents. I have built in it a fortress, domes, and towers, at a great expense. I have endowed it with all that is necessary for its embellishment. I have given to this church one of my villages, named Mak'haris, situated in the vicinity of this holy place, which I have consecrated to the holy Virgin, together with all the appurtenances, such as mills, mountains, waters. I have instituted a daily service before the principal altar, where mass is to be read for me. Those who shall come after me shall be obliged to observe this institution to the memory of my family, and they will be blest of God and all his saints. But those who shall oppose and wish to weaken this institution more or less, shall be cursed like Cain and Judas, and be condemned of God, if they take by force aught of the property of the church, and of the 318 holy fathers and all other saints.”

A Tread-Mill at Sydney.

A tread-mill for grinding flour has lately been erected in Sydney, New South Wales, by government, which answers so well as an object of terror to criminals, and as a means of making their punishment a source of profitable labour, that others were about to be established on a more extensive scale. A quantity of New-Zealand flax had also been imported, which the female convicts in the factory were taught to dress in the New-Zealand manner by two natives of that country, after which it is spun and manufactured by the female convicts into various descriptions of cloth. Should this manufacture be properly encouraged and conducted, it may not only prove a profitable way of employing the female convicts, whose bad characters unfit them for family servants, but, by encouraging the New-Zealanders to raise a commodity which they can barter for useful European articles, may, in the end, allure them from acts of murder and cannibalism to that of raising an article by which all their various wants may be supplied.—*Christian Observer*.

Remarkable Encounter.

On the 12th of September last, Mr. John Ellis, of Mercer, a celebrated hunter, being on a hunting expedition on Moose

river, had a very remarkable and dangerous encounter with a moose. While employed in taking muskrats from his traps, he heard a loud cracking of the brush on the opposite side of the river, which he supposed was caused by a carabou; seizing his gun, he immediately entered his birch, and proceeded to the spot where the noise was heard. On his approach the animal retreated, and was followed by Mr. Ellis ten or fifteen rods, when it took to the river. He now discovered the animal to be a very large bull moose, and immediately returned to his canoe, which lay about fifty rods below where the moose entered the river, and started in pursuit of him. Having by great exertion approached within six or eight rods of him, he levelled his gun and fired, and the ball taking effect, the moose made for the shore. Ascending a low pine bank, he proceeded about fifty rods into an alder swail, tearing every thing before him as he went with his huge horns. Mr. Ellis remained in the canoe till the noise ceased; when, having reloaded his gun, he proceeded in search of him. The moose was soon come up with, and rather unexpectedly. Mr. Ellis having approached within twenty or thirty feet of the enraged animal before he discovered him, he instantly fired; but, being somewhat agitated, by suddenly finding himself so near the moose, and the threatening posture which he assumed, missed his object, the ball entering a small tree which intervened between them; whereupon the moose immediately made at him with desperate fury, taking him between his horns, one of which entered his clothes near the waistband of his pantaloons in front, and passed out near his chin, and the other at the small of his back, taking the skin in its course. While in this dangerous and critical situation, suspended eight or nine feet in the air, the moose made four or five bounds with him, clearing a rod or more at a leap, when his clothes giving way, he fell to the ground. The moose passed over him without striking him, and after going fifteen or twenty rods, fell and expired. Mr. Ellis received considerable injury, but trifling to what might have been expected from the circumstances in which he was placed. We had these facts from the mouth of Mr. Ellis himself, and have no reason to doubt the correctness of them.—*Somerset (Maine) Journal*.

Dr. Chalmers.

It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church; and the feeling of disappointment, when a stranger entered his pulpit, was but too visible for any divine to mistake it. On one occa-

sion, the Rev. Dr. —, of —, having made an exchange with Dr. Chalmers, was so struck and irritated, on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from the pews, that he stood up, and addressing the congregation, said—"We will not begin the public worship of God *till the chaff blows off.*" We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke.—*Greenock Adv.*

Episcopal Clergy.

The following statement will show the increase of the Episcopal Clergy in the several states named, since the year 1816, when the list was first published in "Swords's Ecclesiastical Register."

	In 1816.—In 1825.	
Massachusetts	9	22
Vermont	2	9
Rhode-Island	4	6
Connecticut	34	48
New-York	64	99
New-Jersey	11	18
Pennsylvania	23	43
Delaware	2	4
Maryland	35	47
Virginia, in 1817	23	36
North-Carolina, in 1818	3	9
South-Carolina	16	34
Georgia	2	4
Kentucky, in 1817	1	3
Ohio, in 1819	4	8

Obituary Notices.

GEORGE WARNER, ESQ.

Died in this city, on the 5th of January, 1825, aged 75, GEORGE WARNER, Esq. Mr. Warner was long known as a respectable, upright, and benevolent citizen, and a pious and zealous member of the Protestant Episcopal Church. The doctrines of the gospel, by which, during a long life, it was his study to regulate his principles and his conduct, and in which it was ever his heart's warm desire that others also should feel a sanctifying interest, were his consolation and support at the close of his pilgrimage. Having entered into his rest, he has left to his friends the delightful hope, that he is among the number of those whom, sleeping "in Jesus, God will bring with him," when he comes to call his good and faithful servants to enter into the joy of their Lord.

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THE REV. JOSEPH MORGAN GILBERT.

In our number for December, page 380, is recorded the death of the Rev. JOSEPH MORGAN GILBERT. The following obitu-

ary of this gentleman is extracted from the Gospel Messenger for December, and was omitted by accident in our last publication.

"The Rev. Joseph Morgan Gilbert was born in the town of Hampden, in the state of Connecticut, on the 16th of May, 1795. Under what circumstances, or where, his early education was conducted, we are not informed; but when of an age to be in immediate preparation for college, he was happy enough to engage the peculiar kindness and friendship of the Rev. Mr. Plumb, minister of the Episcopal church at East-Haven. In the family of this worthy clergyman he spent much of his time; and under his auspices, and with the best assistance which circumstances enabled him to give, prepared himself for an admission into college. It is worthy of mention as a circumstance honourable to his memory, that he accomplished this object of a pure and praiseworthy ambition, by exertions which entirely exempted his father from expense, and was ready for matriculation under honourable circumstances at Yale, before it was known by his relatives that he had such an object in contemplation. He entered a freshman at this college in 1814. During his college life, nothing is known of him that is not in perfect correspondence with the experience which has been had of him as a member of this diocese. He was, as a student, diligent, amiable, and although honourably ambitious of success, invariably modest and unassuming. The rank he always held in his class was among the foremost in excellence and favour. In 1818 he took the degree of Bachelor of Arts, on which occasion one of the first honours of the public exercises was assigned him, in consideration chiefly of his distinguishing success in mathematics. During his senior year, he prosecuted, with pious industry and zeal, his preparation for the ministry; and on the 3d of June, 1819, was admitted to deacon's orders, by Bishop Hobart, of New-York, then charged with the vacant diocese of Connecticut. Immediately after his ordination, flattering proposals were made to him to become minister of the church at Pittsburgh, in Pennsylvania, which, for what reasons we know not, he declined. In the autumn of the same year, in consequence of the resignation by the Rev. Mr. Osborne, of the rectorship of the Episcopal church on the island of Edisto in this diocese, Mr. Gilbert was invited by Bishop Bowen, whom the vestry of that church had requested to supply them with a minister, to that situation. He served the congregation there with exemplary fidelity, the beloved pastor of an affectionate and admiring flock, until the summer of 1822, when he accepted the charge of Grace church, Sullivan's

Island; and in the winter following received, in addition to it, an appointment to the rectorship of St. Andrew's parish. Having, in consequence of the dissolution of the congregation of the church on Sullivan's Island, in winter, and the smallness of that of St. Andrew's not making a residence in it either obligatory or convenient, much of his time unoccupied with ministerial duties, Mr. Gilbert was encouraged by many equally desirous to promote his welfare and usefulness, to enter on the charge of a select classical school in this city. Having conducted this with faithfulness and ability until December, 1823, he became one of the teachers of a grammar school instituted by the trustees of Charleston college under their auspices; and, subsequently, professor of mathematics in the college. He performed his arduous duties here with unwearied patience, and in a manner which made him master of the affections of his pupils. On the appearance of the malignant disease which has, by many years' experience, so reasonably become the dread of strangers sojourning in our climate, Mr. Gilbert removed, with the ready consent of the trustees of the college, in August last, to Sullivan's Island, until the late melancholy season, the safe resort of all, as well for health as recreation. There he combined the duties of his pastoral function with those of the instructor of such of the pupils of the seminary, of which, in the city, he was an officer, as fled, like himself, from the dangers of the season thither; and was, in the assiduous discharge of both, arrested by the disease to which so many others were victims; and on the 27th of October, when the hope of his safety was high, and happy and grateful in his own mind, and among his friends, he was numbered with the dead. We mourn in him, one in whom we had seen qualities the most attractive, and resources for honourable service to the Church and to the community of no common kind. As a minister of God, they who had experience of him will not easily forget him: his memorial is in their hearts; and we trust it is on high among the saints in light for ever.

"We should have mentioned that Mr. Gilbert was admitted to priest's orders by Bishop Bowen, April 19th, 1820, in the church of his own parish, on Edisto Island."

Sudden and remarkable Deaths.

Died in December last, at Chester, Pennsylvania, the Rev. JOHN CARTER. He was in the pulpit, and had just given as his text—"We must all appear before the judgment seat of Christ,"—when he fell, and instantly expired.

On the 2d of January, 1825, the Rev.

HENRY LOOMIS, a congregational minister at Bangor, Maine, went to the meeting-house at the usual hour in a violent storm, entered the pulpit, sat down, and was soon observed to be sinking from his seat. The people were alarmed, and pressed to his assistance; but aid was ineffectual—in not more than ten minutes the vital spark had fled. It is remarkable that the sermon he had prepared for delivery on that morning was from the text—"This year thou shalt die." It was appropriate to the commencement of the new year.

Ordinations.

On Sunday, the 28th of November, 1824, in St. Helena church, Beaufort, South-Carolina, Mr. Edward Neufville, of Prince William parish, and late of the General Theological Seminary, was admitted to the holy order of deacons, by the Right Rev. Dr. Bowen, bishop of the diocese.

At a special ordination, held in St. Philip's church, Charleston, South-Carolina, on Friday, the 10th of December, 1824, Mr. George W. Hathaway, of Cherow, was admitted to the holy order of deacons, by the Right Rev. Dr. Bowen, bishop of the diocese.

At a special ordination, held in Christ church, city of New-Brunswick, on Wednesday, the 15th of December, 1824, the Right Rev. Bishop Croes admitted to the holy order of priests, the Rev. William L. Johnson, deacon, rector-elect of St. Michael's church, city of Trenton. Morning prayer was read, and the candidate presented, by the Rev. John Croes, jun., and the sermon preached by the Rev. John C. Rudd, D. D. both of that diocese.

On Sunday morning, December 19, 1824, being the fourth Sunday in Advent, the Right Rev. Bishop White held an ordination in St. James's church, Philadelphia; when Mr. William Eldred was admitted to the holy order of deacons; and the Rev. Norman Nash, and the Rev. Samuel Bowman, to that of priests.

At a special ordination, held by the Right Rev. Bishop Bowen, at Charleston, South-Carolina, on Thursday, the 6th January, 1825, Mr. Paul T. Keith, late of the General Theological Seminary, was admitted to the holy order of deacons. The sermon was delivered by the Rev. Edward Rutledge.

On the 9th January, being the first Sunday after Epiphany, the Right Rev. Bishop Bowen, acting in behalf of the Right Rev. Bishop Hobart, of New-York, held an ordination in St. Michael's church, Charleston, and admitted Isaac Low, A. M., of this diocese, and late of the General Theological Seminary, to the holy order of deacons. Morning prayers were offered by the Rev. Dr. Dalcho, assistant minister

of St. Michael's church; and an appropriate sermon delivered by the Rev. Dr. Gadsden, rector of St. Philip's church.

Institution.

On Wednesday, the 5th day of January, 1825, the Rev. John Mortimer Ward was instituted Rector of St. Peter's church, at Spotswood, New-Jersey, by the Right Rev. Bishop Croes. The morning service was conducted by the Rev. William L. Johnson, rector-elect of St. Michael's church, Trenton; and the sermon, on the occasion, preached by the bishop.

To the Editors of the Christian Journal.

Gentlemen,

If the following "rules for conversation," extracted from the quaint, and occasionally obscure, but always pious, Herbert, should accord with the plan of your Journal, the solid sense and true policy they contain will justify their insertion. Such, at least, is the opinion of

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"In thy discourse if thou desire to please,
All such is *courteous, useful, new, or witty.*
Usefulness comes by labour, *wit* by ease;
Courtesie grows in court, *news* in the citty.
Get a good stock of these, then draw the card
That suits him best of whom thy speech is heard.
Entice all neatly to what they know best;
For so thou dost thyself and him a pleasure:
(But a proud ignorance will lose his rest
Rather than show his cards;) steal from his
treasure

What to ask further. *Doubts well raised do lock*

The speaker to thee, and increase thy stock.
If thou be master gunner, spend not all
That thou canst speak at once; but husband it,
And give men turns of speech: do not forestall
By lavishness thine own and others' wit
As if thou mad'st thy will. A civil guest
Will no more *talk all, than eat all the feast.*
Laugh not too much; *the witty man laughs least,*

For wit is new only to ignorance.
Less at thine own things laugh; lest in the jest
Thy person share, and the conceit advance.
Towards great persons use respective boldness;
Show neither too great care nor coldness.
Feed no man in his sins: for adulation
Doth make thee parcel-devil in damnation.
When thou dost tell another's jest, therein
Omit the oaths, which true wit cannot need;
Pick out of tales the mirth, and leave the sin;
He pares his apple, that would cleanly feed.
Lie not, but let thy heart be true to God,
Thy mouth to it, thy actions to them both:

Cowards tell lies, and those that fear the rod:
The stormy, working soul spits lies and froth.
*Dare to be true. Nothing can need a lie:
A fault, which needs it most, grows two thereby.*

Be calm in arguing: for fierceness makes
Error a fault, and truth discourtesie.
Why should I feel another man's mistakes
More than his sickness or his povertie?
In love I should: but *anger is not love,*
Nor wisdom either: therefore gently move."

What is Prayer?

Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That any lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, "Behold! he prays!"

The saints in prayer appear as one,
In word, and deed, and mind,
When with the Father, and the Son,
Their fellowship they find.

No prayer is made on earth alone—
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes.

O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod—
"Lord, teach us how to pray."

Calendar Notices for March, 1825.

6. Third Sunday in Lent.
13. Fourth Sunday in Lent.
20. Fifth Sunday in Lent.
25. The Annunciation of the blessed Virgin Mary.
27. The Sunday next before Easter.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

Errata in the present Number.

Page 45, column 2, line 27, for "them" read "then."

Same page and column, line 4 from bottom, for "address another" read "add another, addressed."

Page 47, column 2, line 16, for "fate" read "circumstances."

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No. 3.]

MARCH, 1825.

[VOL. IX.

Conversion and Death of Count Struensee.

(Concluded from page 38.)

WE have thus far followed up the regular stages by which the conversion of Struensee was effected, so far as they appear from the narrative of the first conferences between Munter and himself. Evidently, however, many considerations, suggested by the different writers whose works Munter had placed in his hands, had contributed to bring about the happy change in his sentiments; so that we do not see the whole process fully displayed. But from what we do see, we perceive that the change was effected by gradual and gentle steps. Though Struensee appears a man possessed of considerable feeling, we do not find him hurried away into any passionate fervour of religion, when once his affection was gained to the truth as it is in Christ; but he even scruples to believe what he wishes, is fearful of himself, lest he should not be sincere in his profession of the faith, and lest his former doubts and difficulties should again rise up to shake his confidence. A conviction, thus founded on a sensibility of the heart, controlled by the reluctant power of a strong intellect, is of a very different character from those agonies of conversion, on which the dark genius of Methodism so much delights to dwell. Here was conflict indeed, but it was not the conflict of frenzy—there were no unutterable pangs of the new birth; the only conflict was that between a prejudiced mind and the love of Christianity—the only pangs were those of keen remorse for a life so unworthy of the God who gave and who redeemed it.

His spiritual instructor, however, is not satisfied with his conversion alone—he endeavours now to strengthen
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him in the faith, and to carry him forward in the work of improvement. Accordingly, their conferences are continued up to the moment, when, by the sentence of the law, the unhappy count was summoned to appear before his God. In the course of them, several interesting topics of religion are discussed. Upon the subject of mysteries there are some excellent observations, explanatory of the use of analogical terms * in religion, which, from not being rightly considered, have led to much of the perplexity attributed to the mysterious doctrines themselves. The importance of practical Christianity being introduced, the count thus expresses himself on the subject :

“ My ideas of that reformation in man, which is to be brought about by conversion, are greatly rectified by this book.† I own with joy, I find Christianity more amiable the more I get acquainted with it. I never knew it before. I believed it contradicted reason and the nature of man, whose religion it was designed to be. I thought it an artfully contrived and ambiguous doctrine, full of incomprehensibilities. Whenever I formerly thought on religion in some serious moments, I had always an idea in my mind how it ought to be, which was, it should be simple and accommodated to the abilities of men in every condition. I now find Christianity to be exactly so; it answers entirely that idea which I had formed of true religion. Had I but formerly known it was such, I should not have delayed turning Christian till this time of my imprisonment. But I had the misfortune to be prejudiced against religion, first through my own passions, but afterwards likewise through so many human inventions, foisted into it,

* Our readers probably are not unacquainted with a recent edition of Archbishop King's Sermon on Predestination, with notes by the Rev. R. Whately, Fellow of Oriel College—a work in which the nature of language, as an instrument of revelation, is admirably explained.

† Spalding on the Value of the inward Feelings of Christianity, for which Mr. Rennell substitutes Dr. D'Oyley's Essay on the Doctrine of Assurance.

of which I could see plainly that they had no foundation, though they were styled essential parts of Christianity. I was offended when God was always represented to me as an angry, jealous Judge, who is much pleased when he has an opportunity of showing his revenge, though I knew he was love itself; and am now convinced, that though he must punish, yet he takes no kind of delight in it, and is rather for pardoning. From my infancy, I have known but few Christians that had not scandalized me by their enthusiasm and wickedness, which they wanted to hide under the cloak of piety. I knew, indeed, that not all Christians were such, or talked such an affected language; but I was too volatile to inquire of better Christians after the true spirit of religion. Frequently I heard sermons in my youth, but they made no impression upon me. That without Christ there was no salvation, was the only truth which served for a subject in all sermons, and this was repeated over and over again in synonymous expressions. But it was never set in its true light, and never properly proved. I saw people cry at church, but after their tears were dried up, I found them in their actions not in the least better, but rather allowing themselves license in every transgression, upon the privilege of being faithful believers. Lastly, I could not comprehend those inward feelings which many Christians pretend to have. It appeared to me unnatural and miraculous. Nevertheless, it has made me uneasy during our acquaintance, that I have found nothing of these inward feelings: and I believe you have observed my uneasiness. I found my real sorrow for my sins not adequate to those expressions which I had heard frequently in my youth, and which had terrified me so much. I endeavoured to heighten my grief to such a degree: but I saw on the other side, that this forcing myself, by means of imagination, was not that grief I sought for, or what might have pleased God. Spalding's book has satisfied me on this account. I am now sure that the chief point is a confidence in God through Christ, and a true reformation of mind from what is bad to what is good. I myself can find out and be sensible whether I have this confidence, and I myself am able to judge whether such a reformation has taken place within my mind."

His observation of the torment which must necessarily accompany the wicked is very just and striking:

"If even the punishments of a future world were only to last during the life of a man, it would be very terrifying, and sufficient to keep us from sin. It would be dreadful enough if the punishments consisted in nothing else but the natural

consequences of sin, without any further dispensation of God. I thought men might be punished in eternity by those passions to which they were addicted in this world. They leave this world with all their internal appetites, which attend them in all their strength. There is nothing in the other world to satisfy these desires. They consume themselves in insatiable longings and vain wishes. God need only say to them, You shall remain as you are."

He would have rejoiced could he have foreseen the extent to which the following opinion has been acted upon at the present period, through the channel of the Society for Promoting Christian Knowledge.

"He continued—"I wish you and other divines would write small pamphlets, to acquaint the people with the advantages of Christianity, which might be of greater service than preaching. In this manner Voltaire has written, as you know, innumerable little pieces against religion, which contain always the same thing over again under different titles, and in a different dress. Rational friends of Christianity should learn of him this method, by which he does much mischief, and apply it to better purposes. Voltaire boasts of having found out this method, as he says, to enlighten the world. I remember that when I conversed with D'Alembert at Paris, in my travels, that he spoke much in praise of this method, and admired Voltaire's wisdom in this point. However, I do not believe him to be the inventor of it. Perhaps he has borrowed this way of spreading his principles from Christ himself, who taught truth, sometimes in parables, sometimes in questions and answers, sometimes in sermons."

The Christian fortitude which Struensee had now acquired, enabled him to receive the account of his sentence, and the immediate prospect of his execution, with the greatest composure of mind. He now more solemnly prepared himself to meet his end, and for this purpose requests that he may receive the sacrament of the Lord's supper. The account of his behaviour on the occasion of receiving it, is very affecting:

"I came to-day to the count with General Lieutenant Holben, who, at my request, was present at his receiving the sacrament. I administered it to him; and this man, who received his sentence of death without any appearing alteration of mind, was, during the whole time of this sacred transaction, as if he was melting

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into tears. I never observed a tear in his eyes as often as we were talking about his misfortunes and death; but on account of his sins, the moral misery into which he had thrown himself and others, on account of the love of God towards him and all mankind, he has wept more than I myself should have believed, if I had not seen it.

"When the whole transaction of receiving the sacrament was over, he begged leave of the commander of the castle to make presents of the trifles that he had left, his bed, his linen, and the little money which he had saved out of his allowance, which was a rix-dollar, or a crown, every day. He said—'I have now no more property.'

"He then took his farewell of the commander in a very affecting manner; thanked him for all kindness he had shown him, and declared that he had not denied him any favour that was in his power to grant. The old venerable man left him with these words—'I am sure we shall find one another again before the throne of God.'"

His tranquillity of mind appears indeed to increase as he approaches more nearly to his end. Instead of exerting the power of fancy to dispel the horrors of the scaffold, we find him laying a restraint on its excursions, and confining himself to cool consideration—to meditation on "the walk of Christ to his death," and its application to his own case.

We close our extracts from the narrative of Dr. Munter, with the account of the last moments of the life of Struensee.

"Now the door of the prison opened, for which the count himself never, but I very often, had looked with a fearful expectation. An officer came in, and desired me, if I pleased, to step into the coach, and to go before the count to the place of execution. I was much moved and affected. The count, as if it did not concern him in the least, comforted me by saying—'Make yourself easy, my dear friend, by considering the happiness I am going to enter into, and with the consciousness that God has made you a means of procuring it for me.'

"I embraced him, recommending him to the love and mercy of God, and hastened to the place of execution.

"He being soon called after me, got up from his coach, and followed those which were to conduct him. Coming out of the prison and getting into the coach, he bowed to those that were standing around. Upon the way to the place of execution, he partly spoke to the officer who was

with him in the coach, partly sat in deep meditation.

"As soon as both the condemned were arrived in their respective coaches near the scaffold, and Count Brandt had mounted it first, I got into the coach of Struensee, and ordered the coachman to turn about, to prevent his having the prospect of the scaffold.

"'I have seen him already,' said he. I could not recollect myself so soon, and he finding my uneasiness, said, with a smiling countenance—'Pray do not mind me. I see you suffer. Remember that God has made you an instrument in my conversion. I can imagine how pleasing it must be to you to be conscious of this. I shall praise God with you in eternity, that you have saved my soul.'

"I was still more affected than before, and said, that I should look upon this transaction of mine as the most remarkable one during my whole life, since God had blessed it with so self-rewarding a success. It was a pleasing thought to me, that we should continue our friendship in a future world. I should have comforted him, but he, in this case, comforted me. He desired me then to remember him to several of his acquaintance, and to tell some of them, that if he, by his conversation and actions, had misled them in their notions of virtue and religion, he, as a dying man, acknowledged the injury he had done, begged them to efface these impressions, and to forgive him."

"On seeing the great number of spectators, I told him, that among these thousands were many that would pray to God to have mercy upon him.

"'I hope so,' said he, 'and the thought pleases me.' He soon after added—

"'It is a solemn sight to see so many thousands of people together; but what are these thousands, when compared with the whole sum of all God's creatures, and how very little appears one single man in such a comparison! Nevertheless, God loves every individual man so much, that he has procured his salvation by sacrificing his own Son. What a love is this!

"'You see me,' continued he, 'outwardly, the same as I find myself within.' And I perceived, all the while I was sitting with him in the coach, no alteration, but that he was pale, and that it was more difficult for him to think and to converse, than it was some days before, or even this very morning. However, he had his full presence of mind, knew several of those that stood about the coach, bowed to many by pulling off his hat, and to some he bowed with a friendly mien.

"'My ease,' said he, 'is not a forced one. I cannot recollect any cause from which this ease arises, that could displease God. I am not ambitious to gain

the applause of men, and I do not promise that I shall not show my uneasiness upon the scaffold. I now have disagreeable sensations, and I shall have more there, which I will not endeavour to conceal. But you may be assured, that my soul will look with calmness and hope beyond death. And how little is that which I am going to suffer, when I compare it with the sufferings Christ bore when he died! Recollect only his words—"My God, my God, why hast thou forsaken me?" and consider, what excruciating pain it must have caused him, to hang for several hours on the cross before he died!"

"I exhorted him again not to show any affected fortitude in these last moments which was not natural to him. Such affectation would certainly displease God, and if he now still would mind what the spectators might think, I must tell him, that only a few short-sighted people would believe his affected firmness to be true.

"I then said, Christ prayed for his murderers even on the cross. May I rely upon your leaving this world with the same sentiments of love towards those you might have reason to think your enemies?"

"First," said he, "I hope that there is no one who has a personal hatred against me; but that those who have promoted my misfortunes, have done it with an intent of doing good. Secondly, I look upon myself already as a citizen of another world, and that I am obliged to entertain sentiments conformable to this dignity: and I am sure, that if I was to see those, who might perhaps be my enemies here, in the bliss of that world which I hope to enter into, it would give me the highest satisfaction. I pray to God that if my enemies might repent of their behaviour towards me, this repentance may induce them to look out for that salvation which I promise myself through the mercy of God."

"Though I could not see the scaffold, yet I guessed from the motion of the spectators, that it was Struensee's turn to mount it. I endeavoured to prepare him for it by a short prayer, and within a few moments we were called. He passed with decency and humbleness through the spectators, and bowed to some of them. With some difficulty he mounted the stairs. When we came up, I spoke very concisely, and with a low voice, upon these words of Christ—"He that believeth in me, though he were dead, yet shall he live." It would have been impossible for me to speak much and loud, even if I had attempted it.

"I observe here, that he showed not the least affectation in his conduct upon the scaffold. I found him to be one who knew that he was to die, on account of his crimes, by the hands of the execu-

tioner. He was pale—it was difficult for him to speak—the fear of death was visible in his whole countenance; but, at the same time, submission, calmness, and hope, were expressed in his air and deportment.

"His sentence, and afterwards the king's confirmation of it, were read to him; his coat of arms was publicly shown, and broken to pieces. During the time that his chains were taking off, I put the following questions to him:—

"Are you truly sorry for all those actions by which you have offended God and men?"

"You know my late sentiments on this point, and I assure you they are this very moment still the same."

"Do you trust in the redemption of Christ, as the only ground of your being pardoned before God?"

"I know no other means of receiving God's mercy, and I trust in this alone."

"Do you leave this world without hatred or malice against any person whatever?"

"I hope nobody hates me personally; and as for the rest, you know my sentiments on this head—they are the same as I told you just before."

"I then laid my hand upon his head, saying—Then go in peace whither God calls you! His grace be with you!"

"He then began to undress, and inquired of the executioners how far he was to uncover himself, and desired them to assist him. He then hastened towards the block, that was stained and still reeking with the blood of his friend, laid himself quickly down, and endeavoured to fit his neck and chin properly into it. When his hand was cut off, his whole body fell into convulsions. The very moment when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words—"Remember Jesus Christ crucified, who died, but is risen again." Before I had finished these words, both hand and head, severed from the body, lay before my feet."

The confession of the count himself, which is subjoined, is important, as verifying the previous account of Dr. Munter, and testifying the sincerity of the penitent, as well as his anxiety to make reparation, as far as he could, to the world for the evil of his former example.—It is time for us, however, to return to Mr. Rennell, and his suggestions of the practical usefulness to be derived from the Narrative which we have been considering. Its importance, generally, as an unsophisticated detail of a conversion from infidelity to serious faith in the promises of God through

Christ, has been already noticed. Mr. Rennell further regards the work, in its application to four different classes of persons:—to the professed unbeliever—to the young man just entering on the world—to the theological student—to the practical minister. We cannot better promote the edification to be derived from the work, than by transcribing his observations, with which we shall conclude this article.

“Should this book happen to fall into the hands of a professed unbeliever, he will not perhaps find it uninteresting to observe the progress of opinions the same with his own in a strong and powerful understanding, and to find the sources of infidelity dissected and laid open, by one who knew well the human heart in others, and was at last brought to a knowledge of his own. He may then perhaps be tempted to look inwardly upon himself, and to examine whether there is any resemblance between his own scepticism and that of the unfortunate Struensee—whether it proceeds from the same cause, and has been attended by the same effects—whether the fabric of both systems is not reared on the same shallow and dangerous foundations. Could he, under the blessing of a higher power, be induced to investigate with calmness and with candour these most important points, this little history will not have fallen into his hands in vain.

“By the young man just entering into the world, this volume may be read with peculiar advantage. He will first observe upon what slender grounds all objections against revelation are raised and sustained, and that they are the result, not of investigation, but of indolence—not of knowledge, but of ignorance. Struensee, like Hume, had never, since his childhood, read with the slightest attention the very Scriptures which he affected to deride; he knew nothing of the evidences of religion, nor of any, excepting the most popular, objections which might be urged against them.

“He will afterwards be enabled to trace all infidel opinions to their principal, it may be said their single, source—corruption of heart and profligacy of life. It is not, perhaps, a single act of intemperance (though single acts are sufficiently dangerous) that will lead the young and inexperienced mind into scepticism; but it is a continued indulgence in some bad habit, which is contrary alike to the laws both of reason and revelation. It is the unwillingness to relinquish a favourite sin, and a growing attachment to the object of some desire, added to a consciousness of an increasing neglect of the Almighty, of his laws, and probably of his worship, which

renders the mind of a young man dissatisfied both with itself and with those principles which are the cause of such dissatisfaction; he finds them incompatible with his mode of life, and then he listens to any suggestion that would teach him how to abandon them; and thus it is that scepticism finds an easy access to the mind. * * * *

“From these pages the young man may also discover the full extent of his danger, when he quits the path of Christianity, and trusts himself to the shoals and quicksands of infidelity. A man, when he begins to reject the gospel, generally reserves to himself the privilege of making a system of religion and a code of morality of his own, which he fully believes will answer every purpose of those which he has abandoned. But he little knows how soon each of these will dwindle into nothing, or, what is perhaps worse, accommodate themselves to his favourite passions and sins. * * * *

These are but treacherous safeguards; they soon give way, and leave the unfortunate dupe of his own moral and religious systems to fall from one step of infidelity to another, till he denies the superintending providence of God, the essential distinction between right and wrong, and lastly, the immortality of his own soul; in short, until his wretched career terminates in practical Atheism. * * * *

“Thus it is that he who commences his infidel career by abandoning revelation, will soon find that his objections are equally strong against the religion of nature; they have both the same Almighty Author, they are both parts of one connected system, and they rise and fall together.

“The student in theology may not altogether find the time lost which he may expend upon the volume before us. He will there find the best and surest method of treating a case of infidelity, whenever, in the course of his future profession, such a one may come under his care. The tenderness and the anxiety of Dr. Munter, accompanied as they are by the most decisive appeals to the conscience, and the most deliberate system of reasoning, are admirable: the plan which he adopts is most judicious, and so exactly suited to the circumstances of his convert, (and the cases of all infidels are more or less of the same cast,) that Struensee himself testifies—‘I assure you, that by no other means you would have found access to my heart than by those which you have chosen.’ It would, also, be no useless employment to supply the omissions in the chain of argument by making an abridgment of those books which are recommended for perusal.

“But, as the theological student may learn from the narrative of Munter how he may best convert a dying sinner, so the practical minister may also learn how he may best treat him after he is converted. To those who may, either from duty or in-

clination, be desirous of preparing the soul of a recently converted sinner for heaven, this book will prove a most useful and practical guide. Of the validity of a death-bed repentance we must always speak with caution, as we cannot be competent judges of its sincerity; *that* can be known to the Almighty only. To promise, therefore, to the sinner the highest degree of bliss and glory, and to encourage in his mind the feelings of enthusiastic triumph, is a line of conduct unwarranted at once by experience and by Scripture. How often in these days do we see the unhappy criminal sent out of the world by his spiritual attendants in all the ecstasies of fanatical assurance, and generally without having performed any one act by which his repentance could be accounted sincere—without confession—without even a desire of making reparation. Widely different was the case of Struensee; under the guidance of Munter he was led, not only to an ample confession of his *particular* sins, but to an anxious wish to make some reparation to society for the injuries which they had inflicted upon it. The account of his conversion, written with his own hand, is no mean proof both of the sincerity and of the depth of his penitence. But even under circumstances so strongly testifying his sincerity, Munter would encourage no other feelings but those of a calm, steady, and scriptural faith in the propitiation of the Redeemer, and a confidence of pardon through his blood. These are his remarkable words:—“I wish to see you on the scaffold with visible signs of repentance and sorrow, but at the same time, with a peace of mind which arises from a confidence in being pardoned before God.” A more difficult task cannot, perhaps, be imposed the Christian minister, than so to preserve the balance of feeling in the mind of his penitent, as to prevent hope from growing into presumption, and faith into enthusiasm; to repress the risings of unwarrantable triumph, without diminishing the assurance of pardon and acceptance. The returning prodigal was received with joy into his father’s mansion, but what was his lot after his reception, the gospel has not revealed.”

For the Christian Journal.

Abstract of the Proceedings of the Seventh Annual Convention of the Diocese of Ohio, held in St. Paul’s Church, Chillicothe, November 3d, 4th, and 5th, 1824.

The convention was composed of the Right Rev. Bishop Chase, five presbyters, and twenty-four lay delegates, representing sixteen parishes; and was opened by the bishop, with morning

prayer, the administration of confirmation, and the holy communion.

Agreeably to the 45th canon of the General Convention of 1808, “providing for an accurate view of the state of the Church from time to time,” the Right Rev. Bishop Chase delivered the following address:—

Brethren,

This, the seventh annual convention of the diocese of Ohio, should, by rule, have met in June last. The consideration, however, that it might be out of my power *then* to attend, induced the clergy to sign a memorial that the time of meeting might be postponed till after my journey to England.

I arrived in New-York on the 29th day of August last, and lost no time in fixing on this, the earliest day in my power, for your assembling in this town, the place designated by a vote of the last convention for our next meeting. And most happy am I, notwithstanding the shortness of time, and the great distance at which many of you live, to see so numerous and respectable an assembly. The first and best feelings of my heart are those of gratitude to God, that after so long an absence from my spiritual charge, and after having met, during that absence, with so many and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon “all that is within me to praise his holy name.”

Let it not, however, be supposed that this exultation argues insensibility, or that it is inconsistent with those feelings which, as a *father*, I ought to entertain for my sons, as well in the Church as in nature. The Rev. John M. Jones, whom I ordained last convention in Worthington, departed this life before I left the diocese. The death of my much beloved son, Philander Chase, jun., whom I ordained to the priest’s office in this Church, the Sunday following our last convention, was communicated to me by the Right Rev. Bishop Bowen, of South-Carolina, into whose diocese he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion,—more especially by those of our brethren in Monroe county, and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy providence have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one third part of the labourers whom God had given us to build up his kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat and that of good Mr. Jones empty here in the convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us—God hath taken them from us. But before he did so, we have the best reason to believe that he had so well prepared them by his heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea, now joining in the song of the Lamb in that temple made without hands, whose walls are salvation, and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to him who doth all

things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.

The heart is sometimes filled with various emotions, which to express in appropriate language is extremely difficult. When uncommon circumstances of a mingled character, at once afflictive and cheering, press upon the mind, they often impose a restraint and an embarrassment which we know not how to surmount. I feel this to be my present condition.

Our tears, shed over the early graves of departed worth, are scarcely washed away by the lenient hand of our holy faith, when another subject of a most interesting nature presses upon our consideration—that of a seminary for the education of young men to supply a clergy for this diocese. This also, in its history is connected with much of painful, and much of consoling reflection.

When we last met in the convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an institution on paper, we might justly have been derided, as men dreaming awake, and laying the ideal foundation of a baseless fabric.

Although these considerations restrained us from the adoption of any formal plan in the convention, there were some, who, notwithstanding the gloom which surrounded us, cherished a strong, though humble hope, that God would be gracious to us, and, in his own good time, open a channel through which means might be obtained.

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I arrived in New-York on the 29th day of August last, and lost no time in fixing on this, the earliest day in my power, for your assembling in this town, the place designated by a vote of the last convention for our next meeting. And most happy am I, notwithstanding the shortness of time, and the great distance at which many of you live, to see so numerous and respectable an assembly. The first and best feelings of my heart are those of gratitude to God, that after so long an absence from my spiritual charge, and after having met, during that absence, with so many and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon “all that is within me to praise his holy name.”

Let it not, however, be supposed that this exultation argues insensibility, or that it is inconsistent with those feelings which, as a *father*, I ought to entertain for my sons, as well in the Church as in nature. The Rev. John M. Jones, whom I ordained last convention in Worthington, departed this life before I left the diocese. The death of my much beloved son, Philander Chase, jun., whom I ordained to the priest’s office in this Church, the Sunday following our last convention, was communicated to me by the Right Rev. Bishop Bowen, of South-Carolina, into whose diocese he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion,—more especially by those of our brethren in Monroe county, and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy providence have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one third part of the labourers whom God had given us to build up his kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat and that of good Mr. Jones empty here in the convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us—God hath taken them from us. But before he did so, we have the best reason to believe that he had so well prepared them by his heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea, now joining in the song of the Lamb in that temple made without hands, whose walls are salvation, and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to HIM who doth all

things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.

The heart is sometimes filled with various emotions, which to express in appropriate language is extremely difficult. When uncommon circumstances of a mingled character, at once afflictive and cheering, press upon the mind, they often impose a restraint and an embarrassment which we know not how to surmount. I feel this to be my present condition.

Our tears, shed over the early graves of departed worth, are scarcely washed away by the lenient hand of our holy faith, when another subject of a most interesting nature presses upon our consideration—that of a seminary for the education of young men to supply a clergy for this diocese. This also, in its history is connected with much of painful, and much of consoling reflection.

When we last met in the convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an institution on paper, we might justly have been derided, as men dreaming awake, and laying the ideal foundation of a baseless fabric.

Although these considerations restrained us from the adoption of any formal plan in the convention, there were some, who, notwithstanding the gloom which surrounded us, cherished a strong, though humble hope, that God would be gracious to us, and, in his own good time, open a channel through which means might be obtained.

Our Missionary Society, which convened upon the adjournment of the

endeavours will not be wanting."—These most animating assurances were given before I left England. Since my return they have been renewed to the same effect, in the most obliging manner, and by the best of persons.

The avails of the subscriptions in England are deposited in the hands of trustees—the Right Honourable Lords Kenyon and Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq.—and not to be drawn for, but upon certain conditions, and by the proper authorities. What these are, you will perceive, by attending to the deed of donation, dated London, 27th November, 1823, which I shall lay before the convention.

By that instrument it may be seen how foreign from my mind it has ever been to create any division in our Church, by making our institution in any way independent of the constitutional and canonical authorities. To the superintending control of the General Convention and House of Bishops, all our institutions of this nature ought to be subject. In case there is a departure from our landmarks, the Articles and Liturgy of our primitive Zion, a controlling power must be acknowledged in those to whom God in his providence hath committed it.

Thus have we brought the history of our affairs, in relation to the contemplated seminary, to the present time. Our prospects and duties will next be considered.

Our seminary is to be incorporated by law, and the trustees named in the act of incorporation. When and how to settle the question where to fix permanently this our favourite institution, you, my brethren, are better judges than myself. But one thing it is my duty to observe, that this question is too vast in its consequences, it is too holy in its nature, it involves the interests of too many thousand souls, to be determined hastily, without due consideration, or to admit, in the least, of local prejudices or sectional interest. Considering what has been done, the difficulties surmounted, and above all, the visibly interposing hand of Divine Providence in its favour; I presume *there is not a person present but feels*

an awe when approaching a question involving its welfare, sufficient at once to annihilate every selfish consideration.

Wherever the real interests of the Church require, there, doubtless, it is your wish the seminary should be fixed. To ascertain this, you will use the most proper means, and exercise your best judgment. And may the Almighty God, by the influences and directions of his Holy Spirit, make us unanimous, both in our measures and their result; and may these be for his glory and the good of his Church.

Brethren,

It is my duty to state, in some part of this address, my Episcopal acts; and give a general view of the state of the diocese since we last met.

At Worthington, on the 5th day of June, 1823, I admitted John M. Jones, now deceased, to the holy order of deacons.

At Chillicothe, on the 8th day of June, 1823, I admitted the Rev. Philander Chase, jun. now deceased, to the holy order of priests.

At Cincinnati, on the 29th day of June, 1823, I admitted James A. Fox to the holy order of deacons.

At Ashtabula, on the 31st day of August, 1823, I admitted the Rev. John Hall to the holy order of priests.

The distressing sickness of the last mentioned person, which, as I have learned from others, has continued from last spring to the present time, deprives the Church in that quarter of his very valuable and greatly needed services. This, joined to our other afflictions, in the infant state of our Church, calls for a peculiar exercise of faith in God's wisdom, and resignation to his sovereign will. Most earnestly do I beg the prayers of this convention, and through them the prayers of all our brethren in the diocese not present, in behalf of this our worthy brother and faithful servant in the vineyard of our common Lord.

The confirmations which I have administered are as follow:—

In Christ Church, Cincinnati, on the 3d of August, 1823, I confirmed eight persons.

St. James's church, Cross-creek, August 18th, seventeen.

St. Paul's church, Steubenville, August 24th, eight.

St. James's church, Boardman, August 27th, sixteen.

Christ church, Windsor, August 29th, seventeen.

St. Peter's church, Ashtabula, August 31st, twenty.

Since my return to Ohio, I have performed no act peculiarly Episcopal; nor have I had time to collect sufficient information to afford a general view of the state of the diocese.

The organization of a large and interesting parish, in the month of January last, at Piqua, Miami county, excites our most grateful feelings; and prompts the fervent prayer that God would not, for our sins, suffer this light to go out ere he prepare and appoint faithful ministers to trim and cherish it; but that he would graciously cause it to send forth the rays of his heavenly glory throughout our benighted land. — With great pleasure, also, I have heard of many instances of zealous exertions, in some measure worthy of the goodness of the cause and the distresses of our condition. In the parishes of St. Peter's Church, Morris-town; Christ Church, Beaver; St. Luke's, Perry; and St. Matthew's, Mill-creek, churches are building. These, though of the humblest form, are an honour to the founders, and in regard to futurity, of the brightest promise. These little buildings in our woods are sure tokens of a blessing to the people in their present and future generations. They are as the ark of the covenant in the house of Obed-edom; and we trust, experience will permit it to be said of them, as of him, "The Lord hath blessed Obed-edom and all his household, and all that pertaineth to him, *because of the ark of God.*"

There are at present two candidates for holy orders in this diocese, Mr. William Sparrow, admitted last year, and Mr. George Roe, admitted at the present convention. Several others, cheered with the prospects before us, are prepared to enter our seminary when established. Very lately I have received a letter from the Rev. James A.

Fox, whom I ordained in the summer of 1823. It seems that, soon after his ordination, he returned to his family at Pinckneyville, Mississippi; where, and at Woodville, he has spent his time, occupied in the very laudable duties of teaching youth and preaching the word of God. The congregation formed through Mr. Fox's instrumentality in Woodville, have, in a praiseworthy manner, exerted themselves in erecting a church, in dimensions 42 by 37 feet, built with a convenient vestry. At this place it is expected he will continue his very useful labours till admitted to priests' orders. He gives me the information, which I have great pleasure in reiterating, that the parish belonging to our communion at Natchez is in a flourishing state, under the care of the Rev. Mr. Pilmore.

I have but one subject more to lay before you, and then I shall close this address. The great utility to Christianity in general, and to this diocese in particular, of a well conducted periodical publication under the patronage of the convention, has long occupied my mind. The time to commence such a work, and with vigour, in a united effort, seems now to have come. Every great work wants a book of record, in which to inscribe its proceedings; and of this, our seminary should not, must not, be deprived.

It is my earnest desire, therefore, that a committee be appointed to consider the expediency and utility of setting forth a prospectus of such a publication at the present time, in order that at the next convention all things may be in readiness for its immediate commencement.

That God may have our Church, especially the council of it now here assembled, in his holy keeping; that he may graciously forgive us our sins, and direct us in all our ways, and further us with his continual help, so that in all our works begun, continued, and ended in him, we may glorify his holy name; and finally by his mercy, through Jesus Christ, obtain everlasting life; is the prayer of your affectionate pastor,

PHILANDER CHASE.

Chillicothe. November 3, 1824.

The Rev. Samuel Johnston was elected secretary of the convention.

The parochial and missionary reports furnish the following aggregate:—Baptisms (adults 15, children 181, not specified 47) 243—Marriages 12—Funerals 51—Communicants 400.

The following resolution, brought forward and put by the secretary, was adopted:—

Resolved, That this convention acknowledge with gratitude the *kind attention* shown to the late Rev. P. Chase, jun. by the bishop, clergy, and hospitable friends in Charleston, South-Carolina; and also to the Rev. Mr. Rutledge, for his solemn, impressive, and *highly interesting address*, delivered at his interment.

The house took into consideration the following report of the committee, in relation to the mission of the Right Rev. the Bishop to England, which was *unanimously* adopted.

The committee appointed on the mission of the Right Rev. the Bishop of this diocese to England, beg leave to submit the following resolutions:—

Resolved, That *this convention* approve of the resolution of the bishop to visit England, to solicit pecuniary aid towards establishing a seminary for the education of ministers in the Church.

Resolved, That *this convention* approve of the conduct of the bishop, both in this country and in England, in regard to the objections urged against his mission.

Resolved, That *this convention* most cordially unite with the bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a Theological Seminary in our diocese.

The report of the committee on the Theological Seminary, together with a proposed constitution for the same, was taken up, considered by sections, and adopted.

REPORT.

The committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report—That they have examined the

deed of donation of his estate, executed by the bishop on the 27th of November, 1823, in England, and the outline of the plan of the seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these it appears, that, before the funds subscribed in England can be received, a constitution must be formed, and an act of incorporation obtained, upon principles specified in the deed.

The committee herewith report a constitution, in conformity, as they conceive, with the provisions of the deed, and they recommend that a committee, to consist of two members of the Church, be appointed to procure the passage of an act of incorporation.

The deed requires that the seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the convention may deem more eligible: and whether the estate be of equal value, is to be decided by the Hon. Henry Clay, of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the bishop of the diocese is to reside at the seminary, and to have the charge and direction of it, as one of its principal professors and president; and as such, is to receive a proper compensation out of the funds contributed. The committee conceive that the essential interests of the seminary, as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the seminary is closely connected with the proper point for the bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject.

According to the bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present bishop, the proprietor, in the event of establishing the seminary at any other place: but notwithstanding such reversion, it will become the duty of the bishop to reside personally at the seminary. These facts, as resulting from an examination of the deed, are stated for the information of

the convention. The committee have considered that the fixing of the seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected.

CONSTITUTION.

Art. I. The convention of the Protestant Episcopal Church for the diocese of Ohio, do hereby establish a seminary for the education of ministers of the gospel in said Church; such seminary to be founded upon donations made, and to be made, in the united kingdoms of Great Britain and Ireland, and in America, for that purpose, and to be known by the name of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio."

Art. II. The said seminary shall be established by the convention of the diocese, at such place within the same as shall be consistent with the deed of donation, executed by the bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

Art. III. The direction and management of said seminary shall be vested in a board of trustees, which shall consist of the bishop of the diocese for the time being, and of four clerical and four lay trustees, to be chosen by the convention of the diocese, and to remain in office for the term of three years, and until their successors are chosen. This article, so far as it respects the number of clerical and lay trustees, may from time to time be amended by a concurring resolution of the convention, and of the board of trustees of the seminary, so as to increase the number of clerical and lay trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent board of clerical and lay trustees.

Art. IV. A majority of the whole number of trustees shall be necessary to constitute a quorum to do business. The bishop, if present, shall preside. In his absence, a president *pro tem.* shall be appointed by ballot, whose office shall expire with the final adjourn-

ment of the meeting of the board at which the appointment was made. If any vacancy shall happen in the board of trustees, such vacancy shall be filled by the convention that may meet next thereafter.

Art. V. The seminary shall be under the immediate charge and superintendence of the bishop of the diocese for the time being, as principal professor and president; and the salary to be received for his service, shall be fixed by the board of trustees, at their annual meeting preceding the commencement of such salary.

Art. VI. The board of trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations, and statutes, which may be necessary for the government of the seminary, and to secure its prosperity: provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity "to the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the bishops of the said Church."

Art. VII. If at any time the General Convention of the Protestant Episcopal Church in the United States of America, shall by resolution, entered in their journals, declare any rule, regulation, statute, or other proceeding of the board of trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

Art. VIII. The bishops of the Protestant Episcopal Church in the United States of America, shall individually, and any two or more of them, be visitors of the seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the bishops aforesaid, at any time, to institute, in his own name

and character of bishop, any proper legal process to enforce and secure the administration of the seminary according to the foundation herein prescribed.

Art. IX. The board of trustees shall meet at the seminary annually, on the Friday succeeding the meeting of the convention. The bishop, upon the application of one member of the standing committee of the diocese, and two clerical and two lay trustees, made in writing, shall at any time call a special meeting of the board, to be held at the seminary, at a time to be appointed by the bishop, notice of which shall be given to all the trustees.

Art. X. This constitution may be amended by the concurrent vote of the bishop, a majority of the board of trustees of the seminary, and a majority of the convention of the diocese. But if at any time an amendment shall be proposed and voted unanimously by the board of trustees of the seminary, and by the convention, then such amendment shall prevail without the assent of the bishop.

The following preamble and resolutions, moved by C. Hammond, Esq., were adopted:—

Whereas, deciding upon the seat of the Theological Seminary of the diocese is of great importance to the prosperity of the Church, and whereas time is not now permitted to decide upon the same—therefore be it

Resolved, That a committee of two members of the Church be appointed to receive propositions for fixing the seat of the seminary, and report the same the first day of the next convention, so that a final place may be determined on.

Resolved further, That it shall be the duty of said committee, from time to time, to communicate to each and every party, who may make a proposition for the seat of the seminary, the nature and amount of each proposition made at other places. And if any additional donations are proposed by any party, such additional propositions shall be communicated to all others who may have made propositions.

The following gentlemen were elected the standing committee:—The Rev.

Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Ezra B. Kellogg, B. Wells, Esq., Col. J. Johnston, Hon. N. M. Bronson, Hon. A. Buttle.

The committee appointed on that part of the bishop's address relative to a periodical publication, connected with the intended Theological Seminary in the diocese of Ohio, beg leave to report—That, in their estimation, it is an object of great importance, and worthy of the zealous support of this convention, and the friends of said seminary generally. The committee would therefore respectfully recommend the following:—

Resolved, That this convention, deeply impressed with its great utility, deem such a work highly expedient, and recommend that the bishop take measures for commencing its publication.

The following gentlemen were elected trustees of the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Ezra B. Kellogg, Col. John Johnston, Bezael Wells, Esq., Charles Hammond, Esq., William Key Bond, Esq.

The following resolutions, moved by B. Wells, Esq., were adopted:—

Resolved, That the thanks of this convention are due to the parish of St. Paul's, Chillicothe, for their very great kindness and hospitality.

Resolved, That the president and secretary receive the thanks of the house, for their services during the sitting of the convention.

On motion of J. Matthews, Esq.,

Resolved, That the next meeting of this convention be held in the parish of St. James, Zanesville.

After an affectionate exhortation to godliness, and prayers, the Episcopal blessing was pronounced, and the convention adjourned *sine die*.

Our Ohio friends are informed, that we have not yet been favoured with a copy of the Journal of the Proceedings of their last Diocesan Convention; and that we are indebted to a friend for the loan of the copy from which the foregoing abstract was formed.

For the Christian Journal.

The Excellence and Influence of the Female Character: a Sermon, preached in the Presbyterian Church in Murray-street, at the request of the Female Missionary Society. By GARDINER SPRING, Pastor of the Brick Presbyterian Church in said City. New-York, 1825. 8vo. pp. 52.

THE subject of the discourse before us, is one of peculiar interest. The excellence of the female character is no new topic of admiration: its influence, especially in that best of causes, the advancement of religion, is a theme on which angels might dwell with rapturous applause. Much, then, is to be expected from a discourse professedly treating on a subject so extensively interesting. The orator has an unlimited field for the exercise of his powers, in the commendation of that virtue to which "all that is good in man belongs." The Christian has a happy opportunity of exhibiting, in their fairest light, the peculiar virtues of the gospel dispensation. The clergyman possesses an unexceptionable occasion for conveying instruction and admonition to the most interesting portion of his charge, in the most delicate and insinuating manner.

With expectations thus raised, we opened the present discourse, and were fully gratified by its perusal. The subject, the delicacy of which requires a skilful master for its discussion, is handled with vigour and discrimination. The outlines of the perfect female character are laid down with accuracy, and the shades are touched with a nicety only to be acquired by a long and careful study of human nature.

But we hasten to lay the plan of the sermon before the reader, who may thus be qualified to judge of the merit of the design, although of its execution but a faint idea can be afforded by the extracts which our limits will allow.

After an appropriate and brief vindication of the female character from the obscurity and low condition to which an ill-judging haughtiness in some of the other sex would consign

it, the author proceeds to consider its excellence, and influence.

The peculiar ornaments of the female character—*industry and economy—a well cultivated mind—neatness and taste*, in all the concerns of life, as well the minutiae of dress and furniture as the more important items—and, above all, *personal piety*—are treated of in their order, at some length, with ingenuity and judgment. The rank assigned to *industry and economy* is just, and we would willingly subscribe to the following sentiment:—

"If there is a qualification in which a female ought to excel, it is a thorough and practical acquaintance with the arts and duties of domestic life. She may be ignorant of other branches of human knowledge, and deficient in more refined attainments, with comparative impunity; but no embellishments can supply her deficiency in these. These constitute her peculiar and appropriate employment; and so far from being beneath her regard, do they adorn and beautify the most distinguished of her sex." p. 5.

It must not, however, be from hence concluded, that the author would confine the exertions of the female sex to the employments of the needle or the kitchen. With that liberality which, to the honour of the present age, is the order of the day, he would concede to the softer sex the more exalted pursuits of literature and science, when no other duty is neglected or interfered with, for their attainment. The cultivation of the mind is made the second requisite to female excellence; and an acquaintance with the higher branches of human learning, and more especially with the oracles of divine truth, declared to be an important mean of acquiring respectability and extensive influence.

The remarks which follow, with respect to peculiarity of dress and deportment, are judicious, and well worthy of the serious attention of such as, by an affectation of singularity, would seek for the character of abstraction from the world; while the other extreme, of vanity and worldly-mindedness, is guarded against with care.

In the second grand division of the sermon, that on the influence of the female character, there appears, at first view, to be a slight inaccuracy in the location of the first consideration—the influence upon herself alone. The obscurity, however, is rather in the expression than in the idea, the influence of such a character upon the condition of its possessor being the object intended, although hardly designated with sufficient clearness.

The influence of a virtuous female upon her own happiness—upon that of those with whom she is connected in the conjugal relation—in that of a mother or head of a family—as a daughter, sister, or assistant in domestic toils—as a member of the Church or of civil society—is accurately, forcibly, and eloquently displayed. The influence of a wife, and of a mother, are touched with peculiar tenderness and truth, and must come home to the heart of every reader of the other sex.

The style of the discourse is, in general, peculiarly chaste, and frequently manifests no small degree of elegance. The description of a pious female, while it affords no unfair specimen of the general manner, is well worthy of transcription, on account of its truth and importance.

"It has frequently been remarked, that 'pious women are not only more numerous, but more pious than pious men.' In a woman, piety is more apt to be uniform and persevering, amid multiplied obstacles and accumulated discouragements. And if she possesses large measures of grace, her religion will be more ardent than the religion of the other sex. Such was [were] Hannah, Elizabeth, Mary, and Anna; and such have been a multitude of others, of whom the world was not worthy. If woman was first in her transgression, she is most lovely in her penitence. If she was first in her infidelity, she is most faithful in her attachment—'last at his cross, and earliest at his grave.' Hers is the piety which purifies the heart, and overcomes the world. Hers is the piety which raises the eye and heart to God; which consecrates to him those ardent affections, that youth, that beauty, and

that pride of life. Hers is the piety which urges to the unbending attachment to every truth, the assiduous cultivation of every grace, and the diligent and self-denying performance of every duty. Add to the excellence of such a woman, all the peculiar excellencies of her sex—all that native tenderness and kindness—all that cheerfulness and sweetness of disposition—all that untiring patience and submission to suffering—and all that immutable love, in which she has a glorious superiority over the other sex; and as you contemplate her virtues, tell me, what empire has true excellence on the earth like the bosom of such a woman?" p. 15.

Notwithstanding the general purity of the style, there are some few of those anomalous expressions which appear to be peculiar to the pulpit exercises of our dissenting brethren. The unauthorized words, "prayerful," p. 13, "heavenliness," p. 21, "subordinate," in a verbal form, p. 19; the uncouth epithet "oneness," p. 19, and the phrase, "throwing one's self with in the ranks of God's covenant people," p. 21, may be cited as examples. The appropriate title of "Revelator," applied to the beloved disciple, p. 30, is scarcely conformable to usage.

We would take our leave of this interesting production, by warmly recommending it to the careful perusal of our fair readers, and by expressing our confident hope, that it will be the instrument of much good to those for whom it was designed, and through them, to the Church at large.

R. U.

For the Christian Journal.

NO. VI.

REVIEW of the proposed Additions to the HYMNS.

WHEN the new hymns shall be laid before the General Convention, there will probably be too little time for much debate on each individual piece. The sessions of that body are usually limited to a few days, or at most to parts of two weeks; and there are various matters of importance to be transacted within that period. The hymns

that may be proposed must, of course, be despatched with but little opportunity for argument. It is important, therefore, that their merits be discussed beforehand,—and discussed in such a manner as may bring them under the notice of those who may be members of the Convention: in this way they will be prepared to vote upon them with due understanding. This was one of our motives for giving such publicity to the present collection as the Christian Journal could afford, and for accompanying them with critical remarks. This collection, though some of the hymns may not eventually be reported by the committee, though some of them may be altered, and though additions may be made from other sources, will probably be the basis of the report; and, as such, it may properly be brought into discussion. When the Convention shall be in session, the opportunity of full discussion will be past.

There are two hymns on the subject of

SALVATION BY GRACE.

Hymn LX.—Doddridge.

- 1 Grace! 'tis a charming sound,
Harmonious to the ear;
Heav'n with the echo shall resound,
And all the earth shall hear.
- 2 Grace first contriv'd a way
To save rebellious man;
And all the means that grace display
Which drew the wondrous plan.
- 3 Grace guides my wand'ring feet
To tread the heav'nly road;
And new supplies each hour I meet
While pressing on to God.
- 4 Grace all the work shall crown
Through everlasting days;
It lays in heav'n the topmost stone,
And well deserves the praise.

We must ask, what is the allusion in the 4th verse, 3d and 4th lines? the "topmost stone" of what? and what "praise"? The Saviour is indeed to his Church "the head stone in the corner;" this he is of "the Lord's doing;" and he "became" such when rejected of the builders, his own people. But the allusion in the hymn is to the laying of some stone in the "everlasting days;" they being first mentioned, and the return of thought from eternity to an act done in time being too great an anticlimax to be allowable.—If we

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are right in our scruples, we would offer the following substitutes for the two last lines—

And shine for ever from the throne,
And warm my endless praise.

Hymn LXI.—Scotch Paraphrase.

Titus iii. 4—7.

- 1 My grateful soul, for ever praise,
For ever love his name,
Who turn'd thee from the fatal path
Of folly, sin, and shame.
- 2 Vain and presumptuous is the trust
Which in our works we place;
Salvation from a higher source
Flows to the human race.
- 3 'Tis from the mercy of our God
That all our hopes begin;
His mercy sav'd our souls from death,
And wash'd us from our sin.
- 4 His Spirit, through the Saviour shed,
His sacred fire imparts,
Refines our dross, and love divine
Rekindles in our hearts.
- 5 Thus rais'd from death, we live anew;
And, justified by grace,
We hope in glory to appear,
And see our Father's face.

A truly excellent hymn. Though we made no general objection to the one before it, we cannot but ask our readers to compare the two, and they will see the substantial superiority of a good paraphrase over an uninspired composition.

Next follow three hymns classed under the head of

THE CHURCH.

Hymn LXII.—Doddridge.—Isaiah lii. 1, 2.

- 1 Triumphant Zion, lift thy head
From dust, and darkness, and the dead;
Though humbled long, awake at length,
And gird thee with thy Saviour's strength.
- 2 Put all thy beauteous garments on,
And let thy various charms be known:
The world thy glories shall confess,
Deck'd in the robes of righteousness.
- 3 No more shall foes unclean invade,
And fill thy hallow'd walls with dread;
No more shall hell's insulting host
Their vict'ry and thy sorrows boast.
- 4 God from on high has heard thy prayer,
His hand thy ruins shall repair;
Rear'd and adorn'd by love divine,
Thy tow'rs and battlements shall shine.
- 5 Grace shall dispose my heart and voice
To share and echo back thy joys;
Nor will thy watchful monarch cease
To guard thee in eternal peace.

To this hymn also, with one or two corrections, we may appeal in proof of the superiority of good paraphrases.—Our corrections are these. For "vari-

ous charms," verse 2d, line 2d, we propose "excellence:" and in the same verse we would make a transposition, by placing the 4th line before the 3d. In verse 5th, line 1st, for "my" we propose "our:" but a more thorough amendment would be, to condense the 4th and 5th verses into one, by omitting the two last lines of the 4th, and the two first lines of the 5th,—the condensed passage to read thus:—

God from on high has heard thy prayer,
His hand thy ruins shall repair;
Nor will thy watchful monarch cease
To guard thee in eternal peace.

By this alteration we escape the want of connection between the two last lines of verse 5th, and the two lines which precede them in the same verse.

Hymn LXIII.—Watts.

Sinai and Zion.—*Heb.* xii. 18, &c.

- 1 Not to the terrors of the Lord,
The tempest, fire, and smoke;
Not to the thunder of that word
Which God on Sinai spoke:
- 2 But we are come to Zion's hill,
The city of our God;
Where milder words declare his will,
And spread his love abroad.
- 3 Behold th' innumerable host
Of angels cloth'd in light!
Behold the spirits of the just,
Whose faith is turn'd to sight!
- 4 Behold the bless'd assembly there,
Whose names are writ in heav'n!
And God, the Judge of all, declares
Their vilest sins forgiv'n.
- 5 The saints on earth and all the dead
But one communion make;
All join in Christ, their living head,
And of his grace partake.

We are not quite satisfied with the idea (verse 3d, lines 3d and 4th) that "faith is turned to sight" in the case of the departed "*spirits of the just*:" though their reward is certain, it is but expected, and expectation implies faith; besides, it may be questioned whether the "sight" intended, the beatific vision, does not require the "spirit" to be united to the glorified *body*,—if so, it will not take place till the resurrection: perhaps we shall improve the verse, and engraft into it a better expression of the idea "made perfect" in the original passage, by reading line 4th, verse 3d, thus—

Enrol'd in stainless white:

as the authority for which see Rev. vii. 9, &c. In verse 4th, line 3d, for "And"

read "Hear;" and for "declares," which destroys the rhyme, read "declare:" in line 4th, for "vilest sins" read "sins, through Christ." Verse 5th, line 1st, we would read thus, to make it include the angels as part of the church, as is done in the passage in Hebrews—

The saints on earth, in heav'n, the dead, &c.

The next hymn is still under the head of the *Church*.

Hymn LXIV.—Christian Fellowship

- 1 Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.
- 2 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.
- 3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.
- 4 When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.
- 5 This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.
- 6 From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

Surely it is an imperfection in a hymn on "Christian fellowship," to make no mention of the *Church*: to remedy this defect, we would insert the following between the 1st and 2d verses—

One God, one Lord our head,
One faith, one baptism, own'd,
The Church is one, divinely made
Our everlasting bond

To correspond with this, for "Before," verse 2d, line 1st, we may perhaps read "There, at"—i. e. in the church we "pour our prayers." Verse 4th presents an idea of "parting" which we at first mistook for earthly separation; to guard against this mistake, and to avoid the awkward phrase "*inward pain*," may we propose the following in place of the two first lines of that verse?—

When, mortal, we must part,
How keen, how deep the pain!

Or, are we mistaken in presuming the separation mentioned to be that of

death?—the 5th verse speaks of “our courage by the way,”—the courage through life of “each” of the parties separated,—neither of them, of course, can be deceased: if therefore our interpretation of the 4th verse be correct, we must propose the omission of the 5th. With this omission, the final verse becomes more appropriate.

Our present number can extend to only a part of the sixteen hymns which next follow under the title of

THE CHRISTIAN LIFE.

Hymn LXV.—Newton.

Renouncing the World.

- 1 Let worldly minds the world pursue,
It has no charms for me;
Once I admir'd its follies too,
But grace has set me free.
- 2 Those follies now no longer please,
No more delight afford;
Far from my heart be joys like these,
Now I have known the Lord.
- 3 As by the light of op'ning day
The stars are all conceal'd;
So earthly pleasures fade away
When Jesus is reveal'd.
- 4 Creatures no more divide my choice;
I bid them all depart;
His name, and love, and gracious voice,
Have fix'd my roving heart.
- 5 Now, Lord, I would be thine alone,
And wholly live to thee:
And, oh, I trust that thou wilt own
A worthless worm like me.

A good hymn in the main; but with rather too much of profession. For this objection we would expunge the 4th verse, where it is most glaring; and where the avowal of being indifferent to the “creatures” and having the “heart fixed” upon God, is at variance with the 5th verse, which utters a *wish* for such devotedness. Verse 5th, lines 3d and 4th, appear to intimate that God will “own” us *because* we are “worthless worms:” might we change the 4th line?—

An heir of bliss in me.

We proceed to the next,

Hymn LXVI.—Gregg.

Not ashamed of Christ.

- 1 Jesus! and shall it ever be,
A mortal man ashamed of thee!
Asham'd of thee, whom angels praise,
Whose glories shine through endless days!
- 2 Asham'd of Jesus! sooner far
Let night disown each radiant star:
'Tis midnight with my soul, till he,
Bright morning Star, bid darkness flee.

- 3 Asham'd of Jesus! just as soon
Let morning blush to own the sun:
He sheds the beams of light divine
O'er this benighted soul of mine.
- 4 Asham'd of Jesus! that dear friend
On whom my hopes of heav'n depend!
No; when I blush, be this my shame,
That I no more revere his name.
- 5 Asham'd of Jesus! yes, I may,
When I've no guilt to wash away;
No tears to wipe, no joys to crave,
Or no immortal soul to save.
- 6 Till then—nor is my boasting vain—
Till then, I'll boast a Saviour slain;
And, oh, may this my portion be,
My Saviour not ashamed of me!

The 5th verse will unquestionably be omitted; the thought contained in it is both overstrained and untrue,—for why should those who have “no guilt” or “tears,” (the holy angels, for example,) be ashamed of Jesus?—or, if it were that a man had no “soul to save,” though he might choose to be indifferent to Jesus, why should he be ashamed of him? This verse excluded, the two first lines of the final verse must be altered, which might be done thus:—

Asham'd of Jesus! empty pride!
I'll boast a Saviour crucified; &c.

With these amendments, the hymn is a sufficiently good one.

The next hymn we deem far inferior.

Hymn LXVII.—Prayer for Guidance.

- 1 Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty—
Hold me with thy powerful hand.
- 2 Open now the crystal fountains
Whence the living waters flow;
Let the fiery cloudy pillar
Lead me all my journey through.
- 3 Feed me with the heav'nly manna
In this barren wilderness;
Be my sword, and shield, and banner;
Be the Lord my righteousness.
- 4 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side.

Without one fault in the matter of this hymn, it yet is not to our taste. But others may view it more favourably; and we will, for their sakes, offer humbly our corrections.—The hymn is a petition for guidance through the wilderness of this world, grounded on the type of the pilgrimage of Israel in the desert. In this view, “crystal fountains,” verse 2d, line 1st, does not ap-

ply definitely to the *rock* of which the Israelites drank. The same objection, of being an idea foreign to the type, applies to verse 3d, line 4th; nothing, we believe, is expressed in scripture, of the Lord being then particularly their "righteousness." Besides, the allusions to the "waters" and to the "manna" should be in one verse, as naturally related; instead of which, the "cloudy fiery pillar" is so introduced as to separate them, bringing the pilgrim "*through*" his "journey," though he asks afterwards for "manna," &c., as being yet "*in*" the "wilderness." The word "banner" too makes a second rhyme, though a bad one, in the 3d verse, while the other verses have only one rhyme in each. May we, to expunge all these defects, offer the two following verses in place of the 2d and 3d?—

- 2 Feed me with the heav'nly manna
In this desert world below;
Open, in the Rock, the fountain
Whence the living waters flow.
- 3 Keep me near thy sacred dwelling,
There before thy shrine to bend;
Let the fire and cloud, thy presence,
Lead me to my journey's end.

In the 4th verse, line 3d, for "and bell's," we propose "the grave's," as agreeing better with Hos. xiii. 14, from which the thought is taken.—After all, we like the amendment almost as little as the original.

Hymn LXVIII.—Duties.

- 1 A charge to keep I have,—
A God to glorify,
A never dying soul to save,
And fit it for the sky,—
- 2 To serve the present age,
My calling to fulfil:
O may it all my pow'rs engage
To do my Master's will.
- 3 Arm me with jealous care
As in thy sight to live;
And, O, thy servant, Lord, prepare
A strict account to give.
- 4 Help me to watch and pray,
And on thyself rely;
Assur'd, if I my trust betray,
I shall for ever die.

A good hymn, devout and edifying. We object only to the expression in verse 2d, line 1st, "serve the present age." In one view, it is vague language, not defining in what this service consists. In another view, it has a rather conceited sound,—for very

few private Christians, though in a humble sense they "do good in their generation," are entitled to speak of themselves in a style which, as currently understood, is so ostentatious, as "serving the present age." We propose a substitute for the line:—

From youth, through hoary age, &c.

Hymn LXIX.

Following the example of Christ.

- 1 When'er the angry passions rise,
And temptour thoughts or tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.
- 2 O how benevolent and kind!
How mild, how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live.
- 3 To do his heav'nly Father's will
Was his employment and delight;
Humility and holy zeal
Shone through his life, divinely bright.
- 4 Dispensing good where'er he came,
The labours of his life were love;
Then, if we bear the Saviour's name,
By his example let us move.
- 5 But, ah, how blind, how weak we are!
How frail, how apt to turn aside!
Lord! we depend upon thy care,
We ask thy Spirit for our guide.
- 6 Thy fair example may we trace,
To teach us what we ought to be;
Make us, by thy transforming grace,
O Saviour, daily more like thee.

A plain, practical, and excellent hymn.

Hymn LXX.—Wesley.

Desires after Holiness.

- 1 O for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me!—
- 2 A heart resign'd, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone!—
- 3 A heart in ev'ry thought renew'd,
And full of grace divine,
Perfect, and right, and pure, and good,
A copy, Lord, of thine!
- 4 Thy nature, gracious Lord, impart;
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love.

"Feels thy blood," (verse 1st, line 3d) —is there such a phrase in Scripture? and should so delicate a matter as religious feeling be expressed in other than scriptural terms? May we suggest a substitute for the line?—

And grateful for the precious blood, &c.

in line 4th, for "spilt," we would pre-

fer "shed." Verse 4th is objectionable in several particulars: the word "quickly" (line 2d) intimates that God's "nature" is "imparted" to men suddenly; the phrase "new name" is applied to sanctification, ("holiness" being the title,) whereas it rather intimates the acceptance and reward of a sanctified person; that "new name" also is defined to be "love," which indeed it may be,—but are we allowed to interpret it so positively? "no man knoweth saving he that receiveth it," and it is received when he is so "made a pillar in the temple of God, as to go no more out," i. e. in the day of judgment, (Rev. ii. 17, and iii. 12,)—he may in this life have an "earnest" of this blessing, but nothing more: may we then alter the verse?—

Thy nature, gracious Lord, impart,
Thy influence from above,
To hallow day by day my heart,
Till perfect in thy love.

Hymn LXXI.—Cowper.—Walking with God.

- 1 Oh, for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb.
- 2 (Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?)
- 3 What peaceful hours I then enjoy'd!
How sweet their mem'ry still!
But now I feel an aching void
The world can never fill.)
- 4 Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins which make thee mourn,
And drive thee from my breast.
- 5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee.
- 6 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

The "walk with God" (mentioned in Scripture in the cases of Enoch and Noah) should be understood in a practical sense only. A "calm" and supposed "heavenly frame" of mind may be experienced when the walk is *not* with God. And this serenity and glow may be wanting when the walk is with God. Religious joy and peace are great blessings, and may be prayed for; but they should not be made the

test or the essence of piety,—which mistake, or something very like it, is countenanced by denominating them the "walk with God." We may add that the very figure of the piece is bad; it represents the christian as "walking with God" to be "led to the Lamb;" whereas he rather walks with Christ to be led to the Father. On such principles we condemn the above hymn as it stands. And before offering corrections, we must particularly condemn the 2d and 3d verses, enclosed in a parenthesis: not to speak of several minor objections, is it not injudicious to make the subsidence of the zeal of new piety a token of spiritual decay?—if there be spiritual decay, it will be evidenced in principle or in practice; if the principles and practice continue good, there is spiritual *strength*, though the zeal of the novice be diminished.—We offer a substitute for the title, and an amendment of the hymn:—

Joy and Peace.

- 1 O for the joy and peace from God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb.
- 2 Descend, O holy Dove, descend,
Restore my troubled rest;
I hate the sins which thee offend,
And drive thee from my breast.
- 3 The dearest idol I have known, &c.
- 4 Then shall my soul rejoice in God,
Calm and serene its frame;
Then purer light shall mark the road
That leads me to the Lamb.

This amendment, though it should not be deemed worthy of adoption, appears free from the objections above detailed.

The next piece is from the same author, but inferior in poetry, and more faulty in matter.

Hymn LXXII.—Cowper.—Doubting.

- 1 The Lord will happiness divine
On contrite hearts bestow;
Then tell me, gracious God, is mine
A contrite heart, or no?
- 2 I hear, but seem to hear in vain,
Insensible as steel;
If aught is felt, 'tis only pain
To find I cannot feel.
- 3 I sometimes think myself inclin'd
To love thee, if I could;
But often feel another mind,
Averse to all that's good.
- 4 My best desires are faint and few;
I fain would strive for more;
But when I cry, "My strength renew,"
Seem weaker than before.

5 I see thy saints with comfort fill'd,
When in thy house of prayer;
But still in bondage I am held,
And find no comfort there.

6 O make this heart rejoice or ache;
Decide this doubt for me;
And, if it be not broken, break,
And heal it, if it be.

An effusion of religious melancholy, with which this amiable poet was afflicted: and why should the contagion of so perverted a gloom be brought into christian assemblies? The piece betrays the aberration of his judgment. The 2d verse actually implies, intense feeling, bitter sadness, in the very complaint of "insensibility." Again; the 4th verse, lamenting the want of "best desires," (for what?) declares, "I fain would strive for more;" i. e. I desire more desire, and yet think that I scarcely desire at all. These are glaring proofs that the poet was not in a proper mood to indite hymns—for *public worship*.—There are some faults of less moment. The 1st verse asks to be "told" of God whether the heart be "contrite or no,"—a petition savouring strongly of the enthusiasm which expects mysterious communications with Heaven. In the 3d verse, the poet "*thinks himself inclin'd to love*" God "if he *could*,"—a supposed state of mind the metaphysics of which we cannot understand; besides, *if* inclin'd to love God, he certainly "*could*,"—except on the calvinistic hypothesis.—We hope this hymn will be expunged.

The title of the next piece expresses badly, we think, its subject: it does not appear so well adapted to the case of *Temptations*, as to that of *Afflictions*: we have added therefore a preferable title.

Hymn LXXIII.—Wesley.

Tempted: but flying to Christ the refuge
[Refuge from Sorrows.]

1 Jesus, Saviour of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high.

2 Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.

3 Other refuge have I none,—
Hangs my helpless soul on thee;
Leave, ah, leave me not alone,
Still support and comfort me.

4 All my trust on thee is stay'd,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

This hymn has for years been an inmate of singing books; in the pamphlet before us it has undergone one good change, "Saviour" for "lover," in the 1st line; and we hope it will be farther corrected before it is transplanted to the Prayer Book. What protection, figuratively speaking, does a "bosom" afford from "billows" and "tempest?" (verse 1st.)—we would propose "succour" for "bosom:" again, same verse, to define the sort of "billows" meant, those of trouble, we would read the 3d and 4th lines—

While the floods of sorrow roll,
While its tempest rages high.

In the 2d verse, 2d line, life appears to be made one unremitted "storm;" we would prefer, "storms of life are:" and the 3d line introduces the nautical expression of a "haven," a new figure confusing the proper one, which is that of storms and floods overtaking a traveller on land, who asks protection and shelter from one stronger than himself; we would therefore change the whole line—

Saviour, friend, protector, guide, &c.

In the 3d verse, line 2d, would not a transposition be an improvement?—

Helpless hangs my soul on thee.

The phrase, verse 4th, line 2d, "I bring help from thee," is awkward; we propose—

Lord, to thee alone I cling; &c.

We have only to add, that the symmetry of the piece will be improved by transposing the 2d verse so as to make it the final one.*

* We give this hymn at length, as amended.

Refuge from Sorrows.

- 1 Jesus, Saviour of my soul,
Let me to thy succour fly,
While the floods of sorrow roll,
While its tempest rages high.
- 2 Other refuge have I none,
Helpless hangs my soul on thee;
Leave, ah, leave me not alone,
Still support and comfort me.
- 3 All my trust on thee is stay'd,
Lord, to thee alone I cling;
Cover my defenceless head
With the shadow of thy wing,
- 4 Hide me, O my Saviour, hide,
Till the storms of life are past;
Saviour, friend, protector, guide,
O receive my soul at last.

Hymn LXXIV.—Christian Observer..

A compassionate High Priest.—*Heb. iv. 15.*

- 1 When gath'ring clouds around I view,
And days are dark, and friends are few,
On him I lean, who, not in vain,
Experienc'd every human pain;
He feels my grief, he sees my fears,
And counts and treasures up my tears.
- 2 If aught should tempt my soul to stray
From heav'nly wisdom's narrow way,
To fly the good I would pursue,
Or do the ill I would not do;
Still he who felt temptation's pow'r,
Shall guard me in that dang'rous hour.
- 3 When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies;
Yet he who once vouchsaf'd to bear
The sick'ning anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.
- 4 When, sorr'wing, o'er some stone I bend,
Which covers all that was a friend,
And, from his voice, his hand, his smile,
Divides me but a little while;
Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Laz'rus dead.
- 5 And oh! when I have safely past
Through every conflict but the last,
Still, still unchanging, watch beside
My bed of death—for thou hast died:
Then point to realms of endless day,
And wipe the latest tears away.

Truly excellent and beautiful. There is an oversight in the 3d stanza; "when," in line 1st, should be "though,"—or else, "yet," in line 3d, should be "then."

There remain 34 hymns to be reviewed: we shall endeavour to include them in two more numbers,—suspending however our next till the Journal for May. STERNHOLD.

For the Christian Journal.

Abstract of the Proceedings of the thirty eighth Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 19th, and Wednesday, October 20th, A. D. 1824.

THE convention was composed of forty-seven presbyters, eleven deacons, and seventy-five lay-delegates, representing forty-four parishes; and was opened with morning prayer, read by the Rev. Henry Anthon, rector of Trinity church, Utica, Oneida county; and a sermon* preached by the Rev.

* This Sermon has been published, and is for sale at the Office of the Christian Journal, No. 99 Pearl-street—price 18 cents.

Samuel H. Turner, D. D., professor of biblical learning and the interpretation of Scripture, in the General Theological Seminary of the Protestant Episcopal Church in the United States.

The Right Rev. the Bishop of the diocese being still absent from the country, the holy communion was administered by the Rev. William Harris, D. D., president of Columbia College, New-York, assisted by other clergymen present.

Agreeably to article fifth, of the constitution of the Church in this diocese, providing for the election of a president in case of the absence of the bishop, the convention proceeded to the appointment of a president.

The Rev. William Harris, D. D. was appointed.

The Rev. Benjamin T. Onderdonk was appointed secretary.

Certificates were produced and read, of the incorporation of St. Mary's church, New-York; St. Thomas's church, New-York; All Saints' church, New-York; Grace church, White-Plains, Westchester county; St. Luke's church, Colesville, Broome county; St. James's church, Skeneateles, Onondaga county; and St. John's church, Marcelus, Onondaga county; and the said churches were received into union with this convention.

The secretary read the following letter from the Right Rev. Bishop Hobart:

London, Sept. 14, 1824.

My Brethren of the Clergy and Laity,

I am truly grateful for the expressions of confidence and affection contained in the resolution of the last convention, a copy of which was transmitted to me by the secretary. Were I to consult my own feelings, I should immediately leave this country, in order to enjoy the high satisfaction of meeting my brethren of the clergy and laity of the convention whom I now address. But the state of my health does not justify the expectation that I should be able to discharge the duties of my congregations and of the diocese. It would therefore seem incumbent on me to make the experiment of a longer residence abroad. May I then hope for your indulgence under my

protracted absence, and for a continued interest in your prayers?

That the divine Head of the Church may preside over your proceedings, and that you, my brethren of the clergy and laity, may individually enjoy the protection and favour of Almighty God, is the prayer of your faithful friend and affectionate diocesan,

JOHN HENRY HOBART.

The Clerical and Lay Members of the Convention of the Protestant Episcopal Church in the State of New-York.

On the subject of the above letter the following preamble and resolutions were unanimously adopted:—

Whereas a letter addressed to this convention by their bishop has been communicated to them, declaring his gratitude for the expressions of confidence and affection contained in a resolution of the convention of 1823, and his anxious desire again to meet his brethren of the clergy and laity, and his disappointment at being prevented, by the state of his health, from doing so at this time, and asking a continued interest in their prayers;

Therefore, resolved, that the receipt of this letter be, and the same hereby is, respectfully and gratefully acknowledged.

Resolved, that this convention, gratified by the assurance contained in the above mentioned letter, that the expression of affection and respect transmitted by the last convention to our diocesan, was received by him with corresponding feelings, do hereby, for themselves, and in the name of this diocese at large, tender to him the assurance of their undiminished confidence and attachment.

Resolved, that, while the members of this convention sensibly feel the disappointment of being obliged to meet again without the satisfaction of acting under the personal superintendence of their Right Rev. Father in God, and deeply regret that the diocese should still be deprived of his valuable care and services; they cheerfully acquiesce in his protracted absence, under the earnest hope and expectation, that *through the divine blessing, his health will be completely restored, and that*

he will soon be enabled to resume the faithful and effective services which he has long rendered to this portion of the Church of Christ.

Resolved, that the members of this convention, actuated by gratitude for the laborious and faithful services which their bishop has rendered, by affection for the pastoral regard he has ever manifested, and by the fullest confidence in his entire devotion to the great interests of religion and the Church, do again call on their brethren of the diocese, to unite with them in offering, through the divine Mediator, humble and fervent prayers to God, that our bishop may be continued in his holy keeping, be restored to health, be safely returned to his diocese, his family, and his friends, and be enabled long to continue his labours in promoting the cause of primitive and evangelical religion.

Resolved, that an attested copy of the above preamble and resolutions be transmitted to the Right Rev. Bishop Hobart.

The application made last year by the church in Ann-street, New-York, to be received into union with this convention, was renewed, and referred to a committee, who reported as follows:—

The committee appointed on the application of the church in Ann-street, New-York, for admission into union with the convention, made the following report:—

The committee to whom was referred the application of Christ church, in Ann-street, New-York, for admission into union with the convention, respectfully report, that they have taken the subject into consideration, and are clearly of opinion that the application in question ought to be granted.

It appears to your committee, that the propriety of this measure was in effect decided on by the last convention, the only condition of admission prescribed by the resolution then passed, being a change of name, grounded on the inconvenience of two corporations existing under the same identical title. This condition has been fulfilled; and whatever objections may have

since grown out of the fact of an unsettled controversy between the two churches, your committee are happy to state, that it now sufficiently appears that such objections are entirely obviated by the late happy termination of those differences.

Your committee conclude by recommending that Christ church, in Ann-street, New-York, be now admitted into union with the convention.

All which is respectfully submitted.

JOHN REED, Chairman, on behalf of the Committee.

On motion, the report of the committee on the application from Christ church, Ann-street, New-York, was accepted, and the said church, consequently, received into union with this convention.

The secretary submitted the following report on the Diocesan Fund:—

The secretary respectfully submits the following report on the subject of the Diocesan Fund.

The receipts into the said fund, at the last convention, were \$ 565 12. There was then, as reported, a balance in favour of the fund of \$ 39 72; making together an aggregate of \$ 604 84. Agreeably to a provision of the last convention, the payment to the clergy coming from a distance, was fixed at 4½ cents per mile. The aggregate of payments thus made, amounted to \$ 263 6½. The sum appropriated to the contingent fund of the General Convention, was \$ 70 50. Subtract these two sums from \$ 604 84, and there remains a balance of \$ 271 27½. Of this amount, the sum of \$ 191 55 has been paid for printing, &c. of the usual number of copies, 1500, of the Journal of the last convention; and the remainder, \$ 79 72½ cents, has been paid, as ordered by the last convention, on account of the bill for printing, &c. of the Journals of the conventions of 1820 and 1821, and for printing, &c. for the standing committee; on which bill there is a balance still due of \$ 210 43½.

All which is respectfully submitted.

BENJAMIN T. ONDERDONK, Sec'y.
New-York, October 18, 1824.

Vol. IX.

On motion, resolved, that the secretary's report on the Diocesan Fund be accepted.

The committee appointed on the Diocesan Fund, made the following report:—

The committee on the Diocesan Fund respectfully report, that the secretary has received for the said fund the sum of \$ 444 37½. Upon calculating the distance which the several clerical members of the convention, entitled to the benefit of the fund, have travelled to attend this meeting, it appears that about one half of the receipts will be expended by allowing to the said clergymen respectively, for every mile, over twenty, of the said distance, the sum of eight cents.

Many parishes, the ministers or lay delegates of which are in the present convention, have not contributed to the fund.

The committee cannot but trust, that some of them will yet make the payment. As, however, the above sum of eight cents per mile, is, in the opinion of the committee, a sufficient provision for travelling expenses; and as it is desirable to sink, as far as possible, the debt of the convention, the committee beg leave to offer the following resolutions:—

Resolved, that the sum of eight cents for each mile, over twenty, of his distance from his parish, be paid to each clerical member of this convention, who is entitled to the benefit of the Diocesan Fund.

Resolved, that after defraying the expense of publishing the Journal of this convention, the balance of the receipts for the present year be applied towards liquidating the debt for publishing the Journals of 1820 and 1821.

Signed by order of the committee,
BENJAMIN T. ONDERDONK, Chairman.

On motion, the report of the committee on the Diocesan Fund was accepted.

On motion, resolved, that a treasurer of the convention be appointed, whose duty it shall be to receive all monies collected for the Episcopal Fund, the Missionary Fund, and the Diocesan Fund, and all other monies collected

under the authority of the convention ; to pay over to the respective treasurers of the two funds first mentioned, the sums belonging to those funds respectively ; and also to distribute and dispose of the monies collected for the Diocesan Fund, according to the directions of the convention.

Mr. Henry McFarlan was appointed treasurer.

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, made the following report :—

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York, respectfully report—

That the number of missionaries on their list for the past year, has been twenty-one ; being as follows :—

1. Buffalo, Erie county, and parts adjacent, the Rev. Deodatus Babcock.
2. Granville, Washington county, and parts adjacent, the Rev. Moses Burt.
3. Oxford, Chenango county, and parts adjacent, the Rev. Leverett Bush.
4. Ogdensburgh, St. Lawrence county, and parts adjacent, the Rev. Lawson Carter.
5. Albany and Greene counties, the Rev. Samuel Fuller.
6. Binghamton, Broome county, and parts adjacent, the Rev. Ezekiel G. Gear.
7. Trenton, Oneida county, and parts adjacent, the Rev. Algernon S. Hollister.
8. Batavia, Genesee county, and parts adjacent, the Rev. Lucius Smith.
9. Richmond, Ontario county, and parts adjacent, the Rev. George H. Norton.
10. Oswego. Oswego county, and parts adjacent, the Rev. Amos Pardee.
11. Onondaga, Onondaga county, and parts adjacent, the Rev. Thomas K. Peck.
12. Unadilla, Otsego county, and parts adjacent, the Rev. Marcus A. Perry.
13. Turin, Lewis county, and parts adjacent, the Rev. Joshua M. Rogers.
14. Setauket and Islip, Suffolk county, the Rev. Charles Seabury.
15. Windham, Greene county, and

parts adjacent, the Rev. James Thompson.

16. Cooperstown and Cherry Valley, Otsego county, the Rev. Frederick T. Tiffany.

17. Fairfield, Herkimer county, and parts adjacent, the Rev. Phineas L. Whipple.

18. Exeter, Otsego county, and parts adjacent, the Rev. Daniel Nash.

19. Oneida Indians, Mr. Solomon Davis.

20. Plattsburgh, and parts adjacent, the Rev. William Shelton.

21. Fredonia, Chataqua county, and parts adjacent, the Rev. David Brown.

The two stations last named, have been added to the list of last year, and promise to strengthen the interests of our Church in parts of the state where it has been hitherto comparatively unknown.

The various salaries hitherto attached to these stations, the committee have thought best to equalize, fixing them at \$125 per annum, with two exceptions, arising from peculiar causes. Among the sources of auxiliary aid, the committee feel pleasure in reporting the appropriation of \$500 per annum on the part of the general government, for the support of a school to be established among the Oneida Indians, under the direction of their missionary. Also the further sum of \$200, to aid in the erection of a suitable building.

The numerous applications for missionary aid made to the committee during the past year, on the part of new and scattered congregations, with which they have been unable to comply, have forced strongly upon their minds the necessity of increased efforts for the enlargement of the funds appropriated to that end ; and they would respectfully urge upon the convention, the adoption of such means as in their wisdom they see best fitted to render these funds more commensurate with the extent of the demands, which, from the nature of our population, and the extent of the diocese, has necessarily been made upon them.

By the report of the treasurer, reference to which is hereby made, it appears that the total of receipts for the

past year, inclusive of the balance of credit from the old account of \$ 504 44, amounts to \$ 3359 61, of which \$ 279 36 is the balance on hand; while the existing engagements for the salaries of missionaries, amount to more than \$ 900.

The zeal of the Protestant Episcopal Missionary Society of this city, has enlarged its annual contribution to the amount of \$ 1250. Many thanks are due to this society for their uniform liberality, and the example they set of steady exertion in a good cause.

For a detailed statement of the various missions, the committee refer to the accompanying documents, being abstracts of the reports of the missionaries, addressed to their board.

All which is respectfully submitted.

THOMAS LYELL, Chairman.

On motion, the report of the Committee for Propagating the Gospel was accepted.

The following abstracts of the reports of missionaries were then read :

From the report of the Rev. David Brown, missionary at Fredonia, Chatauqua county, and parts adjacent.

For the past year my labours and their fruits have not been essentially unlike those of the preceding. To the churches at Fredonia and Mayville, my services have been principally devoted. Thanks to the presiding care of our divine Master, the church at Mayville is now blessed with the stated services of the Rev. Rufus Murray, who has removed from Palmyra to this place; and devotes also a portion of his time to Jamestown, where are some friends of the Church. In consequence of this happy accession of Mr. M., I shall be enabled to appropriate more of my time to the church at Fredonia, and to give some attention to places adjacent, where the services of the Church may be blest. The baptisms and additions to the communion have not been as numerous as had been hoped. There is, however, God be thanked, no reason to despair of the good cause of the Church in this county. Its friends are daily increasing in number, and in the zeal for its prosperity. Three adults and five in-

fants have been baptized, and seven added to the communion. Considerable additions are expected soon to be made to both these small numbers. I have attended two marriages and five funerals. It is confidently believed, that by the divine blessing upon the labours of its ministers, the Church in this county will be found, ere long, in a respectable and flourishing condition; although it has now to contend with many difficulties. The collections for the Missionary, Episcopal, and Diocesan Funds, have been made.

From the report of the Rev. William J. Bulkley, missionary at Manlius, Onondaga county, and parts adjacent.

My services commenced on this station the 19th of October, 1823. Since which, making Manlius my residence, my time has been employed in that and the adjacent villages. And including those Sundays on which I exchanged with other clergymen, the return of services will be—four Sundays at Perryville, ten at Jamesville, and the remainder in the village at Manlius Square. Besides the required duties of Sunday, your missionary has given a third service twice at Syracuse, twice at Jamesville, once at Chittenango, and twice at Nelson.

I visited, on a week day, a few families scattered in the town of Fabius and Tully, held divine service, and baptized four children.

In the discharge of my official duties during the year, and within the compass of my labours, there have been—Baptisms (adults 2, infants 12) 14—Marriages 2—Funerals 2.

Independently of St. Stephen's, Perryville, where there are about 36 communicants, of those who usually attend at Manlius, although dispersed throughout that and the neighbouring towns, the following is the account:—Added 7, removed 9, present number 65. Collected for the Missionary Fund \$ 3 56½; Diocesan Fund \$ 7 50.

The congregation at Manlius has suffered much of late years by removals; and such as have been, and are, most sensibly felt.

From the report of the Rev. Moses J.

Burr's Missionary in Hampton, Washington County, and parts adjacent.

I have continued to officiate one half of the time at Hampton, and the other half at Ticonderoga, in the county of Essex, excepting when I have been prevented by sickness.

I found at Ticonderoga eight in communion with the Church, and two have since been added. The number who come to the communion is between 30 and 40. The number of baptisms has been two adults and eight infants.

At Hampton there has been no material change since my last report, except in the loss of two of the supporters of the Church, one having removed and the other died. One has been added to the communion, but has since removed to Connecticut. The baptisms have been six infants—Marriages 4—Funerals 5.

I have been confined by severe illness the last seven weeks, and am now only beginning to convalesce, so that I am unable to attend the convention, which is also my excuse for not having made, as I intended, a collection for the Missionary Fund; three dollars have been collected for the Bishop's Fund.

(To be concluded in our next.)

For the Christian Journal.

Third annual Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New-York. Adopted December 21st, 1824.

DURING the preceding year, nothing has transpired materially differing from the statement of the last report. The labours of the board have been attended with similar success: so that, while the institution continues to sustain its original character, it yet remains a subject of regret, that its excellence and importance are regarded but with trifling interest. Briefly, the board have to state, that the increase of benefit anticipated from the additional number of subscribers to the society, has been frustrated by the discontinuance of contributions on the part of many of its former members. The number at pre-

sent connected with the society is 108, comprising eight life subscribers, of whom two, together with thirteen annual subscribers, have been added during the past year. The amount of contributions received is sixty-two dollars and fifty cents, of which four dollars have been paid for printing 400 copies of the constitution, leaving the sum paid over to the parent society, fifty-eight dollars and fifty cents. It must be obvious, that this sum is by no means proportioned to what might reasonably be expected: in comparison with the important object of its application, it is insignificant.

The mighty work of bringing all to a knowledge of the gospel, is to be accomplished only by great exertions; and great exertions are most required of those who, from experience, can estimate the value of what these exertions are to effect. Our humble institution, it is true, is wanting in the allurements adapted to win the aid of the lovers of ostentation; yet for that very reason does it commend itself the more to the pious disciple of Jesus. The charity which it calls into exercise is of that surpassing description, whose reward is with our Father in heaven. Exclusive of the high considerations of advantage to our religion and our Church, there are motives, less important it is true, yet fraught with gratifications of the purest kind, to recommend the institution to more extended patronage. That pleasing emotion which ever accompanies the performance of a benevolent act, is here heightened by the certainty that the charity bestowed is not of questionable consequence; for this endeavour towards the discharge of our duty is nothing less than co-working with the Almighty in the progressive fulfilment of his decree, that the knowledge of himself should cover the earth, as the waters cover the channels of the deep. In the perfection of the design we are called upon to aid, is recognized the object which the wise and good in every age and nation have laboured to complete—the happiness of man. With this as the only possible consequence, inasmuch as the religion of our Saviour cannot do aught but benefit man,

and with this as the certain consequence assured by the unerring word of prophecy, and the manner in which Providence is ever pleased to effectuate his designs—with this consequence resulting from their aid, they who love our God and the immortal beings of his creation, will not, cannot withhold or relax their exertions.

From the National Gazette.

Bishop Hobart's Sermons.

Mr. Editor,

Most of your readers have remarked, that two volumes of Sermons under this title have just been published in this country, from the London edition of the same, and that they are now advertised for sale in New York and this city. As I class myself among that number of your readers who take great pleasure in the perusal of this species of literary production, and think that no other has a more important and beneficial moral effect upon society, I beg leave, through the medium of your Journal, to express my decided approbation of these volumes, and to recommend them to the attention and perusal of my fellow citizens. The Bishop, in these discourses, has comprised a large portion of that kind of religious instruction which is the most useful in the effect which it produces upon a christian audience. He seems to keep steadily in view the only legitimate and great end of preaching, the spiritual edification and moral improvement of mankind—the strain of thought in which he indulges is truly evangelical; his language is pure, chaste, and neat; his imagination is rich and fertile in legitimate embellishments, but seldom if ever runs into the excess of gaudy ornament; his views of divinity are clear and comprehensive; his doctrines always sound and well digested. If there be one property in these performances which distinguishes them above that of all others, it is that of uncommon perspicuity of style—his style is also natural, easy, unaffected, and inartificial—his whole manner of writing, as we know that of his delivery to be, is without artifice, grave, solemn, and impressive. A vein of ardent and genuine piety runs through

these sermons, that to the religiously disposed renders them a delightful repast. Every christian family will find them a valuable acquisition. F.B.

From the Gospel Advocate.

Protestant Episcopal Churches in Philadelphia.

1. *Christ Church* is one of the most ancient, and not one of the least striking or beautiful of the religious edifices in Philadelphia. So early as 1710, a wooden church stood on the site of the present building, which was begun in 1727. It is 90 feet long, and 60 feet wide. The steeple (for a long time the only one in the city) is a very graceful piece of architecture. It is 190 feet high, and has a ring of eight bells.

2. *St. Peter's Church* is at the corner of Pine and Third streets, and was built in 1761. It is 90 feet in length, and 60 in breadth.

3. *St. James's Church* was built in 1809. It is 90 feet in length, and 60 in breadth—situated in Seventh-street, between Market and Arch streets.—*Christ, St. Peter's, and St. James's, are united under the rectorship of the bishop, the venerable Dr. White. The assistant ministers are Dr. Abercrombie, and the Rev. Messrs. Kemper and De Lancey.*

4. *St. Paul's Church* is situated between Walnut and Spruce streets, and was built in the year 1762. It is 90 feet in length, and 60 in breadth. The present rector is the Rev. Mr. Allen.

5. *St. John's Church* has been built but a few years, and is situated in the Northern Liberties. The exterior of this edifice is very imposing. It is constructed of brick, with two lofty columns and a portico in front. The Rev. George Boyd is rector.

6. *St. Stephen's Church* was consecrated in 1823. It stands in Tenth-street, between Chesnut and Market streets. Its extreme length, from east to west, is 102 feet. It is built in the Gothic style, and is one of the most perfect specimens of architecture in this country. The western front presents two octangular towers, eighty-six feet high, but which are intended to be still higher. The pulpit and chancel

are highly finished, and the general appearance, on entering the church, is in the highest degree impressive. The windows are embellished with cherubim in stained glass, imported from England. The Rev. Mr. Montgomery is rector.

7. *St. Andrew's Church* is situated between Locust and Spruce streets, and was consecrated in 1823. The character of the edifice is Grecian. The front is intended to be a copy of the portico of the Temple of Bacchus at Teos. The interior of the building is of a similar character of architecture, and is highly decorated. A spire, the foundation of which is laid, is to be added to the western end of the building. The whole length of the church, including the spire, is 130 feet, and its breadth is 65 feet. The Rev. Mr. Bedell is rector.

8. *Trinity Church* is a neat brick building. The interior is plain, but in good taste. It is situated on the south side of Catharine-street, between Second and Third streets. The Rev. Mr. Ives is rector.

9. *St. Matthew's Church* is situated in that part of the city called Francisville, in the north-western suburb. It is a neat brick building, and was consecrated in 1824.

10. *St. Thomas's Church* (African) is situated on the west side of Fifth-street, between Walnut and Prune streets.

Erasmus's Greek Testament.

A London paper of the 2d of June last says, "Erasmus's far-famed Greek Testament on vellum, printed at Basil 1519, in which edition Erasmus omitted the celebrated verse, in St. John's Epistles, respecting the three heavenly witnesses, was purchased yesterday at Evans's, by the Archbishop of Canterbury, for 140*l.* (about 640 dollars.) Sir Mark Sykes bought this book in Holland for 30*l.*: there is but one other copy of it known to exist on vellum, and that is in the cathedral at York. Sir Mark Sykes manifested so ardent a disposition to possess this volume, that previously to his fortunate purchase abroad, he is said to have offered the Archbishop and the Dean and Chapter of York, one thousand guineas for their copy, which they refused. Mr. Thorpe the bookseller, was the Archbishop of Canterbury's powerful competitor."

Medals found in France.

The excavations for antiquities at Farnars were resumed on the 23d of August, in the orchard of the chateau. The most interesting discoveries made in these buildings were, a small statue of Minerva in bronze, clasps of the same metal very well executed, and two ivory combs of curious workmanship. On the 25th of Sept. a very precious discovery crowned the labours with a degree of success beyond the most sanguine hopes: at the foot of the main wall which encloses the Hypocausta, discovered in 1813, there were found two bronze vases filled with silver medals. The first, of a round form, and covered with a bronze patina, contained 3920; the second, of a more elliptical shape, and furnished with a handle, contained 2658; and 3377 were found in a third vase of an elegant form, and which was preserved whole. The total number of silver medals is 9955. These coins, which were in excellent preservation, are from the age of Augustus to that of Constantius. A considerable number, especially the more recent, are as brilliant as if they had just come from the mint.

Gold in North-Carolina.

A gold mine has been discovered on the land of Mr. Barringer, near the source of Long Creek, North-Carolina. It was found on the side of a hill, between two strata of slate stone, and consists of a mixture of gold dust and sand. It was supposed that Mr. B. had already collected gold to the value of fifteen thousand dollars. In Cabarrus county, a single lump of gold was found weighing 27lbs. It is said that one lump of more than four, and another of more than three pounds weight, had also been found.

Large Ship.

The ship of the line of the American navy now building at Philadelphia, is said to be on an improved plan; her stern being made round, and planked in a similar way to the prow, which it is said adds to the strength of the ship, and gives a decided advantage in battle over ships with a square stern. She will be rated at 120 guns, but will probably mount 150. Such are the mighty engines of destruction!—but, with God's blessing, we hope in this way long to preserve peace to our beloved country.

The Logan Stone replaced.

In our last volume, page 288, a notice is inserted of the removal from its place of this celebrated stone. The Christian Observer for December thus notices the replacing of the same:—"Lieutenant Goldsmith, the naval officer who lately displaced the celebrated Logan Stone in Cornwall, has succeeded in restoring it to its former position, where it oscillates as before its removal."

City Concerns.

Common Schools.—The portion of the Common School Fund of the state appropriated to the city of New-York in the year 1824, amounted to \$ 14,458 95, and was by the committee distributed as follows, viz.

Schools	Number of Scholars.	Amount.
Free School Society	5209	\$ 7,110 28
Bethel Baptist	1616	2,206 75
Manumission Society	843	1,150 69
Female Association	543	741 19
St. Patrick's	406	554 19
Methodist Episcopal	369	503 69
St. Peter's	313	427 25
Protestant Episcopal	250	341 25
Orphan Asylum	151	206 11
Grace Church	128	174 72
Reformed Dutch	100	136 50
Economical	98	126 95
Hamilton	75	116 02
First Congregational	68	92 82
Mechanics and Tradesmen	52	70 98
St. Michael's	39	53 28
Benevolent Society	36	49 14
Lutheran	24	32 76
Scotch Presbyterian	23	31 40
First Baptist	18	24 57
Christ Church	12	16 38
First Presbyterian	5	6 83
	10,383	14,173 70
On hand	-	285 25
		\$ 14,458 95

The city contains about 30,000 white children between 5 and 15 years of age, of whom it is estimated that 22,000 attend some school. The number of coloured children of like age is about 1700, of whom 1200 are attached to the schools.

Census of the humane and criminal Institutions.—The Rev. John Stanford, the venerable chaplain of those institutions, has published his annual census for 1824; from which it appears there were—*In the Orphan Asylum*, boys 91, girls 59; total 150—*In the City Almshouse*, white men 511, white women 480, white boys 370, white girls 207, black men 21, black women 41, black boys 10, black girls 8, maniac men 31, maniac women 11; whole number 1684—*In the City Hospital*, patients 142, lunatics 114; whole number 256—*In the Debtors' Prison*, in confinement, including the liberties, 300—*In Bridewell*, white men 65, white women 16, black men 23, black women 12; whole number 116—*In the Penitentiary, Bellevue*, white men (criminals) 80, white women 4, black men 37, black women 14, white men (vagrants) 60, white women (ditto) 65, black men (ditto) 24, black boys (ditto) 54; whole number 338—*In*

the State Prison, white men 470, white women 16, black men 133, black women 23; whole number 642.

City Dispensary.—During the past year 7635 patients have been admitted, of whom 6492 were cured, 68 died, and 260 remain under attendance: 6080 persons have been vaccinated.

Deaths in the city of New-York in 1824.—From the report of the city inspector it appears that the deaths during the last year in this city were 4341, being an excess of 897 over the deaths of the preceding year. Of that number 1244 were men, 887 women, 1204 boys, and 1006 girls. There were 1072 children under one year, and more than two-fifths of the whole were under ten. 736 died of consumption, of whom 107 were coloured people; 394 of small-pox, of whom 113 were coloured. The disproportion of deaths in the latter class of inhabitants, is ascribed to their neglect of vaccination.

Real Estate of the State of New-York, 1824.

Return of the valuation of real estate in the several counties of this state for the year 1824, as reported to the legislature by the comptroller: (that of Niagara county is for 1823, and it does not distinguish personal from real estate.)

Albany	6,748,072	Onondaga	3,063,504
Alleghany	1,013,372	Ontario	5,302,483
Broome	1,515,015	Orange	6,650,548
Cattaraugus, real & pers.	1,143,968	Oswego	1,470,801
Cayuga	3,311,501	Putnam	4,799,753
Chataqua	1,692,059	Queens	1,533,932
Chenango	3,208,454	Rensselaer	4,456,700
Clinton	1,337,724	Richmond	5,902,992
Columbia	5,244,904	Rockland	609,575
Cortlandt	1,734,543	Saratoga	896,741
Delaware	2,358,747	Schenectady	4,092,950
Dutchess	8,670,967	St. Lawrence	1,570,943
Erie	1,910,229	Schoharie	2,394,550
Essex	1,071,668	Seneca	2,478,939
Franklin	748,856	Steuben	1,384,549
Genesee	4,916,024	Suffolk	2,110,425
Greene	3,262,293	Sullivan	4,052,274
Herkimer	4,137,446	Tioga	1,255,430
Jefferson	2,503,620	Tompkins	1,924,776
Kings	3,118,285	Ulster	1,553,530
Lewis	1,246,036	Warren	3,755,978
Livingston	2,084,820	Washington	961,900
Madison	3,908,715	Wayne	5,285,512
Monroe	2,916,303	Westchester	2,819,428
Montgomery	4,738,859	Yates	6,758,336
New-York	52,019,730		896,682
Niagara	1,319,161		
Oneida	5,784,725		

\$ 211,649,405

*For the Christian Journal.*HYMN.—*Submission under Affliction.*

- 1 Saviour! whose word could calm the sea,
And bid its waves be still,
From murmur'g sorrow set us free,
Submissive to thy will.
- 2 Teach us, when fraught with care and grief,
To look to thee, our God;—
From thee alone to seek relief—
To bow beneath thy rod.
- 3 Teach us those blessings we possess
With meekness to enjoy;
Nor, though thy wisdom make them less,
Our trust in thee destroy.
- 4 Lo, shouldst thou rend each earthly tie
Which binds each anxious breast,
Our wounded souls to thee would fly,
And find in thee our rest.

M. A. W.

For the Christian Journal.
Everlasting Home.

Pursuing fancy, rise, display
Your talent—here no longer stay;
Plume your bright wings and soar away,
Where happy spirits roam:
Earth's meaner things pass silent by,
On your most rapid pinions fly
To the soul's mansion in the sky—
Her everlasting home.

Celestial power assist your flight—
Make haste, ascend the hills of light,
And climb the azure vaulted height,
To heav'n's imperial dome.
Blest soul! there morning springs serene,
No tears of grief are ever seen,
Nor reach alluring baits of sin
Thy everlasting home.

Oh! Power supreme, thy gifts bestow,
While through the realm of thought I go,
Where that blest season sheds its glow—
Eternity in bloom.
Assisting Spirit, 'tis enough,
That as I pass the hills aloof,
My soul surveys, and not far off,
Her everlasting home.

Not deep discerning wisdom's guess,
Nor the bright dream of fancy this,
That future woe and future bliss
Exist beyond the tomb.
Ordain'd, by the supremely Great,
Soon as we pass life's closing gate,
We reach our fix'd unalter'd state,
And everlasting home.

That all-wise self-existing Power,
Whom saints and seraphims adore,
Who gave me life, taught me to soar,
And as I forward come,

Points to that future, dawning day,
Unfolds to my weak mind the way,
And shows, through his all-glorious ray,
My everlasting home.

If, through a range of suffer'ing here,
In rugged foot-path, long and drear,
Where spring afflictions most severe,
Eternal life must come;
Still their hard lessons let them teach,
Their rigour never will impeach;
Heaven grant me patience till I reach
My everlasting home.

While time spins out his short'ning clew,
As I the dreary waste pursue,
Each day may I still keep in view
That solemn hour to come;
That when life's trials I have past,
And death the chilly plant shall blast,
I joyfully may reach my last,
My everlasting home.

*For the Christian Journal.**The Grave.*

"There the wicked cease from troubling, and the
weary are at rest."

When sorrow weighs the spirit down,
And wrongs oppress the brave—
When genius shrinks at fortune's shrine,
Who would not bless the grave?

The grave can calm the troubled mind,
And soothe the soul's despair;
The weary child of woe shall find
A sweet oblivion there.

In lucid robes of spotless white,
Religion, angel's form,
Dispels the shades of death's dark night,
And smiles away the storm.

Then why should Christians fear to die—
Why dread the cypress gloom?
Where faith beholds, with cheerful eye,
A bliss beyond the tomb.

What though extinction in the grave
The graceless skeptic fear?
Can that best gift the Eternal gave,
Claim but its being here?

The earth shall be dissolv'd by fire,
The stars affrighted fly;
"The soul, immortal as its Sire"—
The soul "shall never die."

Calendar Notices for April, 1825.

1. Good Friday.
2. Easter-Even.
3. Easter-Day.
4. Monday in Easter-Week.
5. Tuesday in Easter-Week.
10. First Sunday after Easter.
17. Second Sunday after Easter.
24. Third Sunday after Easter.
25. St. Mark the Evangelist.

To Correspondents.—The "Good Citizen—an extract," will find a place in our next. Several other communications are received, and will be duly regarded.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 4.]

APRIL, 1825.

[VOL. IX.]

For the Christian Journal.

Abstract of the Proceedings of the thirty eighth Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 19th, and Wednesday, October 20th, A. D. 1824.

(Concluded from p. 92.)

FROM the report of the Rev. Leve-
rett Bush, missionary at Oxford, Che-
nango county, and parts adjacent.

Since my last report, my services on Sundays have been exclusively confined to the church at Oxford; where I have regularly officiated twice every Sunday, and generally performed a third service in the vicinity, within six or eight miles of the village. I have likewise superintended, during the summer season, a flourishing Sunday school of sixty or seventy scholars; and during the winter attended a class of young people once a week, who met for the purposes of devotion, and to recite lessons from the Scriptures, and Nelson's Festivals and Fasts.

On different days of the week, I have visited several places, and preached as follows: seven times at Coventry, twice at Guilford, and once at Preston.

At Oxford the Church is, under the divine blessing, gradually increasing in strength and stability.

Communicants 45—Baptisms, 17 infants—Deaths 6.

From the report of the Rev. Palmer Dyer, deacon, missionary at Granville, Washington county, and parts adjacent.

Trinity church, Granville, Washington county.—Baptisms (adults 3, infants 9) 12—Burials 7—Sunday scholars about 45—Communicants (added 10, died 1) 71. The missionary has frequently officiated in Wells and Paw-

Vol. IX.

let, and other towns in the state of Vermont; and likewise in Fort Edward, Sandy Hill, and White Hall. To the members and friends of the Church at Granville, much praise is due for the zeal which they have manifested, and the exertions which they have made to support the ministrations of the gospel, and adorn their house of public worship.

Five dollars have been collected for the Missionary Fund—three dollars and fifty cents for the Episcopal—and three dollars and fifty cents for the Diocesan.

From the report of the Rev. Samuel Fuller, missionary in Albany and Greene counties.

The year past I have officiated forty-eight Sundays and a few other days. Twenty-two Sundays have been given to Rensselaerville, one of which was by exchange, when I preached in Durham; and twenty-five to Greenville, two of which were by exchange, when I preached at Windham, and Athens, and Catskill. Two Sundays passed after the last convention, before I returned to my missionary station; and two Sundays I had no congregation, by reason of the rains.

At Rensselaerville the congregation is respectable and increasing. The worship is conducted with order and devotion.

The Episcopalians at Greenville suffer much through want of a convenient place for worship. They generally meet in one of the rooms in the academy; but the accommodations, both for speaker and hearers, are extremely inconvenient. Once or twice, in the absence of the Presbyterian minister, I have been invited by that congregation into their meeting-house, where I preached to them and to the Episcopalians.

At Rensselaerville I have performed eight baptisms (one adult and seven children)—two marriages—preached at two funerals—collected for the Missionary Fund eight dollars and thirty-five cents, and have paid into the Diocesan Fund three dollars.

At Greenville I have performed eleven baptisms (one adult and ten children)—two marriages—preached at two funerals—and collected for the Missionary Fund three dollars and sixty-five cents.

From the report of the Rev. Algeron S. Hollister, missionary at Paris, Oneida county, and parts adjacent.

Since my last report, divine service has been performed twenty-three Sundays in Paris, sixteen in Verona, nine in Holland Patent, two in Oneida, and one in Perryville, Madison county. Besides which, I have preached on Sunday evenings and week days at Oneida, Trenton, and Rome, very frequently, and several times in different parts of the town of Paris.

Twice I have performed divine service in the village of New-Hartford, in exchange with the Rev. Amos C. Treadway, deacon, from the diocese of Virginia. This gentleman, by his pious and zealous labours, has drawn together a small but highly respectable congregation, an account of whose organization, under the name of St. Stephen's, will be laid before the convention. Preparations are now making to erect a small but elegant brick church, on ground which, together with \$500, has lately been given by Jedediah Sangar, Esq.

It gives me unfeigned pleasure to state also, that the church in Holland Patent will be ready for consecration soon.

The prospects of the church in Paris are improving. Five have lately been added to the communion, and the congregation have purchased a parsonage house, and glebe of five acres. The church is numerously attended.

Number of baptisms in all (adults 2, infants 9) 11.—Marriages 3—Funeral 1. Collections for Missionary Fund, in Verona \$1 50; in Trenton \$6 63. At Paris a collection is yet to be made.

From the report of the Rev. Daniel Nash, missionary in Otsego county.

Since my last report, I have preached all the Sundays throughout the year, excepting two. One fourth of the Sundays at Burlington—one fourth at St. John's, Otsego—two at Laurens—one at Hartwick—a number of Sundays at Fly Creek; and since the first of May, one half of the time at a small village in Otsego, called Le Roy, where, providentially, we have collected a respectable congregation. I have attended one Sunday in Cooperstown, and two at Cherry Valley, in exchange with the Rev. Mr. Tiffany. I have also preached sixteen times upon funeral occasions; the greater part of which was among people of other denominations.

I commonly attend a Sunday school, which I find very useful in learning the young, not only the principles of religion, but to make the responses in a suitable manner when in the public congregation.

From the report of the Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent.

During the past year I have performed divine service at Sheldon, Genesee county, one Sunday; at Genesee and Avon, Livingston county, three Sundays; and at Palmyra, Ontario county, one Sunday. The remaining time has been spent in the parish of St. Paul's church, Richmond. I have officiated also on week days at Sheldon, Weathersfield, Warsaw, and several other places, where a favourable opportunity was afforded for the introduction of the services of our Church.

Baptisms (adults 2, infants 7) 9—Marriages 7—Funerals 6.

In a former report, it was stated that there was some prospect of establishing a church at Palmyra. This object has been since effected, under the auspices of the Rev. Mr. Murray, from Ohio, who officiated in that place for several months. It is now, however, on the list of vacant parishes, and consequently, in the absence of a stated service, the growth of the Church has been somewhat impeded. The village of Palmyra is at present in a very flourishing state, and our friends there

will, ere long, I hope, be able to give a competent support to a clergyman. At present the church is too feeble to effect much without assistance.

In the parish at Richmond, there has been little or no change during the year past. The average number of attendants upon public worship is about the same; but the communion list has been somewhat reduced by deaths and removals. We still hope and pray for an increase.

From the report of the Rev. Amos Pardee, missionary at Colesville, Broome county, and parts adjacent.

On the first of May I resigned my charge of the church in Oswego, and accepted an invitation from St. Luke's church, Colesville, Broome county.

While I continued my charge of the church in Oswego, labour was bestowed in Volney, in the neighbourhood of Oswego; and I had the satisfaction of seeing happy effects resulting from it, equal to my expectations. Here a few Prayer Books, purchased for the purpose, were sold at reduced prices; and some few more, together with two or three Bibles, were gratuitously bestowed, and all were received with much gratitude, and with the prospect of usefulness in the cause of godliness. It would have delighted those, of whose bounty I was the instrument, to have seen a man, who had once enjoyed the ministration of the word and sacraments in our church, but through adverse events, had been deprived of all, and left even without a Bible, or the means of purchasing one, in a declining state of health, as strength enabled him, reading one of their Bibles, and at a later period, hearing other persons read it to him, full of gratitude to the bestowers of the sacred pages, and of consolation on a dying bed, and at length taking his departure from terrestrial life, strong in faith and abounding in hope; and his widow, on the Sunday after the burial of her husband, aroused by the grace of God, and the same sacred pages, from a forgetfulness of her Creator, devoting herself to God in the sacrament of baptism. Before I left Oswego and its neighbourhood, the baptisms were one adult and five in-

fant—funeral one—and the number of communicants about the same as in my last report.

In the forepart of May I entered on my labours in Colesville. This church has been kept together for many years, by reading prayers and approved sermons by laymen. There is but one church, but two places where divine service is held, about four miles from each other; in each of which service is performed with much solemnity, and I have generally found crowded and attentive audiences.

Although there is a number of Episcopalians in this neighbourhood, they are unable of themselves, at present, on account of their very moderate circumstances, to support a clergyman; but their disposition to contribute according to their ability, has been expressed in their contribution to the support of your missionary.

The prospects of the Church here are an increase both in numbers and ability. Soon after I began my labours in this place, a Sunday school was commenced, and has been attended with some success. Here I have attended one funeral, and baptized six children. The number of communicants is twenty-five.

The collection for the Diocesan Fund is six dollars. On account of the short time I have resided at Colesville, and the great exertion for another purpose, the other collections have not been made.

From the report of the Rev. Thomas K. Peck, late missionary at Onondaga, Onondaga county, and parts adjacent.

Since the last convention, my labours have been principally confined to Onondaga. During the past winter I held a third service on Sundays, once in two weeks, at the village of Geddesburgh; but owing to ill health, I have been compelled to discontinue my visits to that place for the last six months.

I have visited Otisco, in the county of Onondaga, and Sullivan, in the county of Madison; preached one Sunday in each of these places. At the latter place I baptized three children.

I have relinquished the charge of the station at Onondaga. No essential

change has taken place in the state of this parish during the past year.

In consequence of the recent establishment of two Episcopal congregations in the neighbourhood, the society in Onondaga has not increased in numbers; several families which formerly belonged to it, being now included in the new parishes.

The whole number of communicants in Onondaga, including those in the adjacent towns, who usually attend the communion at Onondaga, is about forty.

Baptisms the past year 21—Marriages 3—Funerals 8.

From the report of the Rev. Marcus A. Perry, missionary at Unadilla, Otsego county, and parts adjacent.

In making out a report of missionary services for the past year, while I have to regret that my labours fall short of what had been anticipated, I have the pleasing satisfaction to state, that in the several places where I have officiated, there is a growing attachment to the principles of the Church.

Since my last report, I have officiated at Unadilla every other Sunday. The remaining Sundays have been devoted to a congregation collected for worship in the lower part of Butterutts, to Guilford, and to Coventry.

The church in Unadilla, I have the pleasure to state, is in a flourishing condition. A spirit of seriousness and piety has been awakened in the minds of the congregation, and the result has contributed to the growth and prosperity of the Church. The young people and children have, from time to time, been publicly catechized, and addressed on the importance of early piety.

Nine have been added to the communion the year past. Baptisms (adults 3, infants 8) 11—Death 1.

Agreeably to the resolutions of the last convention, the several collections have been made, and the following is the result:—

From the Female Missionary Association, for the Missionary Fund, \$12; for the Diocesan Fund \$2; and for the Episcopal Fund \$1.

In addition to these collections, there has been raised in this congregation the sum of \$18, towards a permanent fund

for the Bible and Common Prayer Book Society of the Central Part of the State of New-York. These various sums, though apparently small, are considerable to be raised in this place, taking into consideration the smallness of the congregation, and their limited means for the support of their clergyman. But notwithstanding, such is the generous disposition of the good people here, that they wish to evince their attachment to the Church, and their respect for the canons and resolutions of her public councils, by throwing, though it should be but a mite, into the treasury of the Lord.

In Coventry I have officiated two Sundays, and administered the communion to a very respectable number of communicants. And in addition, I have lectured twice on week days. Baptisms, children 3. In Guilford I have officiated one Sunday, and attended a marriage. In Franklin I have officiated once, and attended a funeral. In Paris I have officiated once, by the request of the clergyman of that place.

On the whole, your missionary has the pleasing satisfaction to state, that the prospects of the Church were never more flattering in this section of the country than at present. The minds of the people are becoming more enlightened, their prejudices softened, and a spirit of inquiry is excited among them. The harvest is becoming great, while the labourers are few. Indeed, the prospects before us prompt our more ardent and earnest petitions to "the Lord of the harvest, that he would send forth labourers into his harvest."

From the report of the Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent.

I have, since the last convention, endeavoured to add faithful members to the Church. There have been more adults added at Turin than in any former year. In the summer I visited St. Lawrence county, and preached at Norfolk, where there is a fair prospect of organizing a congregation. I baptized 15 persons in St. Lawrence county, and 16 at Turin; total 31—Funeral 1—Communicants about 40.

From the report of the Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county.

The state of my two churches is not much altered from what it was last year; although, with respect to Setauket, there are circumstances which indicate more attention and zeal, I think, towards the growth and welfare of the Church, than has been displayed for many years. The ladies of the parish have, by their liberality, refitted the interior of the church, in a style of neatness and elegance surpassed by few churches. A subscription is likewise begun by the gentlemen, in order to new paint and repair the outside of the church, which, I trust, will be completed next month. There has been also, the past summer, an increased attention to public worship, and a larger congregation than usual.

The church at Islip is at present in a suffering condition. Two or three of their most zealous and influential members, including the two wardens, have been lately removed by death. Through the summer, however, there has generally attended a respectable congregation.

The notitia for the two churches stands thus:—Marriages 4—Baptism 1—Funerals 3—Communicants 11—Added to the communion 2.

Besides my Sunday services, I have occasionally officiated on week days at different places within the two parishes.

From the report of the Rev. Lucius Smith, missionary at Batavia, Genesee county, and parts adjacent.

Since my removal to Batavia, the congregation of St. James's church has gradually increased, and the church, which, in years past, has been placed under circumstances of great depression, now rests upon a substantial basis. When the bishop last visited Batavia, the walls of the present building were erected, and had remained in that situation for several years; but in consequence of his exertions, a new spirit was awakened, and the vestry resolved that the church should be completed, and about \$3000 more were expended. They have been enabled, by the sale of pews and slips, to pay for their

church, procure a good bell, enclose the building with a suitable fence, and have a surplus fund left of more than \$1200; and they are now waiting with great solicitude the return of our good bishop, that he may consecrate their church, and witness the alteration which, under the guiding hand of the Head of the Church, has taken place in their circumstances since his last visit. The communion was administered, for the first time, in St. James's church, on Christmas, to about fifteen communicants; since which, there have been added sixteen. The moral condition of this people has very materially improved, and there is evidently an increasing attachment to the doctrine, worship, and primitive order of the Church. I have devoted considerable attention to the people at Stafford, a town six miles east of Batavia, where I have organized a church by the name of St. Philip's church, Stafford. I have for several months officiated there once in two weeks on Sundays, besides occasional week services. I think there is a fair prospect that they will build a church at Stafford. There is no house of public worship in the town, and the friends of the Church are among the most wealthy and influential. I have also officiated frequently at Elba, and occasionally at Bethany and Alexandria. Through the whole summer season I have officiated uniformly three times on Sunday. I have also exchanged with the Rev. Mr. Babcock, at Buffalo, and with the Rev. Mr. Salmon, once at Le Roy, and administered the communion. And I have also once officiated, in exchange with the same gentleman, at Geneseo. The collections for the Missionary Fund, and for the Bishop's Fund, have been made.

Communicants 31—Baptisms (adults 6, infants 21) 27—Marriages 6—Funerals 15.

From the report of the Rev. James Thompson, missionary in Greene county.

I have continued my missionary services the year past as usual. I have officiated at Windham twenty-three Sundays. The congregation is rather reviving the year past, being in a great

measure liberated from the burden of the debt incurred in building their church. At South-Durham, and the village of Oakhill, I have officiated twenty-two Sundays; one Sunday at Greenville; one Sunday at Rensselaerville; one Sunday at Stamford, Delaware county, and baptized eight children. St. Peter's church, at Stamford, has real property to the value of about \$1800, which, if rightly managed, would be very productive. It now produces a rent of about \$40 per year. That congregation, with the one at Delhi, might give a clergyman a common support. The congregations where I have officiated, remain nearly the same as last year. But few have been added to the communion. I have baptized one adult and ten children, attended two funerals, and have made the Missionary and Episcopal collections.

From the report of the Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown and Cherry-Valley, Otsego county, and parts adjacent.

Since the last convention, I have continued to officiate on Sundays, two-thirds of my time at Cooperstown, and the other third at Cherry-Valley. The prospects at both these places are still flattering; prejudices are gradually subsiding; and the interests of the Church excite a more general attention than ever. The congregation at Cooperstown has been more numerous the past year than in any preceding year.

Baptisms 10—Marriages 8—Funerals 6—Communicants (three added) 73. At Cherry-Valley—Communicants (one added) 18. Collection for the Missionary Fund \$6 25.

The congregation at Cooperstown, though small, have, with their usual liberality, contributed the sum of \$54 50 to the permanent fund of the Bible and Common Prayer Book Society of the Central Part of the State of New-York. Collected at Cherry-Valley for the same object, \$11—at Westford, \$8.

I have preached during the past year, at Springfield twice, Westford once, Burlington Flats twice, Le Roy twice, Hartwick Hill three times, Fly Creek six times, Richfield twice, Worcester once, Utica once by exchange,

and at Cherry-Valley twice on week days.

From the report of the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent.

Your missionary reports, that for the past year, he has continued in his stated appointments, to perform divine service on Sundays alternately at Fairfield and Little Falls.

The third Sunday in Advent, and the sixteenth after Trinity, were devoted to Norway; in addition to which, a third service has been performed there on five Sundays, and a number of lectures given on week days. Four times a third service has been held, and a sermon preached, at Herkimer, once at Eatonsbush, twice at Middleville, once at Farmer's settlement, and once at Salisbury; and with pleasure it may be said, that at all these several places, the services, and the truth of the gospel, have been received with profound attention.

The parish at Fairfield is in a prosperous state; and particularly in reference to the Medical College, and the Academy, here located, this must be considered a station highly important to the interest of the Church generally; for many young gentlemen annually assemble here, who, by attending our service free from local prejudice, often become sensible of its solemnity and propriety; and learning that our doctrines are scriptural, seed is sown, which may spring up and grow in the remoter regions of our country.

At Little Falls the prospects of the Church are rather *in futuro*. The real property of the village being owned by a foreigner, and not being exposed to sale, the population is very unsettled. The friends of the Church have long been anxiously waiting an answer to an application for land on which to erect a church. Should this be obtained, we trust that our hope will be realized, of soon seeing a respectable edifice erected, and consecrated to the service of our God. And the importance of this village, as destined, from its local situation, to become the principal place in the county,

renders it worthy of attention to all the friends of apostolic and primitive order.

The communion has been administered regularly at Fairfield, twice at the Falls, and once at Norway; and the solemnity of its service has not failed to make an impression upon the minds of many.

Many adults are waiting an opportunity to ratify their baptismal vows.

Communicants, Fairfield 39—Little Falls, including Herkimer, 12—Norway 7. Baptisms (adult 1, infants 14) 15—Marriages 11—Funerals 5. Collections for the Missionary Fund \$16 70; for the Episcopal Fund, Trinity church, Fairfield, \$5 47; and Emmanuel church, Little Falls, \$2 17; and for the Diocesan Fund \$6.

From the report of Mr. Solomon Davis, catechist and lay-reader for the Indians at Oneida Castle, Oneida county.

The Indians continue firm in their attachment to the Church, and many of them give the most satisfying evidence that they have passed from death unto life. Since my last report, one of our number, an aged communicant, has died, as she lived, triumphant in the faith of the gospel. The power of divine grace was never more strikingly exemplified, than in the pious resignation and joyful death of this faithful servant of the Lord, who once paid her devotion at the shrine of pagan superstition, but was finally brought, through the instrumentality of missionary exertions, into the glorious liberty of the children of God. It is a custom among the natives, on the death of any one, to have his jewels and ornaments given out to the particular friends and relations of the deceased, before the corpse is conveyed to the grave. These are received as coming from the dead, and are held by them in the greatest veneration. Hers she bequeathed to her friends before her death, remarking at the same time, that she considered them of little importance, as she was about to receive those that would shine with a brighter lustre in the kingdom of her heavenly Father. I feel the most abundant encouragement to continue my labours. The services of the

Church have been regularly performed, (with the exception of two Sundays,) during the year. About fifty children have received catechetical instruction. The most of these can repeat the Lord's Prayer, the Creed, and the Ten Commandments. Forty-eight children and one adult have received the ordinance of baptism; twenty-three by the Rev. Mr. Anthon, of Utica; twenty-two by the Rev. Mr. Hollister, of Paris; and four by the Rev. A. C. Treadway, of New-Hartford. Funerals 21—Communicants (died 1, added 1) 40.

During my residence here, I have witnessed a gradual improvement in the moral condition of the tribe, and an increased attention to agricultural pursuits. Many of the Oneidas inhabit convenient frame houses, and furnish their tables as the whites. Within the term of two years, fourteen neat frame barns have been erected by the Indians, in different parts of the nation; and at this time, they are all crowded to overflowing, with the different products of the soil. Some of the tribe keep from twenty to thirty head of cattle, and manage their stock and their farms in a manner which would do credit to any farmer.

The school which is connected with this mission, commenced about the first of January last, and continued until the first of June; during which time, the average number of scholars was thirty-three. Owing to the utter inconvenience of the building which was fitted for its reception, I thought proper, with the advice of the chiefs, to discontinue it until a more convenient one would be provided. Moses Schuyler, an enterprising chief, and a few warriors of his party, very liberally appropriated \$100 to this purpose; two hundred dollars have since been appropriated by the War Department, which enabled us to commence the building in the month of August last. It is now nearly completed, and the school will commence in a few days, on a more extensive plan than was at first contemplated. A male and female instructor are employed; and in addition to all the common branches of learning, the boys are to be instructed in agriculture, and the girls in spinning, weaving.

sewing, &c. When the school, according to the above plan, is fairly in operation, it cannot fail to be attended with the most beneficial results.

The trustees of the Episcopal Fund presented the following report, which was accepted :—

Report of the Trustees of the Episcopal Fund.

The trustees of the fund for the support of the Episcopate in the diocese of New York,

Respectfully report to the annual convention of the Protestant Episcopal Church, that the fund now amounts to the sum of twenty-eight thousand four hundred and seventy-four dollars and sixty-five cents, in stock of the United States, and state of New-York ; bonds of sundry persons, secured by mortgages on property in the city of New-York ; and a small amount on temporary loans ; an account of which is hereunto annexed.—The certificates of stock, bonds, and mortgages, and other securities, the trustees are prepared to exhibit, viz.—

Stock of the United States	\$1300 00
Stock of the state of New-York	4595 00
Bonds of sundry persons, secured by mortgage	19971 60
Amount of temporary loan on interest	1370 00
Interest to the 19th October, 1824	1233 55
In the hands of the treasurer	103 89
	\$28574 04

The increase of the fund since the last report is, from interest - \$1780 55

From collections received from churches, viz.—

St. Mark's, N. York	\$36 68
Trinity, do.	62 22
St. Paul's, do.	56 25
St. John's, do.	29 83
Grace, do.	76 24
St. Ann's, Brooklyn	32 00
St. Peter's, Albany	17 00
Christ, Greeneville	2 25

Carried over - \$312 47 \$1780 55

Brought over -	\$312 47	\$1780 55
St. John's, Johnstown	- -	6 00
Christ, N. Hempstead	- -	5 48
St. Paul's, Troy	- -	25 00
Trinity, New-Rochelle	- -	15 81
St. George's, Schenectady	- -	9 87
Christ, Duaneburgh	- -	5 00
Trinity, Lansingburgh	- -	6 18
Grace, Waterford	- -	4 85
Christ, Hampton	- -	2 00
		392 61

Making the whole increase \$2173 16

EDWARD R. JONES,
WILLIAM JOHNSON,
HENRY M'FARLAN.

New-York, 19th October, 1824.

The missionary and parochial reports furnish the following aggregate :—Baptisms (adults 140, children 860, not specified 435) 1435—Marriages 511—Funerals 1072—Sunday scholars 1568—Communicants 5088.

The following collections and contributions were also reported :—

For the Episcopal Fund,	\$604 55
For the Missionary Fund,	1408 26
For the Diocesan Fund,	551 36

On motion, resolved, that the present Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, do continue in office.

The following gentlemen were elected the standing committee :—The Rev. William Harris, D. D., the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D., the Rev. William Creighton, Richard Harison, Esq., William Ogden, Esq., Nicholas Fish, Esq., Henry Rogers, Esq.

The following gentlemen were elected delegates to the General Convention :—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Richard Harison, Esq., the Hon. Morris S. Miller, the Hon.

James Emott, the Hon. William A. Duer.

On motion, resolved unanimously, that the thanks of this convention be returned to the Rev. Dr. Harris, for the able and impartial manner in which he has presided over its proceedings.

Canon passed in the thirty-eighth Convention of the Diocese of New-York, A. D. 1824—repealing a part of the second Canon of 1803.

So much of the second Canon of 1803 as requires clergymen absent from any convention to give the reasons of their absence, is hereby repealed.

Done in convention in the diocese of New-York, in Trinity church, in the city of New-York, October, 1824.

WILLIAM HARRIS, D. D. President.

Attested,

Benjamin T. Onderdonk, Secretary.

The number of clergy in the diocese of New York is 99; viz. the bishop, 80 presbyters, and 18 deacons.

The number of congregations is 139.

More than fifty of the clerical members of this convention addressed an affectionate letter to Bishop Hobart, as mentioned in our vol. viii. p. 351. We had expected to have obtained a copy of this interesting document for insertion in this place—not as a part of the proceedings of the convention, for truly it was not considered in that light—but as an article that would form an appropriate appendage to this abstract, and be highly gratifying to our readers. We regret to say, that our expectation has been disappointed.

The Ninth Annual Report of the Managers of the Auxiliary New-York Bible and Common Prayer Book Society.

THE annual meeting of the "Auxiliary New-York Bible and Common Prayer Book Society," was held in St. Paul's Chapel, on Tuesday, January 25th, 1825, at seven o'clock P. M.; William E. Dunscomb, esq. president of the society, in the chair, and Charles Keeler, secretary—when the following report of the board of managers was read by Mr. Floyd Smith—

Report.

In presenting this, the ninth annual report of the "Auxiliary New-York Bible and Common Prayer Book Society," the board of managers tender their congratu-

lations to their patrons and constituents on the continued prosperity of its affairs.

Being well convinced that the mere distribution of volumes, however important in itself, can never be admitted as a sufficient test of the usefulness of this, or any similar institution, the board have anxiously sought those modes of distribution which would not only place them in the hands of the poor and destitute, but with the most certainty ensure their diligent perusal. For this purpose, when appropriations of books have been made for a particular congregation, or district of country, their distribution has been confided to the settled clergyman, or missionary, or to some judicious layman, who was best acquainted with the circumstances of the individuals whose wants it was our intention to supply; when to the seamen and mariners of our ships of war, or naval depots, to their chaplains; when to those of the merchant service, to the master or supercargo; when for indigent individuals generally, to our patrons and subscribers; and when to the wretched inmates of our prisons and hospitals, to the venerable and pious chaplain* of these institutions. And here it would be an act of injustice not to acknowledge the disinterestedness of this exemplary servant of the cross, who, although not an episcopalian, has most cheerfully consented to become the almoner of our bounty among the various individuals who, from time to time, are the objects of his pastoral care. Thus, in all cases, we have steadily borne in mind the important distinction between the mere issuing of our volumes, and the religious and moral benefits to be derived from their faithful and diligent use. With this brief explanation of the views which have guided us in the discharge of a very essential part of our duty, we proceed to exhibit a detailed statement of our operations during the past year.

On Sunday evening, the first of February last, the annual address was delivered in Grace church, by the Rev. Cornelius B. Duffie, rector of St. Thomas's church, and formerly senior vice-president of the society. It is due to our reverend friend and fellow-labourer in this good cause, to take this occasion to state, that he was among the projectors of this society, and has given it the aid of a uniform, enlightened, and efficient support, as one of its officers, until a short time previous to his ordination, when he resigned his station in our board, which, by a provision of our act of incorporation, is required to be composed of laymen only. A new opportunity, however, was then afforded to him of manifesting his unabated interest in its affairs; and to us, of at once evincing our sense of former services, and indulging

* The Rev. John Stanford.

the strongest feelings of personal attachment, by his acceptance of our unanimous invitation to deliver the eighth annual address.

The sudden and intense coldness of the night appointed for its delivery, occasioned a small attendance; and this, added to the circumstances, that a collection had been that day made in Grace church for its deservedly popular charity school, as also in the Wall-street church, on the same evening, for the benefit of the orphan asylum, very materially disappointed the wishes and expectations we had formed.

Although prohibited by a standing regulation, from publishing the address at the expense of the society, yet so desirous were the members of the board to see a production of so much merit in circulation among the friends of our church, that they solicited and obtained the copy, and assumed, in their individual capacities, the expense of its publication.

The board were not unmindful of their duty to take proper measures to increase the resources of the society. Almost at the very moment, however, when our plans, thus formed, for augmenting the number of our annual and life subscribers were ready to be put in operation, the "House of Refuge," an object which enlisted the purest feelings which could influence the Christian, the philanthropist, and the real patriot, presented its claims to public patronage. The board deeply regretted this unexpected collision, but they had progressed too far in their arrangements to recede, without the entire abandonment of all the pecuniary advantages which they had anticipated: and after due deliberation it was determined to proceed. The application, although not successful to the extent of our hopes, resulted in the addition of thirty-eight names to our annual subscription list.

The measures hitherto pursued by the treasurer have imparted such a character of stability to our fiscal concerns, as to preclude the fear of future embarrassment, so long as the same system is faithfully adhered to, and the society enjoys a reasonable share of the bounty of its friends.

The sum of \$ 791 61, including the balance of last year, and exclusive of the publication and sale, at prime cost, of 1375 Prayer Books, have been received into the treasury, to the credit of the disposable fund; and \$ 822 26 have been expended in incidental expenses and the publication of books; leaving a balance due the treasurer of \$ 30 66.

By this statement, our patrons will perceive that our distributions have not only kept pace with our present means, but anticipated their future benefactions.

The "permanent fund" has been augmented, during the past year, from \$ 652

13, to \$ 777 67, by life subscriptions and the accumulation of interest. Of this sum \$ 700 is out at interest at 7 per cent. payable quarterly; the balance is in private and safe hands, at 6 per cent. The amount of life subscriptions and interest is invested, the day it is received, in such way as to entitle it to an interest of 6 per cent. per annum.

The society's means of gratuitous operation for the ensuing year will be the whole amount of subscriptions for the year 1824, which are now due and collectable; and the amount which may be received when the ninth annual address is delivered.

The agent, in his annual report to the board, has given such a minute and satisfactory account of his department, that we submit a summary of it for the gratification of our patrons.

Summary of the gratuitous distributions of the Auxiliary New-York Bible and Common Prayer Book Society, from January 28th, 1824, to January 14th, 1825.

TO WHOM DELIVERED.	Bib.	P. B.
To the Charity School of Grace church, New-York		50
To the Sunday Schools in connexion with the New-York Protestant Episcopal Sunday School Society	22	119
To other Sunday-Schools in the city and country		54
To the Orphan Asylum, Alms House, Hospital, State Prison, &c. &c.	12	104
To the Crews of several ships	16	74
To Missionaries in the northern and western parts of this State		321
To Clergymen residing in the States of Vermont, Connecticut, New-York, New-Jersey, Pennsylvania, Ohio, Louisiana, Mississippi, and Territory of Michigan	10	281
To the Clergy residing in this city	14	88
To the Rev. William A. Clark, for the use of "All Saints' church," New-York		50
To the Domestic and Foreign Missionary Society, an appropriation forwarded by direction of its Corresponding Secretary, to Green Bay, Michigan Territory		100
To a gentleman of New-York, for distribution in New-Orleans		30
Delivered to members and subscribers by orders from the treasurer	29	64
To several Laymen residing in New-York, Pennsylvania, Ohio, Tennessee, and Kentucky, for distribution	10	109
To Emigrants going to Hayti	15	81
To Soldiers in Garrison at New-York	3	18
	131	1541

Being a total of 131 Bibles, and 1541 Prayer Books, gratuitously distributed; and sales have been effected to the number of 1375 Prayer Books, to other societies, and to clergymen and laymen. Total of sales and distributions the

present year, 131 *Bibles*, and 2916 *Prayer Books*. Grand total of sales and distributions since the formation of the society, in 1816, is 3750 *Bibles*, and 26,008 *Prayer Books*, or 29,758 volumes.

THOMAS N. STANFORD, *Agent*.
New-York, January 17, 1825.

The disparity between the number of Bibles and Prayer Books is so striking, as not to escape the observation of any present, or of those who may read this report. And in answer to the inquiries which may be made, why this great disparity exists, it will be sufficient to refer to the explanations contained in our last annual report, and to say at this time, that we have promptly met ALL the applications made to us for the former volume, until our last edition was entirely expended.

Our stereotype plates of both the Bible and Book of Common Prayer have been ordered to be read and corrected by the standard copy of the Bible and Prayer Book, recently adopted by the General Convention of our church; the former of which was purchased by, and the latter presented to, the board.

Near the close of this year, the board gave authority to a committee to prepare, and transmit to the reverend clergy, influential laymen, and to institutions similar to our own, throughout the United States, an address on the subject of the distribution of the Bible and Book of Common Prayer. In anticipation of the increased demand which this measure is expected to produce, an edition of 1000 copies of the Bible has been ordered to be printed from our plates, and the number of Prayer Books usually kept in our depository to be augmented. The board indulge the hope, that in this way this society will become more generally, than it has hitherto been, the source of supply to many similar, but less favourably circumstanced institutions, and to benevolent individuals throughout the country, who may purchase for gratuitous distribution, on more advantageous terms than they could otherwise enjoy.

The board continue to receive the cordial acknowledgements of the clergy, and particularly of those residing at a distance, for the good effected by the operations of this society. And they think it not improper to mention one fact, which has been communicated to them, and which, in their judgment, furnishes a striking and practical commentary upon the peculiar adaptation of the Book of Common Prayer, as a book of devotion for general use. The reverend chaplain of the navy-yard, in this port, informs us, that the seamen and mariners of our ships of war, but few of whom have been accustomed to the services of our church in early life, manifest a strong and general disposition to take with them a copy of

that work; and have frequently expressed to him their sense of its value as a book of devotion and instruction. The same fact has heretofore been stated as it regards the seamen of the merchant service. To gratify this preference, as well as to contribute to the moral and spiritual improvement of this valuable, but hitherto much neglected portion of our fellow-men, the board have made frequent donations to the "Port Society" of this city, and to the chaplains and other officers of the navy, for the use of the seamen under their charge and authority.

Although the board have not realized all the benefits which they anticipated from the measures of the past year, yet, as their disappointment is the result of causes not involving any delinquency on their part, and as a reasonable share of success, under the circumstances, has followed their exertions, they trust their constituents will acknowledge the justness of the congratulatory sentence with which they commenced this report.

From what has been exhibited to them at this time, our constituents and patrons will be able to judge with accuracy of the value of this institution, and of its claims to a continued and liberal patronage, without any efforts of ours further to inform their understanding, or stimulate their zeal. Our appeal is not to the passions, which are as evanescent in their influence as they are easily excited, but, by the exhibition of simple facts, to the enlightened judgment and sober piety of our friends.

The principles on which this society is founded, and by which its operations are governed, are so perfectly understood, and so generally admitted to be sound and judicious by our episcopal friends, as to render any further explanation or defence of them unnecessary: and especially now, when their consistency and propriety are openly acknowledged by those who dissent from the doctrines themselves which we hold. We hope, therefore, that "our episcopal brethren" will continue to "exercise a most laudable diligence in placing the volume which contains their articles, forms, and offices, in every family within their reach, which belongs to their communion, or can be considered as tending towards it. Our Methodist and Baptist brethren, with no less diligence, do the same, with respect to those books which exhibit the doctrines and order of their respective denominations. All this is as it should be. It bespeaks men sincere in their belief, and earnest in the dissemination of what they deem correct principles."

We quote the language of the Rev. Dr. Miller in his recent and admirable lecture on the "utility and importance of creeds and confessions." And it must afford unfeigned satisfaction to episcopalians, who have been so long subjected to popular

opprobrium, and exposed themselves to denunciation, by adhering to, and advocating, "through good report and through evil report," those principles and peculiarities which distinguish them from other denominations, to listen to the commendatory language of a learned and pious divine of another communion; who, without doubt, like themselves, perceives, in the unchecked operation of the latitudinarian principles of the present day, the future prostration of all those characteristics which distinguish truth from error. These better views, which are now gaining ground, of the true nature of Christian charity, (in opposition to that spurious liberality which would confound all just distinctions, and result in the ultimate abandonment of truth,) furnish a new motive to episcopalians to regard the apostolic injunction, to "hold fast the profession of their faith without wavering," and "to contend earnestly for that once delivered to the saints;" and, by their uniform support of this society, to extend that system of faith, order of ministry, and mode of worship, which commend themselves to their reason, intelligence, and piety, as the most pure, primitive, and apostolic. Thus doing, they will enjoy the rich reward of the approbation of their own conscience, and the blessing of the Divine Head of the church.

For the Christian Journal.

Society for the Advancement of Christianity in Pennsylvania.

THE thirteenth anniversary meeting of this society was held in St. James's Church, Philadelphia, on Thursday afternoon, January 6th, 1825, being the festival of the Epiphany.—The Right Rev. Bishop White, President of the society, took the chair, and opened the meeting with prayer.—Mr. Durden B. Carter was chosen secretary.—The report of the board of Trustees for the last year was read by the Rev. Mr. Montgomery, which was accepted and referred to the Trustees to be chosen at this meeting.—From this report we make the following interesting extracts:—

"The missionaries in the service of the society since the last anniversary, are the Rev. John P. Bausman, the Rev. Moses P. Bennet, the Rev. Norman Nash, the Rev. Robert Davis, the Rev. Robert Piggot, and the Rev. Samuel Marks. The four first named had been previously employed by the

society, and the last two have been assigned to the work during the past year.

"The Rev. Mr. Bausman continues to labour with encouraging success in Fayette county. "In Brownsville," says he, "taking every thing into consideration, the prospect of the church continues flattering. It is gradually progressing; while her members manifest an increased attention and affection to her truly excellent services."—At Connelville, he has been encouraged by good attendance upon the means of grace.—At Jackson's church the congregation is numerous. At West church the audience is quite numerous and attentive—Mr. Bausman proposed to concentrate his labours more for the future, in which the committee of missions entirely concurred. His labours may therefore be expected to be more efficient during the present year; though we have much cause of thankfulness for the good success that has attended them hitherto.

"The Rev. Moses P. Bennet resigned the charge of the church at Greensburg, and ceased to be in the employ of the society after May last. The church at Greensburg is a very interesting station, and much anxiety is felt by the committee of missions to procure a suitable missionary for it.

"It was stated in the last report, that the Rev. Norman Nash was labouring with evident advantage in Huntingdon and Lewistown, and the neighbouring country. He made arrangements to divide his time principally between these places for one year, but visited occasionally, about sixteen other congregations within the counties of Huntingdon and Mifflin, in all of which he met with a grateful reception, and encouraging attention. On the 5th July, 1823, he assembled the few friends of the Church at Lewistown, when a vestry, consisting of nine persons, was elected—a subscription for building a church begun, an encouraging sum at once subscribed, and a committee appointed to superintend the building. "On my next visit, on August 26," says Mr. Nash, "we laid the corner stone with public solemnities; since which, our God hath so smiled upon, and prosper-

ed the work, that we were able, on the 27th June, 1824, to open for public worship, and solemnly dedicate to the service of Almighty God, an elegant brick building, finished in the Gothic style, which we call St. Mark's church. It is handsomely and conveniently situated, furnished with a bell, and is generally admired for neatness and architectural taste."—On his journey to Virginia he visited Bedford, where, he says, "I found a few families warmly attached to the Church, who expressed a strong desire to enjoy the stated labours of an Episcopal clergyman, and thought that with a little help from your society, with what may be expected from the number of wealthy Episcopalians who yearly visit the springs, a competent support might be obtained."—The missionary further informs us, that in Thompsonstown there is a small Episcopal congregation not yet organized, and in Millerstown and Mexico, a few individuals attached to the Church. In Waynesburg the prospects are cheering.—"In Huntingdon," he adds, "good attention is paid to the worship and word of God; there is a gradual increase of numbers."—"In Lewistown, God has evidently granted a special blessing upon the feeble means employed. It was truly a day of small things with the Episcopal congregation there, when the last summer commenced. Since then, a respectable and increasing congregation has been completely organized and incorporated; and about \$2000 have been raised for various purposes."

"The Rev. Mr. Nash deserves well of the society for his indefatigable, judicious, and zealous labours. His praise is, literally, in all the churches which have enjoyed his ministrations; but especially in that of Lewistown, of which he was the founder, and by a blessing on whose labours and unwearied superintendence, it was brought to completion. He has left that sphere of duty for another, where we hope he may be equally useful, and for his success in which, he may be assured of our wishes and prayers.—The congregation at Lewistown have recently settled the Rev. Robert Piggot as their pastor.—This gentleman had been employed as

the domestic missionary of the society, and up to the 25th November last, laboured in that capacity in St. Matthew's church, Francisville, and in several other places in the suburbs of the city, which presented a prospect of doing good.—The church at Francisville was consecrated on the 7th June last. This church has experienced the aid of the society, and may be regarded as a missionary church.

"The Rev. Robert Davis still continues his services at Reading, with encouraging prospects of success. The congregation is as yet but small, but they are zealous and animated, and manifest a disposition to do all that can be reasonably expected of them. The arrangements for the erection of a church are in successful prosecution, and with the blessing of God upon their exertions, they intend to have it completed this year.

"At a very early period of the year, our attention was called to the prospects of the Church on our northern boundary, in the counties of Susquehanna and Bradford. In consequence of favourable intelligence from authentic sources, the committee of missions were led to believe that if a suitable missionary could be procured for that station, signal benefits would be the result, and the Rev. Samuel Marks was appointed missionary. He soon entered upon the field, and in a report of his labours he writes, "I feel myself indebted to your society for counting me worthy to labour in this truly interesting part of the diocese of Pennsylvania. I have found the people of Springville (especially those connected with our Apostolical Church,) deeply interested for the cause of Christ, and the building up of his Church."—At Springville, the principal seat of his labours, there is an anxiety felt to build a church, which, we trust, more prosperous times will enable them to do. "Our congregation," says he, "is in general large, from two hundred and fifty to three hundred people, and great attention is paid to the word. There are connected with St. Jude's church, about forty persons, and I have no doubt that, ere long, we shall have many more added to the church."

"St. Matthew's church at Wyalusing, is now ready for consecration; the prospects here too, are very encouraging. "Your missionary," says Mr. Marks, "is highly delighted in beholding their zeal for the cause of Christ."—"They recollect, and mention with pleasure, the visit of the first missionary, the Rev. Mr. Kemper; indeed, it is doubtful with me, that there is in the diocese of Pennsylvania, a congregation or congregations, who receive with so much pleasure and gratitude, any favours conferred upon them, as the societies of Wyalusing and Springville."

"By the Treasurer's account it appears that the receipts for the past year were \$ 1482 80—and the disbursements \$ 1205 25—leaving a balance in his hands of \$ 277 55. The permanent fund amounts to \$ 6,323 47.

"We acknowledge with gratitude the liberal donation of some anonymous benefactor, by the hands of our Right Rev. President, of \$ 170; one hundred dollars to be applied to the permanent fund, the residue to the current expenses of the society. The modesty which chose this particular mode of communicating its beneficence, will not look for any public meed of praise. Such acts are their own panegyrists in the secret, but felt approbation of conscience. But we owe it to ourselves thus to signalize it—not only on account of the seasonable addition it makes to our resources, but because too, it is a gratifying testimony to the excellence and claims of our society. And may we not hope, that, by displaying this example of munificence, others may be prompted to go and do likewise.

"With no ordinary emotions we state, that the funds of the society have been recently augmented by the payment of the generous and pious bequest of \$ 500, by the last will of Miss Elizabeth Thompson, deceased. Experiencing in her own heart the strong consolations of the gospel, and the preciousness of that Saviour in whom she died, and into whose joy we trust she has entered, she was anxious to do something for the promotion of his cause on earth, and among other objects of her

charitable regards, she considered this society as eminently worthy of her benefaction, and admirably adapted to effectuate her pious design."

For the Christian Journal.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

THE anniversary of this society was held in Charleston, on the festival of the Epiphany, January 6, 1825; when the fifteenth annual report of the board of managers was delivered. From this report we make the following extracts.

"The return of this day, on which our Church commemorates the manifestation of the Saviour to mankind, again assembling us to confer on the concerns of our society, instituted to promote the knowledge and influence of that gospel, which conveys the tidings of his mercy. And, since it is ordained, that the blessings of Divine Providence should be afforded through the operation of means, the employment is in happy accordance with the occasion, and with the spirit of the religion which breathes 'good will towards men.'

"The board of trustees enter with pleasure on the customary duty of reporting on the condition and proceedings of the society, both from a sense that information is due to those in whose behalf they have acted, and from a conviction of the utility of the practice. An intimate acquaintance with the circumstances of an institution is almost necessarily confined to the few who are charged with its administration; and it is only on occasions like the present, that opportunity is afforded to others of obtaining a knowledge of its resources, operations, and prospects. Nor is this review without a beneficial influence on all to whom the objects are interesting. It is the means best calculated to strengthen their attachment, to suggest new plans of doing good, and to furnish fresh incitements to zeal and perseverance.

"The financial concerns of the society, as they must determine the measure of its usefulness, form a subject of primary importance. For information on this head, the board beg leave to

refer to the treasurer's accounts, which exhibit the receipts and expenditures during the past year, and statements of the *permanent and common funds*.

"It will be seen that the legacy of £ 150 bequeathed to the society by the late Mrs. Mary C. Gregorie, has been paid, and that the amount has been applied in the manner prescribed by our rules. Thus do the acts of the pious survive them; and charities remain active, long after the spirit which dictated them has thrown off the burden of the flesh and gone to its reward.

"*The permanent fund*, it will be seen, has been increased since our last annual meeting by several investments in bank stock, (amounting to \$ 2435 50,) and by an accession of the stock of the *church building fund*. The society are aware that in the year 1816, a fund was instituted under this title, *for the special purpose of affording aid in the erection of places of worship*. Its increase, however, had not corresponded with the hopes of its promoters; and the period at which it could ever become useful being very remote, the expediency of relinquishing the plan and transferring the funds which had been collected, to the permanent fund, seemed evident. The original subscribers were consulted, and acquiescing in the propriety of the measure, gave their consent to it in writing; upon which the board, in September last, declared the church building fund part of the permanent fund. The stock thus acquired is designated in the specification of the property of the *permanent fund*; and a balance of cash also thus acquired, forms part of the money invested during the year.

"Heretofore, in pursuance of the resolution of 1810, creating the permanent fund, one half of its income has been applied to its increase; but from an estimate of the probable receipts of interest and dividends for the ensuing year, it is hoped that we shall be authorized by the provisions of the same resolution, to reduce the proportion of income to be invested from one half to one fourth. With this anticipation, the trustees will probably feel at liberty to appropriate to the active purposes

of the society, a larger sum than was expended during the past year.

"The usual collections have been made in aid of our funds in St. Michael's, St. Philip's, and St. Paul's churches, in this city, and in Trinity church, Columbia.

"Since the last anniversary, four of our annual members have become members for life; eleven new annual members have joined us, and we have lost by death, removal, and resignation, twenty-six."

"The advancement of Christianity, essential as it is to the best interests of our race, both *here and hereafter*, is the duty of all who profess it in every place. But in a country where its progress, and that of religious establishments, must mainly depend, under Providence, upon prudent auxiliary effort; and where their influence is the more important to general happiness, from the nature of our political institutions, a society, whose great object is '*the promotion of Christian knowledge, learning, and piety*,' is surely entitled to the warm regard of all who approve its peculiar character. In the consideration too, that our views are in accordance with the doctrines and worship of our venerable Church, and that our own state is the sphere of our labours, additional motives may be found, not incompatible with the respect we owe to Christians of other denominations, nor with the charity which embraces all mankind. For, whilst in common with thousands of our fellow men, we rejoice in the progress of piety, and in the efforts of Christian benevolence, to extend the gospel to the ends of the earth; we may be permitted to regard, with peculiar interest, the prosperity of our own Church, and the enterprize which is directed to our own land, and the people, with respect to whom, the bonds of Christian love are strengthened by the ties of civil relation."

"In compliance with the duty of disseminating copies of the Bible, Prayer Book, and other works of approved reputation, the following distribution has been made, viz:—14 Bibles; 58 Prayer Books; 4 of Dehon on Confirmation; 3 of Dean Stanley on the Faith

and Practice of a Churchman; 14 of an Address to Christians, recommending the distribution of tracts; 20 of Hints on Public Worship, or the Churchman instructed in the use of the Book of Common Prayer; 24 of the Duty of Morning and Evening Devotion; 18 of a Serious Exhortation to a decent and devout behaviour in Church; 10 of Bishop Andrew's Devotions; 45 of a Familiar Exposition of the Catechism; 15 of Some Remarks on a Review of Spark's Letters; 22 of Archbishop Secker on the Duties of the Sick; 21 of Archbishop Syngé's Answer to all the Excuses and Pretences for not coming to the Holy Communion; 21 of Archbishop Secker's Earnest Exhortation to a frequent Participation of the Holy Communion; 13 of Grosvenor's Mourner, or the Afflicted Relieved; 36 of a Catechism of Confirmation; 3 of Dalcho on the Divinity of Christ; 5 of Dalcho on Evidences from Prophecy, for the Truth of Christianity; 17 of Bishop Gibson's Serious Advice to persons who have been sick, with a thanksgiving for recovery; 18 of tracts on Confirmation; 9 of Stewart's Letters to Channing; and 290 of Practical Considerations."

"In furtherance of the duty assigned, in relation to missions, the aid of the society has been continued during the year to the following churches, viz:—Trinity church, Columbia; St. David's, Cheraw; and St. Paul's, Pendleton, all of which are prosperous.

"The Rev. Mr. Wright, missionary at St. David's, Cheraw, to whose piety and zealous care that church is much indebted, having relinquished his connexion with it, the Rev. Mr. Hathaway, recently admitted by the bishop of the diocese to the order of deacons, has been elected in his stead. Mr. Wright's services were divided between this church and another at Wadesborough, in North-Carolina, at which place he resided. But Mr. Hathaway, having organized a school at Cheraw, will make that his place of residence, and the church there will now have the benefit, not only of public worship and instruction on every Lord's day, but *also of that pastoral care, which residence among a people can alone afford.*"

"The president has, as heretofore, been authorized to institute temporary missions to the vacant parishes, and to some of the upper districts of the state; and the Rev. Messrs. Motte, F. Rutledge, and Elliott, have been thus employed."

"The board of trustees, in bringing to a close the *fifteenth annual report*, advert with feelings of congratulation to the wisdom and value of our constitution, which, from its adoption, at the organization of the society, to this time, has required and received no material alteration; and to the prudence of those financial arrangements, which, permitting the society, during its whole course, to effect much good, have laid the foundation of its permanency and prospective usefulness. And, whilst they gratefully recognize in the successful progress of the institution the favour of Divine Providence, they humbly commend to the same favour its future destinies."

New-York Protestant Episcopal Tract Society.

THE annual meeting of the New-York Protestant Episcopal Tract Society was held in St. Paul's Chapel, New-York, on Tuesday, the 1st of February, 1825, at half past seven o'clock P. M.; the Rev. Benjamin T. Onderdonk, 1st Vice-President, in the chair; and Benjamin M. Brown, Recording Secretary. The minutes of the last annual meeting were read and approved. The fifteenth annual report of the board of trustees was read by the Rev. Cornelius R. Duffie, and is as follows:—

Fifteenth Report.

The board of trustees respectfully present to their patrons and constituents this report of their proceedings during the past year.

The number of Tracts remaining on hand, at the date of the last report, was 18,793. In addition, there have been published and placed in the Depository, 2000 copies of the Procrastinator's Soliloquy and Prayer, making in all 20,793. Of these the following distribution has been made, agreeably to the

Report of the Agent.

4695 Tracts and devotional books have been placed for distribution in the hands of clergymen residing in our own, or other states.

894 copies of our publications have been distributed among the different prisons, hospitals, and charitable institutions.

465 copies to the superintendents and teachers of Sunday schools in connexion with the Protestant Episcopal Sunday School Society of this city.
 326 copies to Sunday schools out of the city.
 590 copies to emigrants to Hayti, and to other persons residing out of the United States.
 236 copies to the crews of several vessels.
 386 copies to Mr. Colt, and others, for distribution on board the Erie canal boats.
 150 copies to Mr. Taylor, for the same use, on board steam boats in the Potomac.
 150 copies forwarded to the Rev. Mr. McLaughlin, of the island of St. Thomas; and to the Rev. Dr. Ordersen, of Barbadoes.
 250 copies forwarded by John Pintard, esq. for distribution at New-Orleans.
 250 copies to Eleazar Williams, lay reader and catechist, for distribution at Green Bay.
 1150 copies distributed under the direction of the agent, and others, not included in the above enumeration.

Making the total number of tracts and devotional books, distributed during the past year, 9542. These, added to the distributions of previous years, make an aggregate of 105,704—and there are now remaining on hand 11,251.

There is now in the press, an edition of 6000 copies of "Familiar Instructions for the Worship of Almighty God, agreeably to the Service of the Protestant Episcopal Church;" and an edition of 3000 copies of "the Churchman's Profession of his Faith and Practice." The board have also voted the sum of \$25, with privilege to the committee of selection to increase it to \$40, towards the publishing of the Church Catechism in the French language, under the superintendence of the Rev. Mr. Pénéveyre. This translation is not only important for the use of French residents in this city, but it is thought, will be very serviceable for distribution in the state of Louisiana, and especially in the wide field which is opening in St. Domingo.

The permanent fund of the society has been increased, during the past year, by the life subscriptions of Thomas H. Thomas, and John J. Lambert, esquires, and by the apportioned allowance of its own interest, from \$1223 67, to \$1288 66; and of this sum \$1100 is invested on bond and mortgage, at seven per cent., and the residue is deposited for accumulation in the Savings bank. The yearly product of the whole fund very little exceeds the sum of \$80, one half of which, agreeably to the constitution, is added to the principal.

The stated resources of the board consist, therefore, of only the remaining half of the interest of this fund, and the dues of the annual subscribers. But as the larger proportion of those who formerly constituted this list, have become members for life by a single payment of \$10, our annual subscription has been greatly diminished, and only \$49 have this year been received from that source: so that

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now the whole sum within the absolute control of the board, to be applied to the important objects of the society, is less than \$100 per annum.

The terms of subscription being but one dollar yearly, and much trouble and loss being occasioned in collecting so small a sum, the board (in preference to extending their list of subscribers) have thought it advisable to rely principally upon an annual public appeal to the members of their Church, for the means of fulfilling the duties intrusted to them.

Accordingly, on the 31st of May, of the last year, an address was delivered, at their request, in St. Paul's chapel, by the Rev. John F. Schröder, to a large audience, on behalf of this society, and the sum of \$221 96 was added to its funds. The board take this opportunity of rendering their thanks, as well to the contributors on that occasion, as to the reverend gentleman who eloquently enforced their claims to patronage.

From the treasurer's account it appears, that after paying our bills for printing, amounting to \$301 81, and for collection and contingent charges, \$95 71, there remains on hand only the balance of \$60—a sum insufficient to meet our engagements for the tracts already ordered to be printed.

The board do not, however, think so unworthily of their cause, nor of their patrons, as to make this a ground of despair; but regarding only the great duty which rests upon them, and the opportunities of doing good which are presented before them, they have been willing to anticipate that support which they do not doubt will be extended, when the benevolence of their friends shall again be appealed to, and their approbation and annual bounty be again solicited.

The propriety of keeping our permanent fund unimpaired, and of cherishing its increase, will be acknowledged by all who have attended to the course of similar societies; and who have seen how likely they are, without some such pledge of stability and bond of union, to languish and decay, when the zeal which first originated them has been permitted to evaporate, or when by any circumstances they have for a time been depressed. The present state of our fund, therefore, which has advanced, in nine years, from \$37, to the amount before stated, should be a cause of gratification to those who wish well to our objects—as ensuring the perpetuity of the society, and thereby keeping up a spirit of confidence among its members, and inspiring continued and unremitted exertion.

The board have been favoured with the annual reports of the American Tract society, (established at Boston,) and with copies of the American Tract Mag-

azine, published by them every two months.

We have also received a letter from "The Protestant Episcopal Female Tract Society of Baltimore," proposing an exchange of part of their edition of Mrs. Sherwood's Stories on the Church Catechism, in sheets, for an equal number of pages, of all our tracts. But this offer, which, as well from motives of reciprocity, as for its real advantage, we would gladly have accepted, was necessarily declined, as it would too much reduce the number of copies of several of the tracts, of which it is desirable to keep up an assortment in our depository.

The history which the board is annually called upon to place before its friends, is in general one of their own acts, and of their own proceedings merely, without including much reference to the results which may have been effected. Ours is indeed a useful, rather than an imposing trust—a narrative of what is required by duty, rather than of what is calculated for display. It is a detail of unostentatious, and almost of unacknowledged charity; though we are not without good assurances of its practical advantage. But it is in general a boon dispensed in silence, and in silence improved. The unobtrusive heralds which we employ, speak, we trust, to the understandings, and to the hearts of many—but, different from the living messenger, they have no voice to send back to us the recital of their benefits.

Many an inquiring mind may be enlightened by our pages, and rejoice in the inward perception of truth, while we hear not of it. Many a careless conscience may be aroused, and many a vicious indulgence reprov'd by our efforts, but it is only in the amended life that the advantage is evidenced and recorded; and doubtless there may be instances of some who have been reclaimed and renovated by our instrumentality, and who have continued to bring forth "the peaceable fruits of righteousness" in life, and enjoyed the consolations of the Christian hope in death, while that which first awakened them to thoughtfulness and good resolution, and which first excited them to repentance and faith, is almost unknown to themselves, and shall remain unpublished until the great day of disclosure in a future world.

The best motive, therefore, which we can offer to stimulate the zeal of any, or to invite their co-operation, besides the hope of such results, is to be found in a sense of duty, and a desire to do good. And to those who are not insensible to such motives, it will be a sufficient reason for their continued efforts, that the cause *which they are endeavouring to promote, is the cause of God*; and that, while with a view to his glory, they persevere in dis-

persing their noiseless blessings, though their charity may not be acknowledged here, yet, with him who regards the intention, "their record is on high;" and of whatever else they may be disappointed, they shall not be disappointed of his approbation and reward.

New-York, February 1, 1825.

For the Christian Journal.

THE sixteenth annual meeting of the New-York Bible and Common Prayer Book Society, was held in Trinity Church, in this city, on Tuesday, March 1st. The Bishop of the diocese, who is President *ex officio*, being absent, the Rev. William Berrian was called to the chair. The fifteenth annual report of the board of managers was read, accepted, and ordered to be published. The following laymen were elected to be associated with the bishop of the diocese, and the Episcopal clergy of the city, as the managers for the ensuing year:—Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carrow, Richard Whitley, Henry M'Farlan, Richard Platt.

At a meeting of the board of managers, on Friday, March 4th, the Rev. Benjamin T. Onderdonk was elected secretary, Mr. Gulian Ludlow, treasurer, and Mr. Henry M'Farlan, agent.

The following is the report which was read at the meeting of the society.

Fifteenth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.

THE board of managers of the New-York Bible and Common Prayer Book Society, now respectfully make to their constituents their fifteenth annual report. This they would do with a devout sense of gratitude to the Great Head of the Church, that they have been suffered to continue his instruments for contributing, in part, to the momentous objects for which that Church was constituted "the pillar and ground of the truth,"* and the great mean of promoting the interests of the gospel. The board feel continually increasing confidence, that institutions like their's, held together by the truly evangelical bond of the principles and order of one of the purest sections of the Catholic Church, are the most legitimate, and the most efficient means of spreading the knowledge and due influence of the religion of the cross. They rejoice in being engaged in that genuine Bible cause which consists in spreading that religion in its integrity and purity, and in a way the most consistent with them. That that religion is, in the present day, much mis-

* 1 Tim. iii. 15.

understood, is too obvious to every one whose view of the spiritual character of the times is impartial, and formed under the proper influence of evangelical principles. From causes which need not now be detailed, the indifference so natural to the carnal mind on the subject of religious faith and practice, is gaining a fearful ascendancy, and threatening almost the existence of that true Bible religion which God gave us for our best temporal and eternal interests, and the maintenance and promulgation of which he committed to his holy Church. Good men, who, although differing in their views of what is evangelical truth, yet agreeing that it is something definite, and not so variable as to be whatever human fancy may wish it, or so vague as to embrace the theories of every fancy, are becoming more and more sensible, that as the Bible can, in fact, never go without accompanying comments and explanations; so care should be taken that these be such only as do justice to that sacred volume, and lead to a correct understanding of its contents. We rejoice in the conviction that our society contributes to this end by both *the principle on which it is organized, and the mode of its operation.*

It is identified with a sound branch of the Catholic Church. And this has a direct tendency to preserve and strengthen that truly evangelical unity of spirit in the bond of peace, which is characterized by the faith of the gospel, and by the principles of ecclesiastical order which the gospel prescribes.

The means we use to advance the cause of Christ, are, first, the distribution of the Bible, the charter of our salvation, and the only genuine source of religious faith and duty. And inasmuch as the distribution of the Bible will, in fact, be always accompanied with efforts tending to a certain understanding of its contents, we wish to give a proper direction to this invariable attendant on the circulation of the scriptures. And this, surely, cannot be better done than by disseminating that volume, next in value to the Bible, which gives a faithful digest of its truths in creeds and articles of acknowledged evangelical purity; which contains a literal transcript of many of the most important portions of the Bible; which incorporates the Bible system of faith and practice, with offices of devotion which, for every qualification of evangelical worship, are unsurpassed in any language; which thus presents the religion of the Bible in a form the best calculated to arrest the attention, interest the feelings, and influence the heart and life; which exhibits the primitive and evangelical characteristics of that Church which God established for preserving and disseminating his true religion, and to be the channel of his grace

and mercy to a fallen world; and which has often been the successful incipient mean of permanently establishing a branch of that Church, which lends to the great and precious truths of the gospel, the powerful, and only truly effectual, aid and support of perpetually presenting those truths before its members, by indispensably requiring of its ministers the constant performance of holy offices which enforce, in its fulness and purity, the truth as it is in Jesus. If any cause, surely that in which we are engaged, is *the Bible cause.*

We would that we had to tell of greater efficiency in the prosecution of that cause. What we have been enabled to do we have done. God grant that it may be encouragement to those who have the means of increasing our usefulness, and to whom we have a right to look, to extend those means, with a liberality proportioned to their ability, and to the excellence and vast importance of the cause!

Within the past year, 184 Bibles, and 388 Prayer Books, have been gratuitously distributed, and 120 octavo Prayer Books have been given to members on the terms of the society; making an aggregate distribution of 592 volumes: 123 Bibles, and 361 Prayer Books, are now in the depository, waiting suitable opportunities of being forwarded to the places for which they are designed. The aggregate of Bibles, New Testaments, and Prayer Books, distributed by this society, principally gratuitously, since its establishment in 1809, is 12,367.

The receipts into our treasury, during the past year, including a balance of \$ 79 57 at the last report, have been \$ 573 20, all on account of the disposable funds. The expenses have been \$ 400 95. There remains, of course, a balance of \$ 172 25. The sum of \$ 500 has been appropriated by the board for the purchase of Bibles and Prayer Books for distribution during the ensuing year.

Our permanent fund amounts to \$ 5401 70.

It will be perceived that this permanent fund is our principal dependence. Were the smallness of our receipts from subscribers owing entirely to insensibility to this excellent charity on the part of the members of our Church in this city, we should, indeed, have reason to lament the decay of true love for the cause of Christ, and devotion to its interests. We have been, however, less solicitous on this subject, on account of the truly laudable and eminently successful zeal of the Auxiliary society, which was established in this city in the year 1816. It is devoted to the same good cause, and is pursuing it in the same truly scriptural way. Its subscription list is much larger than ours. We rejoice that it is so; and in order to avoid the inconvenience to both societies

of a public appeal in behalf of both, in anniversary sermons, we have, for several years, waived that mode of increasing our funds in favour of the Auxiliary society. It is the cause to which we are devoted, and we rejoice to see it flourish in any hands, and most cordially bid *God speed* to that excellent sister institution. Our two subscription lists, however, together, are not what should be expected in a city where the Episcopal communion ranks so high in numbers and in wealth. We respectfully suggest it to the consciences of our brethren, whether they are true to the interests of the Church, and to those of the gospel, of which she is the best friend, if such institutions are cramped in their usefulness for want of patronage, which it is in their power to extend.

It appears by the ninth annual report of the Auxiliary society, just published, that they had put into circulation, during the preceding year, 131 Bibles, and 2916 Prayer Books; and 29,758 Bibles and Prayer Books, since the establishment of the society. There have, therefore, been distributed by the two societies in this city, during the past year, 5739 Bibles and Prayer Books; and since the year 1809, 42,125 Bibles, New Testaments, and Prayer Books.

We are also happy to be assured of the co-operation of similar institutions in other parts of our diocese. Of these, however, the proceedings of but two have come within our knowledge, during the past year; viz. those of the Bible and Common Prayer Book Society of Albany and its vicinity, which appears, by its last report, to have expended, during the preceding year, in the objects of its establishment, \$ 113 49; and those of the Bible and Common Prayer Book Society of the Central Part of the State of New-York, which distributed, during the year preceding its last annual meeting, 481 Bibles and Prayer Books.

It would seem desirable that the board of this society should be regularly furnished with the reports of all sister institutions in this diocese, in order that there may thus be annually given a view of all that is done throughout the state, by Church societies, for distributing the Bible and the Book of Common Prayer. We would, therefore, respectfully solicit of the boards of managers of such institutions their cooperation to this end.

As far as our present means of information extend, we think it may be fairly computed that the aggregate of distributions during the past year, by societies belonging to the Church in this state, has been at least 4500 copies of the Bible and the Book of Common Prayer.

Although much more might have been expected, yet even this is a refreshing and

an encouraging truth. It is much the custom to laud the religious aspect of the present times. We hope there is ground for it. We fear, however, that there is much to diminish the satisfaction of the true Christian, in the too prevalent character of the religion of the day. Much of self-will is mingled with it; much of disregard for order; much of indifference to faith; and much of that mere dissipation which runs after every novelty, and seeks rather the gratification of hearing, no matter what or whom, provided it pleases, than the more sober, more humbling, more self-trying, but vastly more edifying, adherence to that sound doctrine, use of those means of grace, and observance of those rules of unity and order, which the Bible identifies with evangelical piety. The very professed religion, then, which appears to be now gaining ground, requires the efforts of the friends of the gospel for its purification from the unhallowed mixtures to which human frailty has subjected it, and for its direction into that good old way which the gospel reveals, as ordained and required by Almighty God. And they surely cannot prosecute this pious object in a more promising success, than by extending the principles, and enlarging the borders, of that Church which makes more effectual provision than any other religious community, for spreading the knowledge, and securing the permanent and consistent reception, of the genuine religion of the Bible. This is our object. It is not an object of sect; but one connected with the dearest interests of the Redeemer's cause. The friends of that cause we would ask to strengthen our hands, and the hands of all with whom we have the honour of co-operating in this holy design. And the blessing of him whose cause it is, we would humbly invoke, and ask our friends to unite with us in invoking, that we may be directed, in all our doings, with his most gracious favour, and furthered with his continual help; that through our humble instrumentality, that grace may more and more abound, whereby the holy scriptures which God has caused to be written for our learning, may be so read, marked, learned, and inwardly digested, that the Church of the Bible, and the divine principles and precepts which are committed to its care, may be better known, and more widely extended, and produce in the hearts and lives of men their wonted renovating and sanctifying influence.

Signed by order of the Board,
WILLIAM BERRIAN, Chairman p. t.
Attested,
BENJAMIN T. ONDERDONK, Secretary.
New-York, February 23, 1825.

*For the Christian Journal.**The Good Citizen.*

AN EXTRACT.

THE characters which we have received from the writers of former times, and which those of our own transmit to posterity, are, chiefly, of such persons who have distinguished themselves by their valour, or policy, or learning. The most eminent piety and integrity, when not found, where we very rarely find them, in the statesman, the general, or man of letters, are usually very little known out of the place where he whom they adorn resides; and even there, when he dies, his worth is soon by as few remembered, as it was formerly imitated.

That there was such a person as Mr. John Holmes, many, I believe, of his neighbours in London knew not before his death; yet I do not recollect that I ever knew the man who had his duty more at heart, who was more zealous in the interest of true religion, and whose purity and sobriety, integrity and charity, more fully expressed its influence.

His temper was warm and his passions strong; but the just sense of religion with which he set out in the world proved his security, moderated the force of his passions, and rightly directed it.

His serious turn led him, when young, to an intimacy with some, who distinguished themselves by their zeal for the instrumental duties of religion; but he afterwards declined all manner of correspondence with them, perceiving how much more regard they showed to the form of godliness, than to its power; how much more stress they laid on spiritual exercises, than on the graces of the Spirit.

He considered, that a reverence of the Deity was chiefly preserved amongst us by public worship; on which account he was ever most exact in his attendance upon it; and in such an attendance, as, expressing his own most awful sentiments of the Supreme Being, might contribute to excite suitable affections in those who observed him.

The admirable example he set in this particular, was but one of the many proofs he gave of his concern for

the morals of his fellow creatures. He was *very early* a member of the societies which endeavoured to promote a Christian knowledge and practice throughout the nation, and *always* their warmest friend; nor was his last will, though short, without a testimony of his regard to them.

In his own family you had the proper evidence how he would have served religion if his power had been suitable to his inclinations. He had a house in town and another in the country; and as his numerous offspring made a large family in the latter; so the *servants, that his business required*, made one almost as large in the former. Since he was not certain that he should have leisure to assemble these servants, or that they would have it to attend him, at any time in the morning except immediately after their rising, he rose himself at six o'clock in the winter, as well as in the summer. How rigorous soever the season was, how late soever his affairs had kept him up at night, whatever had been his fatigue the preceding day, he wanted no other call from his bed, but the consideration of his duty—the concern he had—that none should begin to serve him till they had joined with him in acknowledging their common Lord. Such was his first task every day, after leaving his chamber; and his last at night, before he went into it, was of the same nature: he suffered not his domestics to separate till they had together expressed their gratitude for the mercies they had received from God, and recommended themselves to his protection. That they might not regard their prayers as of any consequence, unless contributing to a right practice, he always previously to their acts of devotion, furnished them with some useful instruction, either from the Scripture, or some book by which the doctrine of the Scripture was explained and enforced.

This was his constant method in town, which differed not from what he pursued in the country; only in the country he did not rise so early, when he was advanced in age: a somewhat longer repose not interfering with any good he could do to those who were here under his care.

On the Lord's day he never thought his duty to God, or to his family, discharged, by merely taking his children and servants with him to church: a due impression of the truths he heard there he endeavoured to preserve in his own and their minds, by being *himself*, and keeping *them*, suitably employed at home.

Were I to adapt his language on this head to his practice, he would thus express himself:—"As prayer may be used by the worst of men, it is certain that we should look beyond the bare use thereof for its beneficial effects. It can find no acceptance with God, farther than as it implies, and contributes to promote, right dispositions in us, and thereby influences our manners; and all its influence upon our affections and manners necessarily depends on the seriousness to which it excites us, on the consideration and reflection that attend it, on the virtuous purposes it prompts us to make, and the care on which it puts us to fulfil them. If the public worship of God be in order to keep up in the community a proper reverence of him, and thereby prevent those mischiefs which are sure to arise when he is disregarded; it must be as culpable in us not to avoid whatever can disappoint the public worship of this effect, as to neglect and discourage the worship itself; and it *must* be disappointed of this effect—all advantage indeed from it *must* be hindered, by thinking, that the whole it requires is, to be present at it; by employing ourselves, the instant it is ended, in such a way as will efface every serious impression it can have made. The form of religion, *when we look not beyond it*, serves really but to harden us in our sins, and encourage us to multiply them; since in such case it will be regarded as atoning for, or greatly lessening their guilt; and they who can believe, that when they have been at church on the Lord's day, they have discharged the duties of it; as they must place all the efficacy of religious worship in the mere performance thereof; so will this worship be to them a matter of form only, and the means not of correcting, but of confirming their *wrong tendencies*. Who thinks that

his prayers for his daily bread will procure it him, and make all other care for it needless? No, if we want it, we labour for it, and expect, from our prayers, only the blessing of God upon our labour. In the same manner must it be with our spiritual wants; our prayers alone will not obtain a supply of them; our prayers for such a supply will only so far avail us, as they are accompanied by our endeavours; which none can judge them to be, when the instant we have concluded them we so employ ourselves that their subject must necessarily be forgotten."

So much had this good man to say for avoiding those meetings which were usual in his neighbourhood after divine service; and for his retiring then, either to his garden, or, which was his ordinary practice, to his closet. The sentiments which he had entertained in the church he sought to fix in his mind; his desire was, to be habitually influenced by a reverence of the Deity; and he gave this infallible proof of his being influenced by it—an uniform endeavour to conform himself to the divine will.

The provision he was to make for six sons and four daughters could not engross his concern, or render him less mindful what the claims of the rest of his fellow creatures were upon him. He neglected not to secure a competency to his children, but, at the same time, remembered, that he was not born for them alone; that he was not to furnish *them* with the superfluities of life, by denying *others* its necessities. Distress was sure to find him ready to assist in its relief; and that the consideration of his large family might never induce him to overlook the indigence of any, acts of charity had their *appropriated fund*. Some *settled* provision for their alms he wisely advised all his children to make; both, as they would, by that means, free their beneficence from the restraint which must be upon it, when every shilling they gave was regarded as taken immediately from their domestic occasions; and as it was the readiest way of knowing, whether they kept the just mean, and distributed neither more nor less than suited their circumstances;

That he should himself offend on the liberal side was the only danger, as his temper was most compassionate and generous, and as he truly considered piety to be always ready to express itself in charity.

He could not hide from the observation of his family, the many hours he passed in his closet, and the books on religious and moral subjects that were continually in his hand; but, I believe, while he lived, it was not known to any, that he called his pen to assist him in remembering such passages of his life as claimed his more especial notice, and as, by his recollecting them, would contribute to his progress in virtue. His diary of what had passed for a few days preceding his last illness, was found after his decease in his closet; and evidenced him to *have been* the very person he *appeared*, to have made no profession of religion, which suited not his most secret practice. Many bundles of paper in his closet were supposed to be parts of his diary, as it was desired by him, "that they might be burnt after his death, without opening them, since what they contained affected the interest of no one living."

He deeply bewailed the corruption of our manners, and set apart a day in every month, to deprecate the punishment that such guilt has to fear, and to strengthen his own resolutions never to share it.

The sickness that ended in his death, seemed neither to him nor to his attendants, as threatening such an event; but the calmness with which he bore his illness, and the sense of duty he preserved throughout it, shewed him *prepared* for what he did not *expect*, and ready for that summons, which he might not apprehend to be so near.

Queries respecting the Ohio Seminary.

To the Editors of the Christian Journal.

GENTLEMEN,

I observe, in your last number, the Constitution of the Ohio Episcopal Theological Seminary. The circumstances under which funds were obtained for that institution, have made a certain branch of its affairs the con-

cern of the whole Episcopal public in this country; and I therefore need make no apology for asking respectfully an explanation of one feature of its constitution, and of the omission of one important particular.

The 7th article of this constitution provides for the subordination of the Ohio Seminary to the general authority of the Episcopal Church; avowing, that if at any time the General Convention shall declare any rule, &c. of that seminary to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the bishops, such rule, &c. shall thenceforth cease to have effect, and be considered as annulled. The 8th article makes the bishops visitants of the seminary, and allows any one of them, at any time, to institute, in his own name and character of bishop, any proper legal process to enforce and secure the administration of the seminary in subordination, as above mentioned, to the general authority of the Church. Both these provisions are excellent, and were demanded by the pledges given in England at the time funds were raising, though, as will appear directly, they are not in *full* accordance with those pledges. But after these articles of the constitution comes the 10th, which allows the whole constitution, without any reserve, to be "amended by the concurrent vote of the bishop, a majority of the board of trustees of the seminary, and a majority of the convention of the diocese:" nay, if the trustees and convention be unanimous, they may amend the constitution without the consent of their bishop. Of course, the 7th and 8th articles, which give a certain supervision of the seminary to the other bishops, and which secure its subordination to the General Convention—both those articles may be expunged from the constitution by the Ohio trustees and convention, with or without their bishop; and this without the consent of the other bishops or the General Convention. May I ask of those acquainted with the affairs of that seminary an explanation of this singular trait in its constitution? I mean not the least offence; there may have been an oversight; or it may be, that

an instrument of this kind cannot be rendered absolutely perfect. But every American Episcopalian has a right to ask—why, when a certain authority is given to the bishops and the representatives of his Church, that authority is left contingent on the will of the party affected by it?

But, besides this, there is an important omission in this constitution. A printed "Letter to Lord Kenyon," bearing date London, June 18th, 1824, (p. 11,) declares that the following, having the signature of Bishop Chase, was "*the basis of all donations*" to the Ohio seminary, viz.—"that all acts and proceedings of the said school or theological seminary shall for ever be in conformity to the doctrine, &c. of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the bishops of the said Church; and on proper evidence of a default thereof, that the Right Rev. the Bishops of the said American Church, or a majority of them, as a *Committee of the General Theological Seminary*, &c. shall have power to institute an inquiry at law, and to see that the will and intentions of the founders and donors of the said school or theological seminary in Ohio be fulfilled." Now, there is nothing in the constitution of the Ohio seminary which recognizes this right of the *General Seminary*—although it was "*the basis of all the donations*" made in England to the one in Ohio. This may possibly be correct, or rather, well meant: it may be thought that giving the right of an inquiry at law to the bishops individually (*quere*, at their individual expense?) is an equivalent for their exercising that right as a Committee of the General Seminary. But should not the consent of the General Seminary have been obtained before a power vested in it by the very terms of endowment of the Ohio institution is taken away, or left unacknowledged? May I ask, whether the General Seminary still has this power, of appointing a committee of bishops on the Ohio school, on the ground of the condition annexed to the English donations, and ratified by Bishop Chase?

Your's, &c. INQUIRER.

For the Christian Journal.

Messrs EDITORS.

I have frequently been struck with an anomaly in the usual manner of conducting our public service, by which, (as it seems to me, at least,) both rule and propriety are violated. At the first occurrence of the Lord's prayer in the morning service, the rubric annexed directs that "*The minister shall—say the Lord's prayer; the people—repeating it with him, both here and wheresoever else it is used in divine service.*" These words are general, and, as far I can perceive, admit of no exception. And this with good reason, since the prayer is of universal concern, enjoined upon all, and all are perfectly able to join in it. Yet, invariably, as far as my experience extends, the Lord's prayer is repeated by the minister alone, when he offers up the supplications of himself and the congregation for the divine blessing upon his instructions, previous to commencing his sermon. I would beg the favour of some of your correspondents to point out the reason of this variation, and the principles upon which it may be reconciled with the injunction of the Church.

Your's, &c.

PHILORUBRICUS.

For the Christian Journal.

WE accede, with pleasure, to a request to publish the following; and should be happy to be made instrumental in promoting so good and so important a work.

Considerations in favour of assisting the Congregation of Protestant Episcopalians at St. Augustine, so as to enable them to erect a Church: addressed to the friends of Religion, Morality, Public Improvement, and the Territory of Florida.

This congregation has been duly organized. It has been incorporated, and at present numbers about one hundred souls. There are twelve communicants, and 20 children who have attended to be catechised. On the occasions of divine worship many persons not belonging to the congregation have been present. It is probable the number will be increased as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants the members of this society here are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry.

That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired,* and in the use of which pious persons of various ages and countries† have found so much delight; that they should desire their children to be brought up under the influence of the same spiritual advantages, and the neighbours whom they esteem, and the territory of their abode to enjoy like opportunities of religious instruction, incitement, and satisfaction, are, it is conceived, no more than is natural, and we may add commendable. We ask, then, our friends at home and abroad, whether they will not encourage these sentiments, and assist us to continue in our common faith. We ask those "in green pastures and beside the waters of comfort," to think of their brethren far from their native place, and the friends of their youth, and in addition separated from the Church of their affections and their vows, from its Sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations, and its soul enlivening hopes. We ask them to enable us, though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. We ask their assistance that we and they, as far as circumstances permit, may take sweet counsel together, and walk to the house of God in company—and we know, and are persuaded, that such an appeal to good feeling and solid Christian principle, will not, cannot be in vain.

The delightful climate of St. Augustine, and its reputation for health founded on a just basis, the porous nature of the soil, and its contiguity to the ocean and the gulf stream; a reputation which cannot be

rendered suspicious by the peculiar circumstances of the sickly summer of 1821*—a reputation unrivalled by any situation in the southern states, authorize the belief that it will be much resorted to by the wealthy at all seasons, by those who are seeking a healthy summer residence, and by invalids as well from the north as from the south. Shall they come here and be debarred of their religious privileges? Shall the Christian in time of sickness be permitted to sigh in vain for the visits of his minister, and the consolation of the holy communion?

A considerable proportion of the members of our Church here will probably be transient persons. To their spiritual welfare the pious and benevolent cannot be insensible. Indeed, among the changes of this mortal life, who can say that he, or some most dear to him, may not be called hither, and have reason to rejoice in those means of grace for the foundation of which his pious liberality has assisted to make provision? Perhaps this paper may fall into the hands of persons who, or whose friends, are indebted, under God, for the restoration of health and the prolongation of life to this balmy and cordial climate; and how can they express their pious gratitude more significantly than by contributing to erect a temple to the honour of the Lord of life, in which his children may assemble, to indulge in the joy of thankfulness, and to testify their affection towards their divine benefactor for all his goodness towards them and to all mankind, through our blessed Saviour Jesus Christ.

The convenient position of St. Augustine in relation to the West Indies, and to a large tract of the United States, connected with its remarkable salubrity, justifies the expectation that it will at no distant period, be the seat of academies, and perhaps a college. As the members of the Episcopal Church are numerous in the Atlantic portions of the Carolinas and Georgia, it is probable that many of the youth will be of that denomination, and it is both natural and reasonable that their parents should wish them to have the opportunity of attending on the worship of their own Church.

There are several Episcopalians, and probably many who would become such, scattered through East Florida. On Amelia Island there are said to be about two hundred white persons, besides a large number of slaves. At Jacksonville, 40 miles from St. Augustine, it is thought a congregation of one hundred persons could now be collected.

* Robert Hall, the celebrated Baptist preacher, says, "Though a Protestant dissenter, I cannot be insensible to the merits of the liturgy. I believe that the evangelical purity of its sentiments, the chastened fervor of its devotion, and the majestic simplicity of its language have combined to place it in the very first rank of uninspired compositions." Dr. Clarke, the very learned Methodist minister, says, it is "a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation next to the translation of the Scriptures into the English language." Again, it is "a work which all who are acquainted with it deem superior to every thing of the kind produced either in ancient or modern times."

† The Liturgy has been translated into Latin, Greek, French, and the language of the North-American Indians; and it is believed also, in part, into some of the Asiatic languages.

* In 1821, there was an unusual accumulation of morbid matter in the city, and a crowded population, consisting of many persons entire strangers to a warm climate.

To the south of St. Augustine there are two or three small settlements. At Tallahassee, the capital of the Territory, a considerable village may be expected, and the neighbouring country being rich will soon have a large population.

At Alachua there are already about two hundred and eighty whites, and one hundred and forty persons of colour, residing within 10 miles of each other.

The services of a Church at St. Augustine would occasionally be attended by persons from the country, and its minister might sometimes visit different places. He should at every session of the Legislative Council hold service at the capital. He might be very useful as the medium of distributing Bibles, Prayer Books, and religious tracts, and of inviting the attention of Missionary Societies to destitute places, as well as of encouraging pious youth to devote themselves to the work of the ministry.

The number of Indians in this Territory is computed with their slaves to be about 2500.* The greater part of these will be located at a distance of about 100 miles from St. Augustine. In the treaty with the Indians, our government has made provision for a school with a stipend of \$ 500 per annum.

The clergyman at St. Augustine would naturally be interested for the spiritual welfare of the Indians, and in the measures for civilizing and christianizing them, he would of course be a useful coadjutor.

In newly settled places, where the inhabitants are from various states, and of course have various opinions and customs—the value of religious institutions, as a means of promoting concord and good will—of encouraging correct moral sentiments and good habits, and thus aiding the civil power, cannot but be appreciated by the reflecting and enlightened. Upon the considerations now stated, it has not been deemed necessary to dwell. They have been merely suggested with the view of inviting the public mind to a subject of importance, without any intention of dictating to a discerning and generous liberality.

☞ Donations in money or in land, in aid of the congregation of Protestant Episcopalians at St. Augustine, will be thankfully received by the publishers of the Christian Journal, New-York, or by either of us, to whom letters may be addressed by mail.

GEORGE GIRUS, } Church
WATERS SMITH, } Wardens.

St. Augustine, January, 1825.

For the Christian Journal.

REVIEW.

The Church Perfect and Entire; a Sermon, by the Rev. F. H. Cuming, Rector of St. Luke's Church, Rochester. Canandaigua. 1825. 8vo. pp. 34.

In a society constituted and situated as is the American Protestant Episcopal Church, a general and intimate acquaintance with its principles and pretensions is not only desirable, but necessary. Attaching, as its members do, great importance to the possession of a valid ministry, it is of the highest consequence that the claims of their own to apostolical succession, should be satisfactorily made out. Professing regard to the church, as established by Christ and his apostles, it is necessary that the pretensions of their church to primitive purity of doctrine and discipline should be proved, in order to escape the guilt of schism and disregard to the institutions of the Saviour, which would otherwise attach to them.

For these reasons we would consider the occasional representation of the distinguishing features of our church, as well for the information of its members, as for the consideration of those who withhold from it their approbation, an important part of the duty of its clergy. It is requisite to maintain in their flocks a proper spirit of thankfulness for the privileges they enjoy—to furnish them with a plea for their profession—and to remove from them the aspersions which are so profusely and illiberally bestowed by members of other denominations. Such are the objects proposed by the author of the sermon before us. To use his own words:—"The discourse itself aims at being nothing more than a plain illustration of some of the principles and usages of our venerable church."—"I wish you to see that our church has claims to your attachment—that the objections which are made to our mode of worship can be met, and proved to be groundless. I wish to see you well informed in every thing relating to the church, and to be ready always to give an answer to every man that asketh

* Indians 2120. Slaves 380.

you a reason' of your attachment to the church."—*Dedication to the Members of St. Luke's Parish*, p. 2.

With such pretensions, the sermon scarcely presents a fair subject of criticism. Nevertheless, our wish to express our approbation of the sentiments it contains, and our desire to contribute to a general dissemination of information respecting the distinctive principles of our church, induce us to offer a few remarks. The text, (or, rather, motto, for the author acknowledges, p. 5, that in its original connexion it "has no reference to the church,") as it respects the general nature of the subject, is apposite. We must object, however, to its application to any human institutions to the extent to which it is carried by our author. That our church, as regards its divinely instituted ministry, its administrations of the sacraments, and its fundamental doctrines, is "perfect, entire, and wanting nothing," we readily and gladly allow. Nay, more than this, it is our opinion that in all its doctrine, discipline, and government, it is *more perfect* than any other Christian society now existing. But that its rites and ceremonies, its offices and liturgy, in all the unimportant particulars noticed in this sermon, are *absolutely* "perfect, entire, and wanting nothing," is more than we can concede. Much of this part of our discipline has an unavoidable reference to particular circumstances, and might, with propriety, be changed, in a change of circumstances.

The sermon, we are informed, (p. 2,) was originally delivered upon two distinct occasions. This accounts for an inaccuracy in the division, which, at first sight, struck us pretty forcibly. The division is as follows:—the *forms* and *ceremonies* of the church are considered first; next, its *method of instruction*; then, its *doctrines* and *ministry*; and, lastly, the *liturgy*, considered as a manual of devotion. To the first article, one-fifth of the whole sermon is devoted, while the more important subjects of *doctrine* and *ministry* are hurried over in a comparatively small compass. In a sermon on the *perfection* of the church, we would only have considered its *doctrine*, its *minis-*

try, and its *liturgy*. At any rate, the ceremonies and method of instruction ought to have had the least prominent station in the discourse. The author has evidently been led into the contrary course by having treated of the two first heads in a single discourse, to which the others were afterwards subjoined.

Of the spirit in which the whole sermon is written, we cannot speak too well. With an ardent attachment to his own church, the author preserves throughout a tender respect for the feelings of others, which is deserving of high commendation. In praising the principles and institutions of our church, he evidently utters the feelings of his heart, and frequently does it with an energy and freedom, which must communicate something of his own impressions to his hearers or readers.

The remarks on the customs and ceremonies of the church are ingenious and judicious. Vindicating our posture during prayer, the author observes, that "independent [independently] of the obvious propriety of such a posture during such an act, we find the practice sanctioned, and recommended, I had almost said commanded, by the highest authority that can be named. In what posture were Solomon and Ezra, David and Daniel, Peter and Paul? in what posture was the adorable Saviour seen praying? it was kneeling." (p. 7.)

On that admirable hymn, the *Te Deum*, he has the following remarks:—"Morbidity indeed must be the sensibility of that person, who listens not with pleasure, who feels no elation of soul, when that hymn in the morning service, our incomparable '*Te Deum*,' is recited. Never was penned any human composition which seemed to breathe a more heavenly spirit. Never was any human composition clothed in more heavenly language. Indeed, we do it injustice, to call it a human composition. No small portion of it is in the very language of Scripture. Yea, you have in it the very words, which the immortal seraphim use, when, approaching 'the Father, of an infinite majesty, his adorable, true, and only Son, also the Holy Ghost, the Comforter,' they worship the blessed Trinity, saying, 'Holy,

Holy, Holy, LORD GOD of Hosts.' ”
(p. 8)

We would merely notice, as a slight blemish, the frequent recurrence of the interrogative form of speech, throwing a sameness over the texture of the whole discourse.

The remarks on the *course of instruction* adopted by our church, which is one of the peculiar excellences of her form of service, and is so remarkably adapted thoroughly to furnish her members with the principles of Christian faith and practice, are interesting and instructive. Far from considering, with the bigotted Mosheim,* our particular commemoration of the apostles as a superstitious corruption, our author regards it as an incitement to an imitation of their holy lives and exemplary conduct. A slight inaccuracy may be noticed in the enumeration of “the other most eminent saints of the primitive church,” among the persons thus noticed by our church. The apostles Paul and Barnabas, with the protomartyr Stephen, are the only Christian saints, beside the twelve apostles, commemorated in our liturgy.

The only defect in that part of the sermon which is devoted to the consideration of the *doctrines* of our church, is its brevity. It has been her peculiar misfortune to be persecuted and reviled for doctrines which she does not hold, and practices in her members which she does not allow. Her adversaries have created the blemish in their own imagination, and then severely and contumeliously condemned the body to which they have assigned it. From such reproach our church is best vindicated by a calm and perspicuous statement of her doctrine. In this, as in every other particular, she “requires only to be known and impartially examined, to cause her to be admired.”

Such a statement our author has given, and perverse must be the judgment that can condemn them as thus laid down!

In his account of the *ministry* of our church, Mr. Cuming is peculiarly excellent. Its nature, its succession, and its distinction into three separate or-

ders, are luculently displayed, and ably vindicated.

The excellence of that venerable composition, which monopolizes the praise and admiration of all who are acquainted with it, *our liturgy*, is set forth at some length, and with convincing plainness. The whole sermon, and this portion in particular, deserves the attentive perusal of those who would be informed of the *practical influence* of our church. The nature of the subject must interest every churchman, and we venture to assert, that the manner of treatment will *not lessen* that interest.

We cannot conclude better than with the concluding paragraph of the discourse.

“Finally, my brethren, bless God that you belong to a church, whose moderation and liberality are commended by all but the narrow minded sectarian, and the enemies of all religion; whose mode of worship is distinguished for order, beauty, and solemnity; whose ministers derive their authority to dispense the sacraments from a source of unquestionable purity; whose doctrines are all the doctrines of the Bible, and none other; a church which is founded upon the apostles and prophets, Jesus Christ himself being her chief corner stone. And O, forget not, I beseech you, that though your church be thus ‘perfect and entire, wanting nothing,’ her members constantly increasing, notwithstanding all the efforts that are made to prevent her prosperity, it can avail you nothing if you be deficient in evangelical purity, love, and piety; if you be only almost, and not altogether, Christians. Be it, then, your constant endeavour, by God’s help, to ‘let your conversation be such as becometh godliness.’ Labour to adorn and recommend the church by holiness of life. Pray ever to the ‘Lord of all power and might, to graft in your souls the love of his name, and increase in you true religion.’ ‘Hold fast’ your ‘form of sound words.’ Follow, as far as the infirmity of your nature will allow you, the footsteps of our adorable Redeemer. ‘Walk as he walked;’ and, ‘perfect and entire, wanting nothing,’ will you be hailed on that day, when the wicked ‘shall go away into everlasting punishment,’ and the righteous, clothed in white robes, with palms in their hands, and a crown of glory sparkling on their heads, shall stand on Mount Zion, in the temple of the living God, ascribing unto the Father, Son, and Holy Ghost, all might, majesty, power, and dominion, for ever and ever.”

R.

* *See Hist. eccles. xvi. pt. ii. c. i. § vi.*

For the Christian Journal.

The Dairyman's Daughter.

No means are perhaps more efficacious in the promotion of virtuous and religious sentiment than the diffusion of choice tracts. These little messengers of truth operate like charms, and imperceptibly insinuate themselves into the hearts of every description of persons. Of the verity of this assertion, daily experience furnishes abundant testimony. The excellent tract of *The Dairyman's Daughter* has furnished frequent instances of the kind; and the following incident, which is stated to have occurred in Alabama some four or five years ago, and the account of which we have copied from a recent paper, may be adduced as another, and not the least interesting one.—Such effects will not fail to stimulate the exertions of those who are already engaged in tract societies, and must prompt others to connect themselves with these laudable institutions.

As I was travelling alone, after having borne the fatigues of a long day's journey, in which I had scarcely seen one human countenance, I reached, late in the evening, a small log cabin in the midst of a lonely forest, which was occupied by a poor man, his wife, two or three females almost grown up, and some boys and girls of smaller size. There was no alternative, here I must stay, or camp in the forest. The good man kindly received me for the night, and the countenance of his wife and family bade me welcome. After partaking of a coarse but kind repast, we were all seated around a good fire, which, by the assistance of a pine knot, lighted the whole cottage. I surveyed the scene around me. All seemed clean, ignorant, innocent, neat. There was not a book in the cabin of any description. I cast my eyes upon a board which served as a shelf; I saw something in the form of a pamphlet. I took it down and found it to be a copy of the tract entitled the "*Dairyman's Daughter*." I asked if I should read it aloud, which was granted. I proceeded:—before I had advanced far, the good woman dropped her needle, the girls their knitting, and all were solemnly attentive. In a few minutes, they all, at the same instant, drew up around me, some at the back of my chair, some at one side and some at the other; and when I had finished,

every soul in the cottage was in tears, and the good woman and one of the girls were sobbing aloud; and the former ran up to me, seized the little pamphlet, pressed it to her bosom, and exclaimed, "Oh, did I ever think that this little book contained such glorious things! I would not take a world for it!"

Upon inquiry, I found that no member of the family could read, and the tract had been left there by some person, unknown to the family, and had not been deemed by them of any account whatever until that moment, as they knew nothing of its contents.

I have heard some pulpit eloquence, but never did I see the hearts of all present so completely prostrated as were those of this little family, at listening with attention to that fine tract, the "*Dairyman's Daughter*."

For the Christian Journal.

WE extract from a recent European publication the following instance of reverence in worship in a Mahomedan, as a good lesson to professors of every religious denomination.

The Religion of Mahomet.

A striking circumstance occurred during my residence at the court of Morocco in the year 1811. The sultan Mulai Soliman, conformably to his usual practice, visited the public mosque of Sair Yousif on a certain Friday, but being a little after time, the area of the mosque was crowded with worshippers to the very portico.

It happened also that the congregation were in the act of adoration, (in a prostrate posture) and the sultan could barely find room for the ceremony by squeezing his body amidst a motly group, who occupied the threshold, and that with great inconvenience, for his head, in lieu of touching the ground, repeatedly came in contact with the heels of a slave, who occupied the space before him. This man finding himself molested, left off the devotion to inquire into the occasion of it, but instantly recognizing the features of the sovereign, he started upon his feet, and would have retired on one side, had he

not been restrained by the forcible grasp with which the sultan held his hayk, and again dragged him involuntarily into the posture he had quitted.—When prayers were over, Mulai Soliman desired the attendance of the slave's master, whom he reprimanded for not inculcating into the mind of the vassal a true knowledge of the "law of God." To the slave he said, "mark these words, which have a relation in common to the class you belong to:—on the throne—in the palace—in the city, or in the field, you shall know me for the sovereign commander of the faithful, by day or night; but in the mosque, or at devotions, you shall know me as what I am—neither shall you know your own master; for, before God, the prince and the slave are equal, and must meet judgment according to their several actions without distinction of rank."

Account of a Suttee.

FROM the same publication we extract the following account of a Suttee, contained in a letter dated from near Serempore, Feb. 4th, 1824.

Noticing a crowd of natives proceeding in the same direction, I inquired the cause, and was informed that a certain sircar having died, his two wives proposed to be burned with his body. I joined them, and on arriving at the place where the sacrifice was to take place, I found a great number of people assembled, the pile prepared, and the two women engaged in worshipping, for the last time, the sacred Ganges. They were surrounded by their relations, and seemed to entertain no apprehensions of their approaching fate, nor was any feeling testified by their friends who were near them. When they left the river, myself and a friend by whom I was accompanied, inquired of them whether they were about thus to immolate themselves of their own free will, to which they replied in the affirmative. The elder of the women was fifty, the younger about forty years of age. The cry of "*Hurree Bol*" commenced, they calmly ascended the pile, and taking an adieu of their friends, *they laid themselves, the one on the*

one side, and the other on the other of their departed husband, and were quickly enveloped in flames. No appearance of force or undue persuasion existed, intoxicating drugs were not employed, nor were the bamboo levers used to keep them down on the pile, and in a few moments they died without a struggle. After this the cry of "*Hurree Bol*" became louder, the immediate relations seemed to exult in the deed which they had just performed, and I, perfectly horrified, left the scene.

Proclamation of the Viceroy of Canton.

A singular proclamation, issued by the Foo-yuen, or Sub-Viceroy of Canton, Dec. 28, 1822, translated by Dr Morrison, exhibits the character of his Excellency Ching in a very flattering light. The objects of this proclamation are stated in eight words: Encourage industry, establish education, praise virtue, repress vice. The proclamation is introduced by the following declaration:—"Ancient rulers (says the Foo-yuen) thought that if one man was unreclaimed, it must be some fault in the ruler. 'I commenced life (adds he) as a Che-heen magistrate, and in Canton province I served twenty years. I was removed to Shan-tung and to Honan; and now I am placed here in the situation of Foo-yuen, bearing also the office of Censor-general, General Adviser of his Imperial Majesty, and a Captain empowered to call forth the army of Canton. Music and women, goods and gains, revelry and avarice, have no charms for me. My only, constant, unremitted, heedful, anxious desire (which I dare not decline to cherish) is, that I may look on national affairs as if they were my domestic affairs, and the affairs of the poor people as if they were my own personal affairs.'"

Hard Steel cut by soft Iron.

The cutting of hard steel by means of soft iron, formed into a round thin flat plate, and mounted on a lathe spindle, has been the subject of experiment by M. M. Darrier and Calldon, who found, that with a less velocity than thirty-four feet and a half per second, given to the circumference of the soft iron plate, the same had no action on hard steel; from which point, as the velocity increased, the action commenced and increased, until, with seventy feet velocity, the steel was most rapidly worn away, without the iron being affected; from which, and several other experiments, they conclude, that the force of percussion of the whirling iron displaces

and tears off the articles of steel, (as happens in striking a light with a flint and steel,) and that this effect, so useful in sawing hard steel plate to any required shape, or in sawing out slits in it, is not occasioned by the softening of the steel, as some had supposed. With velocities from 130 to 100 feet per second, they found the soft iron edge to act rapidly on a rock crystal presented to it, and on agate, but the cut surfaces of these were too uneven and rough to promise any advantage to the lapidary from this mode of acting.

Diamonds.

The largest diamond in the world is the great diamond of Portugal. It was found in Brazil, is yet in its rough state, and weighs 1680 carats. Some persons suppose it to be only colourless topaz. The largest undoubted diamond belongs to the Great Mogul; it weighs 280 carats. The next is the Brazilian diamond, belonging to the King of Portugal, weighing 215 carats. An oriental diamond, formerly belonging to a Persian Sultan, now in possession of the Emperor of Russia, has not the least flaw or fault, and weighs 193 carats. It was bought by Catharine for 90,000*l.* in cash, and an annuity of 4000*l.* (\$ 17,760.) It is about the size of a large pigeon's head. The next is the celebrated Regent diamond, called also the Pitt diamond, (after the gentleman who brought it from India.) It was bought for 100,000*l.* and remains in the crown jewels of France. In the crown jewels of France are 42 diamonds, worth, at a low computation, \$ 6,500,000!

Admeasurement of Dew.

The depth of water produced by dew, at Vivieres, in the department of Ardeche, in France, during the year 1823, has been carefully ascertained by M. Flaugergues. On 125 mornings appreciable quantities of dew fell, which nevertheless amounted to only 242 French inches, or the 1-1525th part of the depth of rain which fell there (on 132 days) during the year, and amounted to 36.90 inches. The least depth of dew in March was .059 of a line, and the greatest in October 749 of a line: the fewest dewy mornings were, two in January, and the most, nineteen in October.

Ordinations.

An ordination was held in Charleston, South-Carolina, on Sunday the 6th of Feb. 1825, when the Right Rev. Bishop Bowen admitted to the holy order of deacons, Mr. Philip Gadsden and Mr. Edward Thomas, both recently of the General Theological Seminary of the Protestant Epis. Church. The sermon was preached by the Rev. A. Gibbes, assistant minister of St. Philip's church, Charleston.

On Sunday morning the 27th of February, 1825, in Christ church, Philadelphia, the Rev. Robert Davis, missionary at Reading, Pennsylvania, was admitted to the holy order of priests by the Right Rev. Wm. White, D. D. bishop of the diocese.

For the Christian Journal.

Messrs. Editors,

In preparing the following hymn, adapted to the case of missions to the western parts of our country, the leading thought has been borrowed from the 137th Psalm; and use has been made of several lines of the version of that psalm in the Prayer Book. If you deem it worthy of a place in the Christian Journal, please insert it, and oblige yours very respectfully,

Americus.

A MISSIONARY HYMN.

Far in our western solitudes,
By gloomy lake, by lonely stream,
On desert plain, in desert woods,
They mourn; and Zion is their theme—
“Zion, alas, is far away,
“And far its beauteous tow’ring spires;
“No temple cheers our solemn day,
“No altar burns with hallow’d fires:
“Our harps, that once with joy we strung,
“When Zion heard their symphonies,
“Neglected, tuneless, long have hung,
“In silence, on the silent trees:
“Ah, how shall Zion’s aliens sing,
“Or touch their harps with cheerful hands?
“Shall anthems to the holy King
“Be sung in yet unhallow’d lands?”—
O God of Salem’s happy seat,
Its shrines and altars still extend,
Till they adorn and consecrate
Our desert to its utmost end.
The desert then shall smile and bloom;
And aliens, to thy realm restor’d,
Shall wake their harps, their hymns resume,
To praise, with us, our common Lord.

Calendar Notices for May, 1825.

1. Fourth Sunday after Easter. St Philip and St. James, the Apostles.
8. Fifth Sunday after Easter. Rogation Sunday.
9. } Rogation Days.
10. }
11. }
12. The Ascension of our Lord Jesus Christ.
15. Sunday after Ascension-Day.
22. Whit-Sunday.
23. Monday in Whitsun-Week.
24. Tuesday in Whitsun-Week.
25. }
27. }
28. }
29. Trinity Sunday.

Ecclesiastical Meetings in May, 1825.

10. Pennsylv. Convention, at Philadelphia.
19. Virginia Convention, at Richmond.
25. New-Jersey Convention, at Perth Amboy.
31. Rhode-Island Convention.

Obituary.

We have heard indirectly of the decease, a few weeks since, of the Rev. **PATLO SWETSON**, one of the oldest presbyters of the diocese of Connecticut. We would be gratified to be enabled, by the favour of some of our friends to whom he was better known, to insert in our next number, an obituary notice of this venerable and truly excellent servant of the altar. We believe that he received his ministerial commission at the first ordination ever held in our Church.

We cheerfully comply with the request of a friend, in giving place to the following brief notice, from a Connecticut paper, of

MISS BETSEY CHURCH, who died at Norwalk, Connecticut, on the 8th of October last, aged 54.

"It will be no unmeaning panegyric to say, that in the death of this truly excellent woman our community in general, and the church of which she was a member in particular, have suffered a loss which we cannot expect soon to have repaired. As a christian and a philanthropist, if she had any equals, she certainly had no superiors. In her life was seen a practical illustration of the great christian virtues, faith, hope, charity; while in her death was witnessed the glorious triumph of these virtues over the king of terrors. Imbibing deeply the spirit of her Lord and Master, she, in humble imitation of him, went about literally doing good. Like him also, her benevolence was in a special manner directed to the poor and needy: these she had always with her, because she was with them. Duly sensible of the uncertainty of life, she constantly viewed death as near and certain. She therefore carefully watched his approach, and when he came she met him without fear, for she was ready. Let all be admonished; if they would die in peace, to be also ready. Let all be exhorted, if they would enter into rest, to go and do likewise."

List of New Publications.

History of the Church of England from the earliest Periods to the present Time, being principally an *Abridgement* of Grant's. By the Rev. Edward Rutledge, A. M. Rector of St. Thomas's Church, South Carolina.

Historical Notices of St. John's Church, Elizabeth-Town, New-Jersey. Contained in a Discourse delivered in said church, November 21st, 1824. By John C. Rudd, D. D. Rector of the same.

The Church Perfect and Entire; a Sermon. By the Rev. F. H. Cuming, Rector of St. Luke's Church, Rochester.

Bickersteth's Treatise on the Lord's Supper; adapted to the Services of the Protestant Episcopal Church in the United

States. With an Introduction, Notes, and an Essay. By Gregory T. Bedell, A. M. Rector of St. Andrew's Church, Philadelphia.

Remarks on Washington College, and on the "Considerations" suggested by its Establishment.

From the Press of T. & J. Swords,

The State of the Departed, set forth in a Funeral Address, delivered at the Interment of the Right Rev. Benjamin Moore, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church, in the city of New-York, on Friday, the first day of March, 1816, in Trinity Church, in the city of New-York; and a Dissertation on the same Subject. By John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York. 3d edition.

Exercises on the Syntax of the Greek Language. By the Rev. William Nelson, D. D. Corrected and enlarged. To which are subjoined, Exercises in Metaphrasis, Paraphrasis, Dialects, and Prosody: together with an Historical Sketch of the Dialects; the Doctrine of the Middle Voice, with Explanatory Examples; a Statement of Opinions respecting the Greek Accents; and two Appendices, illustrative of the leading Principles of the Greek Syntax. By Charles Anthon, Adjunct Professor of Languages in Columbia College, New-York.

A Plea for Religious Charity Schools. A Sermon, preached in Trinity Church, and St. Paul's and St. John's Chapels, New-York, for the Benefit of the New-York Episcopal Charity School. By Benjamin T. Onderdonk, A. M. an Assistant Minister of Trinity Church, New-York; and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States.

An Address, delivered before the Trustees, Professors, and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on Occasion of the Opening of the said Seminary after Vacation; in Trinity Church, New-York, on the Evening of the Festival of All-Saints, Monday, November 1, 1824. By Benjamin T. Onderdonk, A. M. Professor of the Nature, Ministry, and Polity of the Church; and an Assistant Minister of Trinity Church, New-York.

In Press—By T. & J. Swords.

Village Sermons on the Chief Articles of Faith, &c. on the Christian Character, and on some of the relative Duties. By the Rev. Edward Berens, M. A. late Fellow of Oriel College.

The Constitution and Canons of the Protestant Episcopal Church of the United States, as set forth, altered, and amended, from the organization of said Church, in 1789, to the close of the General Convention, in 1823.

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To the Editor of the Christian Journal.

THE PRINCIPLE on which Bible Societies (strictly so called) are founded, and the actual operation of these institutions having, of late years, become subjects of wide discussion and of increasing interest, I avail myself of the privilege reserved to me in your notice of Dr. Miller's reply to my first communication,* to offer some additional

remarks on the merits of the question which has been agitated, and by way of strengthening these remarks, to introduce the opinions of an American prelate,† who stands deservedly high in the estimation of all who know and can appreciate his character, for soundness of principle, consistency of conduct, ar-

* See the Christian Journal for February, p. 47.—Dr. Miller was not contented with inserting his reply in the Journal, because "the remarks which he answered had been stricken off on a separate sheet, and circulated far beyond the sphere of the Journal itself;" he therefore sent it, with a few prefatory observations, to the *New-York Observer*, a liberal paper, the principle of which is, if I am rightly informed, to exclude every thing of a controversial nature. Had the Editor of the *Observer* inserted at the same time, the remarks of the Journal on Dr. Miller's communication, or the piece of *Catholicus*, to which he replied, no censure would have attached to him; but under present circumstances, I must be allowed to say, that it was not honourable to publish one side of a dispute, without giving any facts by which ordinary readers might judge of the fairness of the reply. I must also be allowed to say, that it does not seem very honourable to give wider currency to a communication which was proved, in the accompanying editorial remarks, to contain erroneous statements with regard to the opinions of Bishop Hobart.

"If I have understood the scope of what has been said and written against Bishop Hobart," says Dr. Miller, "it is—not that he is zealously attached to his own Church—not that he admires and loves the Book of Common Prayer, and is earnestly desirous of putting it into the hands of every human being to whom it can possibly be conveyed: for all this, I have never heard him blamed by any one: but for being unwilling to unite with any society, the object of which was to circulate the word of God alone." Had Dr. Miller examined carefully 'what has been said and written' against Bishop Hobart, he would have found that his opponents go much farther than he supposes. Bishop Hobart has been accused of making the Prayer Book a "substitute for the Bible;"—of holding the opinion that a "knowledge of Scripture will be more promoted by the distribution of the Prayer Book, than of the Bible itself;"—"of printing out a book which will answer the purposes of the Bible;"—"of labouring to "destroy the only instrument by

which the glad tidings of salvation could be conveyed to millions who were ready to perish;"—"of attempting to "stem that pure river of the water of life, proceeding out of the throne of God and the Lamb," &c. &c.—(See the first Letter of the 'Churchman of the Diocese of New-York' to Bishop Hobart, where these charges are preferred, pp. 15, 16, 17, 18, 47, 50, 78, 79.)—Some of these are the very objections made by the opponents of Creeds and Confessions, and as Dr. Miller had answered them very ably, (pp. 39, 41, of his Lecture,) I surely had a right to bring forward his sentiments as a valid *argumentum ad hominem* to those who agreed with him in uniting with the Bible Society.

Dr. Miller further remarks: "If I believed, indeed, that the peculiarities of the Church of which I am a member, were *essential to salvation*; or that it was impossible for a serious inquirer to *understand the fundamental doctrines of Scripture*, without the assistance of my formularies and expositions, my conduct would be different. But as I believe *neither*, I am, of course, not embarrassed with any of the consequences of such belief." Such were the Professor's opinions in the winter, while addressing Episcopal editors; in the preceding summer, however, while addressing Presbyterian students, he had used what, to me, seems somewhat different language. The doctrines contained in the Westminster Confession, he observes, "I believe to be the radical truths which God hath revealed in his word: and while they are denied by some, or frittered away or perverted by others who profess to believe that blessed word, I am verily persuaded they are the *fundamental principles of the plan of salvation*,"—in other words, that they are essential to salvation. Again, he says, that Confessions of Faith "serve an important purpose, as accredited manuals of Christian doctrine, well fitted for the instruction of those private members of Churches, who have neither leisure, nor habits of thinking sufficiently close, to draw from the sacred writings themselves a consistent system of truth,"—that is, to understand without such helps the fundamental doctrines of Scripture.—Compare *Christian Journal*, Feb. with the Lecture, pp. 39, 35.

† [Bishop Ravenscroft.] See Postscript.

dent devotion to the cause of his Redeemer, and undeviating conformity to the doctrines and discipline of the Church, of which he is 'an overseer.'

In the 'advertisement' to my comparison of the writings of Dr. Miller and Bishop Hobart, I stated that it was not my wish 'to revive the old, or to invite a new controversy,' inasmuch as the *principle* for which 'consistent churchmen' were contending, had, in my view, been yielded by their adversaries, and there appeared no further necessity of prolonging the dispute: but as the inferences then deduced have been honoured with the notice of more than one opponent,* and as the ques-

tion has acquired additional importance from its simultaneous agitation in different sections of the Union, I trust that no injury will result to the cause of 'pure and undefiled religion,' from an impartial and dispassionate discussion: on the contrary, I think it the duty of every person who 'calls himself a Christian,' to 'prove all things,' and thus to be 'always ready to give an answer' on a point of so much moment as the proper distribution of the oracles of God.

Under a deep sense of this obligation, therefore, I propose to inquire what is the *true and actual import* of the principle on which Bible Societies are established, and what is the legitimate consequence of admitting the validity of the principle in its full extent: I shall then endeavour to prove that the parent society in this country, instead of adhering to its professed principles, is virtually, at least in part, a *Missionary Society*: and lastly, for the information of such Episcopalians as appear not to be acquainted with their own standards, I shall give some authorities which must convince the unprejudiced, that, consistently with these very standards, they cannot give their countenance or support to institutions, whose object is thus shown to be the encouragement of ordinances not clearly authorized by the word of God, and underived from the Apostles, by regular and undoubted succession.

What then is the actual principle, on which the British and Foreign Bible Society, the American Bible Society, and their numerous auxiliaries, profess to act?

The object of all these institutions is, without doubt, the accomplishment of the greatest good, in the most efficient manner. The design is, ultimately to evangelize the world,—and the mode adopted to evangelize the world, is the distribution of the Scriptures without note or comment. The principle, therefore, in plain and simple language, is this: that 'the Scriptures are exclusively sufficient for their own

* In addition to Dr. Miller's remarks, "Catholicus" has been favoured with a reply of no less than twenty-five duodecimo pages, from a 'Presbyter of Maryland,' entitled the *Dilemma*, and with a passing notice from the Editor of the Philadelphia Recorder. As the latter is a *liberal* paper, much, either *pro* or *con*, could not be expected from it on this occasion. The Editor thinks that 'Catholicus is ingenious,' and that the 'Presbyter of Maryland is ingenious,' but does not condescend to settle the jealousies of these rivals, by informing us which is the *most* ingenious. He says, moreover, that "Catholicus is not remarkable for the *fairness* or *conclusiveness* of his reasonings, and that the Presbyter is *no very powerful answer* to Catholicus,"—all which is, doubtless, very satisfactory to his readers.

With regard to the *Dilemma*, as the author's friends do not think it a 'very powerful answer to Catholicus,' I shall not undertake a refutation of its 'ingenious' reasonings; but there is one fact to which he alludes, which I cannot resist the temptation of repeating, as affording a good commentary on the tendency of promiscuous societies. The fact is nothing more or less than this, that a young Methodist itinerant, whose *simplicity* and eloquence have been much applauded in the United States, attended a meeting of a Bible Society in Baltimore, where, among other pretty *anecdotes*, he stated that those who circulate the Prayer Book with the Bible, were very like the baker, who would never sell a *loaf*, unless a *ginger nut* accompanied it. The 'Presbyter' might have referred to another fact, occurring in the same city not many weeks after, having an important bearing on Union meetings. The Bible Society having assembled in St. Peter's (*Episcopal*) Church, a number of *stories*, applicable and inapplicable to the occasion, were told by the different speakers,—not the least interesting of which was related by the young minister aforesaid,—of the *harmony* and *good fellowship* which subsisted between the two great Apostles of modern days—George Whitfield and John Wesley!!! When the 'Presbyter of Maryland and Friend of Bible Societies,' publishes a *second edition* of his *Dilemma*, it is to be hoped that he will give us the particulars of the speech of one whose Bible-Society-oratory has rung

from the City Hotel to Paris, and back again to St. Peter's, Baltimore,—and at the same time inform us what is meant by Bishop White, when he speaks of 'admixture of administrations.'

interpretation,'—and consequently, as there is no other rule of action, 'that the distribution of the Bible without note or comment, is the *only* just mode of proceeding in disseminating the Scriptures of our faith.'

That this is the only *practical meaning* of the fundamental article of the Societies, is admitted by many of their members, and champions, and anniversary eulogists; and those who have opposed the principle, have been denounced as fighting against God, and undervaluing his word. It is denied by others, however, that this construction can fairly be placed upon the article in question; but the inconsistency of their reasoning must be manifest, I think, to every attentive observer. Of the two classes of Bible Society-members who differ on this point, we have very good specimens in the controversy which has arisen in North-Carolina, in consequence of the sermon of the prelate to whom I have before alluded. The Editor of the Raleigh Register admits the principle in its broadest terms. "We have always believed, (he says,) that though the Scriptures contain many things hard to be understood, yet that there is sufficient in them which is plain and intelligible to the meanest capacity, to produce the best effects on the life and character, and sufficient, even without a guide, to teach men their duty to God and their fellow-men." Where men do not think alike, he further observes, "all that is necessary to produce happiness is, that they should think charitably of each other, and agree to differ,—believing that every one who professes himself to be guided by the principles of the gospel, and leads a good life, is sincere in his profession, and will hereafter be approved by his Maker." In other words, we believe that the Scriptures, without a guide, are "sufficient for their own interpretation;" and as every one 'who professes to follow their precepts, and is sincere,' will be saved, we believe that the method which the Bible Societies adopt of sending them abroad, is "the only just principle" on which their truths can be disseminated. One of the correspondents of the Editor, however, denies that "Bishop Ravenscroft esta-

blished his position," when he contended for this construction "of the second article of the Society."* Many of his hearers "still believe (he remarks) that they may lend their patronage to that Society, without sanctioning, in any degree, the erroneous principle which Bishop Ravenscroft denounces." But let us examine the grounds which this gentleman takes to support his apparently inconsistent conduct. The members of the Society "still believe (he says) that the revelation of his will which the God of mercy has made to his creatures, is not a dark enigma, the general import even of which it requires great learning to apprehend: but that if this book be put into the hands of plain unlearned persons, and they study it diligently, nineteen out of twenty of them will derive from it so much of sound doctrine as will secure their salvation; and that to assert the contrary, is to speak irreverently of the divine goodness and wisdom. They would willingly send the *sacraments* along with the word, but as they *have not the means* of doing this, they regard it as a work of enlightened charity to send the latter alone."† Now I would ask any serious inquirer, whether the sentiments contained in the first part of this paragraph, do not lead to the very conclusion which Bishop Ravenscroft had been combating, and which the writer disclaims on the part of himself and his fellow 'hearers.' If "nineteen out of twenty plain unlearned persons will derive so much of sound doctrine [from the Bible] as will secure their salvation," they can need no guide, and the Scriptures to them are "exclusively sufficient for their own interpretation." From these premises, then,

* The second article of the North-Carolina Bible Society, as quoted by one of Bishop Ravenscroft's opponents, is in these words: "The copies of the Bible distributed by this Society, shall be of the version now in use among us, without notes or commentaries, and in *such language* as utility may require." This seems not very perspicuous. If the copies are of the version now in use, utility cannot require any other language. If foreign translations be intended, the copies would certainly not be of the "version now in use among us!"

† These extracts are taken from the Appendix to Bishop Ravenscroft's Sermon, which contains the several articles published in the Register.

it follows as a necessary consequence, that it is derogatory to the Scriptures, as sufficient for their own interpretation, to suppose that any other principle was *just* or useful, which did not disseminate their truths, unaided by a preacher or a commentary.

"They would willingly send the *sacraments* with the word, but as they have not the means," &c. This, truly, is one method of getting rid of a difficulty—a method, for which very few of the Societies' members will thank their skilful advocate; for if they were to send the sacraments with the word, they would constitute, not a Bible, but a Bible and Missionary Society; and it would require a very short time to perceive the practical effects of a promiscuous Missionary Society, made up of all denominations of professing Christians.

The members of Bible Societies, therefore, differ among themselves, with regard to the meaning of their own principles—some contending that the Scriptures need no guide—some asserting that only * one out of twenty diligent inquirers needs an interpreter—and some expressing the opinion, that if they could get the means, the Societies would most certainly send the sacraments, although their fundamental articles forbid the appropriation of their funds to any other purpose than the distribution of the Bible without note or comment.

But, Mr. Editor, although some of the members of the Societies may disclaim the principle imputed to them, the great mass of their advocates do most certainly talk and act as if they maintained it in its fullest extent.—"Christendom (says the third Report of the American Bible Society) has at length discovered one point of *true* re-

ligion, in which all her denominations can unite—the circulation of the Scriptures without note or comment;" and were we to consult the numerous anniversary addresses, in which the public is periodically treated with 'splendid details of Bible Society extensions, with gorgeous declamations of heathen nations furnished with the bread of life, with overwhelming catalogues of the names enlisted, and the millions disbursed for this despotic favourite,' we should find that the burden of the eulogium rested on this 'one point of *TRUE* religion;' we should find that a vast majority of the speakers pointed to the wide circulation of the *un-commented* Scriptures, as the just way, as the *only* efficient method of evangelizing the world. And if some two or three have ventured to strike in a different path, and to recommend the administration of ordinances and the preaching of the word as means of grace, I would respectfully inquire, whether the conduct of these gentlemen, in thus virtually maintaining that the "Scriptures are *not* exclusively sufficient for their own interpretation," is not utterly incompatible with a union in associations, whose very existence depends on the exclusion of ordinances, ministers, and sacraments.*

* The writer above mentioned, who appears to be the most respectable and gentlemanly of the bishop's opponents, says, that "*nineteen out of twenty* plain unlearned persons, may derive so much of sound doctrine from the Bible as will secure their salvation:" but what becomes of the *twentieth*? Does not this writer speak as 'irreverently of the divine goodness and wisdom,' when he intimates that *any* portion of God's intelligent agents may not derive so much of sound doctrine as will secure their *salvation*, as those persons do, whose sentiments *he is opposing*?

* "It has been attempted (says Bishop Ravenscroft in his Preface) on former occasions, as well as on the present, to deny the interpretation given to the words, 'without note or comment.' But that it is the only true interpretation, the only practical meaning of the phrase, is evident from the unanimity with which all descriptions of religionists adopt it, and even the enemies of Christianity subscribe to it. It leaves the field free for their respective emissaries, to give their separate and opposite constructions to the *one* faith of the gospel." That this interpretation of the words is, in deed and truth, that of the Societies, the author offers to submit to the following test:—"Let any Bible Society—let the great mother of all, the British and Foreign Bible Society, be convened to decide, which of the various denominations of Christians shall be authorized by them as a body, to interpret the faith, and administer the sacraments of the gospel—yea, to present some single commentator, as a safe guide to the ignorant and unlearned,—and then see whether they can agree. If they can, or if, in the mind of any reasonable man, there is the remotest probability of it—on the contrary, if it does not split them into shivers—then is the author wrong in the view he has taken of it: otherwise, he must retain the meaning he has annexed to the talismanic words, 'without note

Such, then, being the principles, and such the corresponding professions, of the great body of Bible-Society-members, the inquiry naturally suggests itself, whether these principles are valid and authoritative. This is the topic, to the consideration of which Bishop Ravenscroft devotes a large portion of his discourse; and as the author is already known to the readers of the Journal as a prelate of distinguished abilities and sound principles, they will not be displeased with copious extracts from a publication replete, like all his other compositions, with judicious matter, strong expression, and sober and rational piety. The text is taken from Acts viii. 30, 31, where the Evangelist Philip, inquiring of the eunuch whether he understood what he read, received the answer, 'How can I, except some man should guide me;' and in the prosecution of his discourse he proposes to show, that the principle, which I have stated as recognized by Bible Societies, is 'unfounded and dangerous, and ultimately subversive of all revealed religion.' The fallacy of the principle is shown from three considerations:—

"First, from the structure of the Scriptures themselves.

"The purpose of revelation being to bring to our knowledge things divine and spiritual, and which otherwise are entirely out of our reach, the language made use of must be appropriate to the subject-matter of the communication, and to our capacity of apprehension. And since there is an infinite disproportion between the things themselves and the capacity of men, the use of figure or metaphor is resorted to, to convey this knowledge. Under the letter of Scripture, therefore, is couched that spiritual meaning and application which constitutes their value and importance to us as saving truth. Hence we find, that while the preceptive parts of revelation are plain and perspicuous, so as to be immediately apprehended, those which are doctrinal partake of different degrees of clearness, according to the ma-

ture of the doctrine inculcated: and those which are mysterious, are clothed in an obscurity which even 'the angels desire to look into.' Yet are they all made the *subject-matter* of our faith and obedience, and operative, according to our diligence, in preparing us for still higher and brighter spiritual attainments. Unless, therefore, it can be made out, that the mysterious and obscure parts of revelation can be safely and truly interpreted by those which are clear, (for that is the amount of the principle acted upon as fundamental by the Bible Societies in question,) the very structure of the Scriptures shows the fallacy of the proposition. On this point, which is of great importance to a just view of the subject, and, I presume, new to many of you, the observations of a prelate of high character for ability and piety [Bishop Jebb] are so clear and convincing, that I shall lay them before you in his own words.

"The principle (says this writer) of explaining those parts of Scripture which appear more obscure, by those which are manifest and clear, involves a very serious inconvenience. It is obvious, that, in the sacred word, different degrees of clearness and obscurity can have arisen only from the various nature of the subject-matter. In promulgating a design so vast, comprehensive, and profound, as the design of Christianity, what St. Paul terms the deep things of God, must frequently come into view. In every enunciation of these great mysteries, an awful obscurity must unquestionably overhang the subject: still, however, all the instances may not be equally inaccessible: some may reward research, though others may baffle investigation. But if passages of obvious plainness are to limit the import of profounder passages, it is manifest, that all profounder passages must be, at least, comparatively, and in many cases totally neglected. On the assumption that the profounder and the plainer language refer to the same subject, and express the same, or nearly the same idea, it would be difficult perhaps to defend the wisdom, and sometimes even the humanity of the Holy Spirit, who indited the Scriptures; for why employ dark and doubtful sayings, where obvious and familiar sayings would have answered every reasonable purpose? But the fact is far otherwise. Simple truths are simply expressed, majestic truths are clothed in appropriate majesty of language, and mysterious truths are invested with that sacred veil which they alone may venture to penetrate, who are at once illuminated by Christian grace, animated by Christian love, and regulated by Christian humility.* Such spirits are invited, and expected to search out the wonders

or comment.' Let the North-Carolina Bible Society try it at their next general meeting, and thus prove or disprove what this enemy to Bible Societies has had the temerity to call in question. This will refute the Sermon better than all the railings of men, who vainly think that the truth of God is the creature of human opinion, and to take its character from the fluctuations of such a standard. If there is the truth of this controversy, let them meet this ordeal.

* [Christian learning being presumed.]

of God's word, no less than the works of his creation. But what an obstacle will be opposed to their researches, what a bar to their spiritual improvement, if the highest truths are to be measured by the lowest standard—if the depths are to be sounded with a plummet which can scarcely reach the bottom of the shallows?—“But a still more serious consequence may be dreaded. The clearer passages of Scripture will, in general, be those which recognize principles deducible from nature and Providence; and by parity of reason, the obscurer passages will commonly be those in which pure matter of revelation is promulgated. If, therefore, it be adopted as the leading principle of interpretation, that the sense of this latter class of passages should be limited or settled by the sense of the former class, it may be reckoned upon, that, through the continual application of this rule, the appropriate and peculiar truths of revelation will gradually be absorbed in mere natural verities.”—“The question may now be asked, have not these consequences been actually realized? Is it not but too certain, that a diminishing scale of interpretation detracts from the fulness of Christian belief; and that, where the less appropriate and peculiar parts of revelation are made the limits of all the rest, the system commonly terminates in Socinianism; perhaps in something, if possible, more removed from the semblance of Christianity?”

“Thus writes the present bishop of Limerick, not on the subject of Bible Societies, but upon the principle which distinguishes the British from the reformed continental Churches: and it is for the observation and experience of those who now hear me, to apply the reasoning, and to consider, whether similar effects are not following to us, and whether, upon the whole, the reverence due to the Bible, as the word of God, is not declining, under the operation of this unwise and unwarranted assumption.

“But it may be said, since the canon of Scripture is complete, and admitted by all to be in itself sufficient for every Christian purpose, what more can be needed? To this it is replied by a Christian Father of the fifth century, ‘that from the very depth of holy Scripture, all men cannot receive it in one and the same sense. One person interprets the divine oracles in one manner: another person in a manner totally different: inasmuch, that from the same source, almost as many opinions may be elicited as there are men. Therefore amidst so great perplexity, of such various error, it is extremely necessary that the line of prophetic and apostolic interpretation be regulated by the standard of ecclesiastical and catholic judgment.’

“To close this head of my discourse, I

would observe, that if the foregoing arguments needed any confirmation, it is to be found in the order pursued by the divine wisdom, in making known his will to his creatures. Under each dispensation of his grace, the revelation made has been accompanied by authorized and accredited interpreters and administrators of spiritual things. In no case is the word of God *disjoined from the Church of God*, the grace of God from the sacraments of the Church, and the end proposed and promised separated from the means provided and commanded. All of which the *present system* keeps entirely out of view; and is, therefore, so far at variance with the wisdom of God.”

Our author, under his second head, contends that the fallacy of the principle ‘is evidenced by the condition of man as a fallen creature:’ but as he is not quite as full and explicit on this as on other points, and moreover, is possibly liable to some misconception, I shall take the liberty of stating his argument in a different form, at the same time adding one or two illustrations from Scripture. The natural man receiveth not the things of the Spirit of God. His tendency and disposition have always been to corrupt revelation, and his carnal propensities are entirely averse to the performance of its hallowed precepts. If every person, coming into the world with these dispositions and propensities, is supposed, according to the present hypothesis, to be able to understand the Scriptures and ‘spiritual things,’ whether he be influenced by the Spirit of God or not; it follows, that the authoritative expositions of the natural man and the renewed man are equally binding; and further, that a system of doctrines drawn up by any individual whose prejudices may lead him to mutilate revelation, is of as great importance and authority as the combined wisdom of the *Church universal*, which God, *foreseeing the depravity and waywardness of man*, has separated from the world as a ‘*depository, a guardian, and a witness, of the truth.*’* The Apostle Peter pre-

* “The necessity and importance of Creeds, &c. (says Dr. Miller in his Lecture) appear from the consideration that one great design of *establishing a Church* in our world was, that she might be, in all ages, a depository, a guardian, and a witness, of the truth.” I must caution my readers against drawing any infer-

dicted that *false teachers* would arise, who would privily bring in damnable heresies; who (to use the language of our Saviour) 'would deceive, if possible, the very elect;' although every man were placed in their power, of obtaining a knowledge of the truth. The same Apostle tells us, that in St. Paul's epistles 'there are some things hard to be understood, which they that are UNLEARNED and UNSTABLE wrest, as they do also the *other Scriptures*, unto their own destruction.' He therefore warns his beloved hearers, whom he had addressed as 'elect,' as 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' to 'beware lest they also should be led away with the error of the wicked.' (See 1 Pet. i. 2; ii. 9; and 2 Pet. ii. 1; iii. 15, 16; and Matt. xxiv. 24.) Unless, then, "it can be shown, that it is a matter of perfect indifference, what system of religious opinions we draw from the Bible, the condition of man as a *fallen creature*, in connexion with the structure of the Scriptures, is yet further in opposition to the principle in question."

"Thirdly, from the agency of the Holy Spirit in giving effect to the word of God, the principle under consideration is shown to be erroneous, dangerous, and eventually destructive of all revealed religion.

"No doctrine of Christianity is more firmly established than that of the exclusive necessity of spiritual illumination, to a right understanding and application of the Scriptures; and it is equally sure that the Holy Spirit is given, to lead us into all needful truth. Is it thence to be assumed, however, that the simple volume is necessarily accompanied by the Spirit of God; and that every impression made on the mind of the reader of that volume, is the witness of the Spirit to the truth and certainty of the interpretation he comes to? Have we any warrant, from what is revealed to us, of the connexion of spiritual influence with the written word of God,

ences which Dr. Miller's words will not clearly justify. My only object in introducing this quotation is to show, that if Presbyterians, those bitter foes of Popery, hold such language as this, Episcopalians cannot be accused of a tendency to Romish errors, when they maintain that the primitive doctrines of the '*Church Catholic*' (which was in existence long before the Roman Catholic Church) have the strongest pretensions to scriptural authority and divine revelation.

to believe that such is the agency of the Holy Ghost upon uninspired men? Yet such is the unavoidable extent to which the favourite principle of this and other Bible Societies carries the essential doctrine of spiritual influence."

According to this principle, says our author, the Bible is its own interpreter—the Bible is to be exclusively interpreted from itself: and according to the universally received doctrine of the Scriptures, the operation of the Holy Ghost is *indispensably necessary* to a saving knowledge and application of divine truth. Taking both to be true, it follows that the effect produced through the word of God read, must be received as the *immediate* dictate of the Spirit, by the person under its influence, and indeed by all others.

"This, it appears to me, is the unavoidable conclusion, assuming the principle to be founded. Whether it is intended to be carried this far, may reasonably be doubted: but whether intended or not, an awful responsibility is incurred, by sanctioning so dangerous a position on a subject of such vital interest, by such an imposing weight of character as Europe and America have leagued in its favour.

"With whatever intention, however, a more erroneous notion could not be suggested: for it goes the whole length of making every man's private imagination the test to him of saving truth; and sanctions the destructive, but prevailing notion, that the discordant and opposite views of Christian faith and practice, which deform the gospel, have all alike the witness of the Spirit of God, that they are the truths of God, and equally to be relied on for salvation. But is such the doctrine of the religion we profess? Is the hope given to man, by the revelation of Jesus Christ, built upon so sandy a foundation? Are its fundamental doctrines, wise directions, and bright examples, of so vague and indeterminate a character, as to give countenance to so broad a delusion? I ask Christian men—I ask men who stand forward as Christian teachers—I ask men who say they reverence the Bible, and wish to present it as the best of all gifts to their fellow-men; and I beseech them to meet the question, not under the influence of assailed feeling, not under the calculations of party interests, but under the solemn influence of that account which we must all give in to God; in particular, I entreat those who are capable of embracing the argument in its extent, who are competent to try its truth and soundness, to reflect that they owe to others who are not so gifted, the

benefit of their counsel and example: and that, however popular an error may be, it is not therefore the less, but the more injurious, and demands the united efforts of the wise and good to counteract its effects. In the case before us, it appears to your preacher, that the best interests of pure and undefiled religion are at stake; that they are compromised on grounds most difficult to meet, because ostensibly fortified with zeal for the interests of the Redeemer's kingdom. Yet there is a zeal without knowledge, which is to be guarded against; and the surest guard must for ever be a close adherence to that system of divine truth and prescribed ministrations, which God hath indissolubly joined together, for the assurance of faith to man, in the hope of the gospel." P. 12, 13

I think, Mr. Editor, that it must be manifest to such of your readers as are disposed to examine for themselves, that a large proportion of the supporters of Bible Societies do maintain the principles which I have stated to be the bond of their union; and I think that they will agree with the writer whom I have quoted, that these principles are dangerous, and, if carried to their legitimate consequences, are 'subversive of all true religion.' But it has been said, that although men may speak and act on these principles in their capacity as Bible Society members, in order to prevent a division of effort,* yet that, inasmuch as in their individual capacity, and in their capacity as Church members, they exert themselves to spread their several confessions and creeds, and to provide numerous missionaries, the Society is not accountable for the consequences which may result from the indiscretion of a few of its members, who withhold the means which are necessary for the increase of these missionaries and the circulation of these creeds.

To this I reply, that the Society is accountable for all the injurious effects which have resulted, and which will continue to result, from a reasonable construction of its acknowledged principles: the Society is responsible in a great measure for "that miserable in-

difference to articles of faith, (I use the words of Dr. Miller,) which is so replete with mischief to every Christian community in which it is found"—for that utter contempt of 'distinctive religious views,' which prevails to an alarming extent throughout our land, and the effects of which our Presbyterian brethren are now striving to resist. And I reply farther, that when men support different principles in different religious capacities, (one principle as Bible Society members, and another as Church members,) their consistency (to say nothing more) may reasonably be called in question; and more especially may *their* consistency be questioned, who contend for the principles of the American Bible Society, while their own records afford abundant evidence, that, as members of the Society, they do not act in conformity to these professed principles.

That the American Bible Society, instead of adhering to the principle of its organization, has proved to be virtually, at least in part, a *Missionary Association*, was the second point proposed for examination; and in stating the evidence on which I ground my assertion, it will not be necessary to adduce the numerous tracts and speeches which monthly issue from the several depositories;* but I shall refer to official

* *'Corrector'* has given a specimen of the comments which were delivered at the anniversary in 1823. Should the readers of the Journal desire to see further specimens, they are referred to the Hon. Mr. Daggett's Address, of May, 1824, which may be entitled, "A Running Commentary on all the Canonical Books of the Old and New Testaments." This gentleman, speaking of the opposition to the Societies, asks—"Where is the proof that the study of this Book of all books has tended to corrupt one heart, &c.?" And another speaker warmly exhorts his brethren to send it without note or comment, for "its cardinal truths are easy of apprehension: it is only to read to understand." To which I will only oppose the opinion of St. Peter, that some *unlearned and unstable* persons MAY wrest the Scriptures to their own destruction. The Rev. President of Yale College, at the same meeting, used this emphatic language—"Amidst the endless variety of opinions with which I am surrounded, how am I to fix upon a creed which I may *know* to be right? The discoveries of science will not reveal the secret. The researches and acquisitions of literature will not settle the question. The decisions of councils, of synods, of learned expositors, may only serve to confirm me in error. I can have no ground of safety but in

* The first obvious consequence of Bible and Prayer Book Societies, (says *'A Churchman'*, &c. p. 56,) is the division of effort in the Bible cause. The same argument would hold against all separate *Missionary Associations*.

documents, drawn up with care and attention, and placed among the records of the Society, as lasting memorials of its progress and its efficiency.

The constitution of the Society declares that its "*sole* object shall be, to encourage a wider circulation of the holy Scriptures *without note or comment*." How far this declaration agrees with the Society's proceedings, will be perceived by the following extracts from its reports:—

"The missionaries of the United Brethren, or Moravians, have, many years since, opened a door for the introduction of the Scriptures among the Indians on our borders."—"Accordingly one hundred and forty copies of the Epistles in the Delaware tongue, were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians under his pastoral care, and such others as may be within his reach." Three hun-

dred copies of John's Epistles were also sent to Mr. Dencke, in Upper Canada, which "Mr. Dencke distributed in his church." (*Third Report*).—Here we learn that the Society had been informed of a 'door of entrance' which had been opened to the Indians, and that a number of the Epistles were immediately sent to be distributed by the missionaries. And does the Society really suppose that Mr. Dencke and Mr. Leukenback distributed these Epistles among tribes bordering on barbarism, without putting any comment upon them? No; the members of the Society must have expected that the missionaries would explain these Epistles to the Indians; and (unless we admit the improbable supposition, that they countenance the ministrations of men whose characters and principles were unknown) they must have had such confidence in them, that all without exception, from the Supralapsarian down to the Unitarian, could agree with their expositions! Let it not be thought from these remarks, that the conduct of the missionaries is by any means disapproved of. As far as I have learned, they were faithful and exemplary men; and did the Bible Society employ, or was it the means of getting employment, for such men merely as belong to the respectable and apostolic society of the Moravians, we should not have much occasion for finding fault. But the design of the foregoing observations is to show, that in the proceedings of the Society there is a virtual acknowledgment of the truth of the sentiment, that the *preaching* of the Gospel is the scriptural plan of evangelizing the world; and that the Scriptures ordinarily will have little effect among the rude, uncultivated heathens, unless "missionaries open the door for the introduction of the Gospel."*

appealing to the simple word of God." To all this, it seems to me, that his reverend brother, the professor in Princeton, gives a sufficient reply. (Lecture, p. 11,) "that although the Scriptures are undoubtedly simple and plain, so plain that he who runs may read; yet it is equally certain, that *thousands do, in fact, mistake and misinterpret them*. This cannot possibly be denied; because thousands interpret them, and that on points *confessedly fundamental*, not only in different, but in directly opposite ways: of course, all cannot be equally right." "As the world is acknowledged, on all hands, to be, in fact, full of mistake and error as to the true meaning of the holy Scriptures, can it be thought a superfluous task for those who have more light and more correct opinions, to hold them to view as a testimony to the truth, and as a guide to such as may be in error?" The 'decisions of councils, &c.' it is true, 'may serve to confirm us in error;' but can we not safely refer to a time before councils were in existence, to a time when, as Vincent of Lerins observed, the same doctrines were held *semper, ubique, ab omnibus*? The opinions of the first and second centuries are confidently appealed to by all the orthodox, as the best commentary on the Scriptures with regard to our Lord's divinity; and we naturally cite the unanimous declarations of the primitive fathers as conclusive and demonstrative evidence on the observance of certain rites and ordinances, which, although fairly deducible from the Bible, are not *expressly enjoined*; such as the consecration of the first day of the week to religious exercises, the baptism of infants, the admission of females to the Lord's supper, &c. And is it unreasonable, that, on other points of equal, if not of greater magnitude, the same authority should be referred to, to settle differences, where we are liable to be 'carried about by every wind of doctrine?'

* There is a trifling difference on this subject, between the sentiments of the managers of the Society and those of its speakers and advocates. The former, in the above quotation, affirm that the "Missionaries open a door for the introduction of the Scriptures." The Rev. Mr. Henshaw, on the contrary, (speaking at the seventh anniversary,) declares that "the Bible Society *prepares the way for the operations of the Missionary Society*;" that, "the

To proceed with further extracts:—

"Great difficulties have been experienced in putting the Indian Scriptures into circulation, particularly the Mohawk; of which it will be seen very few have been issued, and those chiefly by way of experiment."—"Two hundred and fifty of the Epistles of St. John in Delaware, and thirty of the Gospel of St. John in Mohawk, have been delivered to the Rev. Mr. Mortimer, for distribution among Indians of those nations by the missionaries of the United Brethren; and twenty-four copies of the latter to the Rev. Mr. Crane, a missionary among the Tuscarora Indians in the state of New-York, for distribution among the members of his congregation and other Indians understanding that language."—"At present it is to be lamented that but few of the Indians can read."—*Fourth Report.*

"The Board having recently been informed that the *Missionary and Bible Society of the Methodist Episcopal Church in America* were about sending *two missionaries* to the Floridas, have placed at their disposal for distribution, 50 French and 50 English Bibles, and 200 Spanish and 100 English Testaments

"The managers having been informed that a [congregational] missionary was about to proceed from Boston to the Sandwich Islands, in the Pacific Ocean, under the direction of the American Board of Commissioners for Foreign Missions,—presented that respectable body with a donation of 200 Bibles and 100 Testaments, to be distributed by their missionaries among the Americans and Europeans resident at and frequenting those islands."—"They have also, on the application of the committee of that Board, made them a grant of 200 Bibles and 200 Testaments, for distribution by their [congregational] missionaries in the island of Ceylon."—(*Fourth Report*, p. 16, 17.)

"During the past year, the managers have granted 1000 dollars to the Rev. Dr. Carey and his associates at Serampore, to be applied by them towards defraying the expense of translating and printing the Scriptures in the various languages of India. Another grant of 500 dollars has been made to the missionaries of the American

Board of Commissioners for Foreign Missions in the island of Ceylon, to be employed by them in the purchase of Scriptures in the Tamul language, for distribution in that island."—(*Seventh Report*, p. 13.)

"The Spanish Bible, in the version approved by the Roman Catholics, is preparing" for the Spaniards in America.—(*Seventh Report*, p. 26.)

"The managers have been assured, that in one place (in South-America) the Testaments were received as a most acceptable gift by a Roman Catholic ecclesiastic, and that he proceeded immediately to a judicious distribution of them, &c."

From these passages we derive this interesting information:—

1. That difficulties have arisen in circulating the Indian Scriptures, on account of the ignorance of many, who are not able to read.

2. That the missionaries of the Moravians, Methodists, Congregationalists, Baptists, and Roman Catholics, equally enjoy the favour and protection of the Society; and that the Bibles issued to these several missionaries, are to be distributed by them, as each thinks proper.

3. That the Society circulates such versions as are approved of by the different missionaries, without having any control over the translations.

Here then is as satisfactory proof as can be desired, that in the opinion of the Society, missionaries must be employed to teach the doctrines and precepts of the Bible to the ignorant; and here is conclusive evidence, that, although the Society does not actually pay for missionary duty, it contributes to the support of these missionaries; and thus encourages in the prosecution of their work, men who hold as dissimilar sentiments as those of the Roman Catholics, Baptists, Methodists, &c.

It may be said in reply to this, that the Society puts its Scriptures, without note or comment, into the hands of those who succeed best in distributing them; and after that it can have no control over them, but the distributors may give what comment they please. But to place this subject in its true light, let us suppose that a Missionary Society, having some surplus funds at its disposal, appropriates them to the purchase of Bibles, and then sends out its

circulation of the Scriptures must be followed by the preaching of the gospel from the lips of living teachers, &c. "A Churchman of the Diocese of New-York," also, writing on the same subject, seems to differ in language from the managers: at page 56 of his first Letter he maintains, that those who spread the Scriptures, "prepare the way for Missionaries, Churches, &c." Of the two plans under consideration, I should much prefer that supported by the accredited agents of the Society, at the same time confessing that if Bibles and authorized missionaries were to go together, the effect would ordinarily be much greater.

missionaries with the expectation that they will put that construction upon the Bible which is sanctioned by their particular creed; what is the difference in the results of the proceedings of the two societies? Not a particle, not the slightest shade of difference; and yet the Bible Society informs us, that "as the proceedings are public, it is impossible to *wander from the object of the institution* without its being known; and such a departure, when known, would be a *death-blow* to the Society."—(*Seventh Report*, p. 40.)

Again; from the foregoing extracts it appears that the Society employs certain missionaries to make translations for the heathen nations: but to whom are the translators accountable? To the Society? The Society holds its meetings many thousand miles off; and even if it held its meetings at Serampore, Dr. Carey and his associates would not be assisted by the councils or *exegesis* of such a promiscuous assembly. If, as the Society already knows to be the fact, some versions 'are not sufficiently accurate,* where is the power of redress? As a body, the members cannot determine upon the propriety of the translation, and must therefore depend on the judgment of a few learned men, taken from different sects. If one of these learned men happen to be a Socinian, he of course will prefer the interpretation and translation of *Priestley* or *Wakefield*, or peradventure, if he be an *Ultra*, the results of the twenty years' labour of *Mr. Belsham*. Should another chance to be a Methodist, the notes of John Wesley and Adam Clarke will give him the clearest insight into difficult passages. Is a Presbyterian or a Roman Catholic joined to them? He will follow a different standard from both, and regulate his translation accordingly. The Church of England,

after her firm establishment, was deeply impressed with a sense of the importance of a translation for the use of those who spoke the English language; and when the design was once formed, she did not venture upon it unadvisedly or without preparation—she did not entrust it to one or to half a dozen of her members, but, with the utmost circumspection and care, committed it to a large body of her most able, respectable, and learned divines, who, for the most part, were united in sentiment. She maintained (as does her daughter, the Episcopal Church of America, Article 20) that the "Church is a witness and keeper of holy writ," and therefore could not with propriety or consistency countenance any translations which had not the sanction of the "Holy Catholic and Apostolic Church," the "*depository, guardian, and witness, of the truth.*"

The above notices of the *actual operation* of Bible Societies, are a part of an overwhelming body of evidence that those Societies neither *are* nor *can be* what they profess to be. They neither *do* nor *can* distribute the Scriptures without note or comment. They may *print* them without note or comment; but the instant they get into *circulation*, notes and comments multiply thickly around them; and these, directly or indirectly, with the encouragement, and under the authority, of the Bible Societies themselves. Sermons, speeches, letters, reports, &c. &c. distributed by these Societies, furnish notes and comments in any quantity, and in every variety. Reverend agents, sent to organize auxiliaries, collect funds, &c. in all parts of the country, are, while in the employment of Bible Societies, supported by their funds, and possessing the powerful influence of their respectable name, perpetually preaching such comments as to them appear the best. Missionaries devoted to the propagation of every wind of doctrine, preaching Popery, Antipædobaptism, Universalism, Unitarianism, Calvinism, &c. &c. &c. have their hands strengthened, and their influence increased, by being furnished with Bibles for distribution, as explained and accommodated by their

* See the sixth Report. p. 17, where the managers state that the issue of the Gospel of St. John in Mohawk was suspended, from the fear that it was not sufficiently accurate. Some mistakes in Oriental translations are mentioned in the English publications, one of which I quote from memory. Instead of '*Judge not, that ye be not judged;*' the translation is, "*J's, not justice, that ye may not have justice done to you.*"

own peculiar views. Popish translations (which, if we may judge by the *Doway Bible*, contain not a few most erroneous notes and comments worked up into a peculiar rendering of the text) are avowedly circulated.* Individuals are encouraged in translating the Scriptures, a work which may be made so easy a mean of gaining currency to any peculiar views, and which, therefore, our Church has ever thought to require the most laboured exertions, and the most scrutinizing collations, of the united wisdom of her ablest doctors.

Such, then, being the honest matter of fact; it being indeed true that Bible Societies do and must distribute notes and comments; and it necessarily following, that these will generally be in accordance with the peculiar views of the majority of those who furnish them; a serious consideration presents itself to Episcopalians. In the course of Providence, we are a little body compared with those who, in the various other communions, hold sentiments opposed to what are contained in our standards, and what we believe to be the pure doctrines of the Gospel. Proportionably small, therefore, must be our agency in supplying and circulating Bible Society

notes and comments. Of any amount, therefore, of contribution which a member of our Church makes to a Bible Society, three-fifths, nine-tenths, nineteen-twentieths, and perhaps a still greater proportion, goes to the dissemination of notes and comments inconsistent with the principles of his own Church, which he believes to be the genuine principles of the Bible, and not unfrequently directly and strongly in opposition to them; whereas the same amount given to the institutions of that Church, would all go to the promotion of pure, primitive, and evangelical religion—of the *true Bible cause*. Can, then, an Episcopalian doubt of the choice that he should make, and of the channel through which his pious benevolence should flow, if he wishes that it should produce the greatest good? Can men who maintain with Hooker, as he did with all primitive antiquity, that *‘ecclesia est in Episcopo,’** whose daily prayer is offered to the throne of grace, that they may be delivered “from all false doctrine, heresy, and *schism*”—can they, with any show of reason or consistency, patronize societies which manifestly have a tendency to destroy all ecclesiastical order, and to sanction the most pernicious heresies? Impossible! Yet these very men are pointed at with the finger of scorn, and exposed to public derision, because they refuse to join heart and hand in this grand and sublime scheme of evangelizing the world, and of promoting union, harmony, and love, among the numerous sects of professing Christians!† Lest, however, I should be thought to have

* Do these popish translations contain the Apocrypha? If so; Bible Societies are circulating, as a part of the Bible, what Protestants do not acknowledge as such. If not; the case still affords one among ten thousand proofs, that these promiscuous religious associations must necessarily be inconsistent with themselves; founded upon assumed principles which are utterly impracticable; and tending only to strengthen the sectarian and distinctive views which characterize the majority of their members. A very large part of the Christian world holds the Apocrypha to be of equal authority with the books which Protestants acknowledge to be canonical; and consequently believes any Bible, without the Apocrypha, to be an imperfect and mutilated portion of Scripture. The Bible Societies, professing to be founded on principles common to all Christians, refuse to distribute what probably one half of the Christian world considers as a part of the word of God. But Protestants bear the sway in these Societies, and of course conduct them so as to answer their own purposes. This is perfectly natural; and would be perfectly right, if it were accompanied with the candid and honest avowal that their views are sectarian;† and the consistent renunciation of the much-boasted, but impracticable, principle of meeting on ground common to all Christians.

† I use the word in its present ordinary acceptation, as referring to any *parson*, instead of the whole body, of professing Christians.

* The outward being of a church consists in the having of a bishop.

† Dr. Miller (p. 11 of Lecture) has some good remarks on the utility of creeds to promote unity among Christians. Let us substitute the word *society* for *Church*, and the word *speakers* for *worshippers*, and we shall read as follows:—“How is any Church (*society*) to guard itself from that baneful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue when it is made up of such heterogeneous materials,” “as a body of worshippers (*speakers*), composed of Calvinists, Arminians, Pelagians, Arians, and Socinians? Nay, how is a Church (*society*) to avoid the guilt of harbouring in its bosom, and of countenancing by its fellowship, the worst heresies that ever disgraced the Christian name?”

taken too high or exclusive ground—lest I should be supposed to have given the sentiments of individuals rather than of the Church, I shall refer to the *standards* of the Church, to show what were the opinions of her reformers with regard to ministry and discipline, and what she requires of those members who profess to believe in her articles and to submit to her authority. This I shall do with the more readiness, as many persons seem to be entirely ignorant of the doctrines of their own communion, and consequently are apt to impute the strictness and consistency of their brethren to a bigoted and narrow-minded disposition.

The marks of a true Church our reformers have stated clearly in the nineteenth Article, in the following words:—"The visible Church of Christ is a congregation of faithful men, (*fidelium, believers in Christianity*) in the which the *pure word of God is preached*,* and the *sacraments be duly administered* according to Christ's ordinance in all those things that of necessity are requisite to the same." Wherever, then, the pure word of God is preached, and the sacraments are duly and lawfully administered, there we may be assured that the Church of Christ exists in its true and genuine character.

The question next arises, how we are to know that these characteristics of a Church exist in any portion of the Christian world. To this the framers of our Articles reply, that those who profess to preach the word, and to administer the sacraments, must first be lawfully called and sent; and that no person, however pious or gifted he may be, has any right to perform these religious offices, unless he be called and sent by men deriving their authority in a regular succession from the Apostles' times. The twenty-third and thirty-

sixth Articles, and the Ordinal referred to by the latter, declare these sentiments in a very explicit and forcible manner.

"It is not lawful for any man to take upon him the office of *public preaching*, or *ministering the sacraments* in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be called and chosen to this work by men who have public authority given unto them in the congregation (*ecclesia, Church*), to call and send ministers into the Lord's vineyard."—"The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering: neither hath it any thing that of itself is superstitious and ungodly; and therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered."

The following is the preface to the Ordinal referred to in the last article:

"It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

CATHOLICUS.

P. S. Much controversy has arisen at the South, in consequence of the delivery of the Sermon of Bishop Ravenscroft, from which extracts have been made in the foregoing communication, and much misrepresentation, as is usual on such occasions, has been circulated respecting its real sentiments. For the information, therefore, of those who have not the opportunity

† The 'Churchman of New-York' (Letter I. p. 13) says that the opponents of the American Bible Society separate the Church from the word of God, because the Church is prohibited by them from enjoying the benefits of the word; and in order to show what he understands by the Church, he quotes the *first* part of the above article; fairness required him to quote the whole of the sentence, which asserts not only that the pure word must be preached, but also that the sacraments must be *duly* administered.

of seeing the Sermon, it is proper to give a short view of the circumstances which led to its publication.

A few days after its delivery, the Editor of the Raleigh Register took the liberty of giving his opinions to the world on a question entirely foreign from the duties of his vocation as a newspaper editor, and *not unlike some editors* at the North, in similar circumstances; misstated the very point on which his opponent was most explicit. Although he afterwards *disclaimed* any intention of misrepresentation, I cannot but think that the sentence in which he makes this declaration, is followed by the very same misrepresentation in other words, to wit, that Bishop Ravenscroft maintains that the "distribution of the Bible without note or comment," in all cases whatever, has an "evil tendency;" and I cannot but think with Bishop Ravenscroft (in his *preface*), "that no more striking proof can be desired of the injurious effect of the principle [contended for] upon religion at large, in lowering the importance of the Bible, lessening the effect due to the sacraments, and encouraging the infidel notions exposed in the body of the Sermon, than the sentiments expressed" in this 'newspaper publication.'

"The bishop (says the editor) did not, as is usual on such occasions, speak favourably of the institution for which he had been invited to preach, but took an opposite direction, denouncing Bible Societies in general, as calculated to produce injurious effects on pure Christianity, as, without a teacher, the people at large could not read the Bible to advantage; and that distributing the Bible without comment, would tend only to increase that diversity of religious opinion which was already a great evil. We cannot agree with the learned bishop in this opinion, nor do we believe its correctness will be admitted by the people of this country. We have always believed, that though the Scriptures contain many things hard to be understood, yet that there is sufficient in them which is plain and intelligible to the meanest capacity, to produce the best effects on the life and character; and sufficient, even without a guide, to teach men their duty to God and their fellow-men. Nor do we consider the *diversity of opinion among men* on the subject of religion as *an evil to be lamented*. All that is necessary to produce happiness under such circum-

stances is, that men should think charitably of each other, and agree to differ, believing that every one who *professes* himself to be guided by the principles of the Gospel, and *leads a good life*, is *sincere* in his profession, and will hereafter be approved by his Maker."

To this the bishop made the following reply:—

"Bishop Ravenscroft presents his respectful compliments to Mr. Gales, and as he is persuaded that no misrepresentation was *intended*, he feels assured that Mr. Gales will feel no difficulty in correcting that contained in the Editorial Notice of the Sermon preached by the bishop before the North-Carolina Bible Society, which appeared in yesterday's Register.

"The bishop did, in no shape or sense, *denounce* Bible Societies in general: on the contrary, knowing how liable he is to be misrepresented, he took some pains to impress a different persuasion. His object was, (and it is expressed in accordance therewith throughout the whole discourse,) to demonstrate the erroneous and dangerous nature of the principle adopted by the British and Foreign Bible Society, and copied into the constitution of that of North-Carolina, and many others; viz. that the distribution of the Scriptures, without note or comment, is the *only just principle* on which to disseminate divine truth. This principle the bishop showed to be the *only practical meaning* of the constitutional article in question; as he also endeavoured to do, that it was *ultimately subversive of all revealed religion*, inasmuch as it *separated the religion of the Gospel from the sacraments of the Gospel*; contravened the order and course of the divine wisdom in the revelation of himself to his creatures; and went to establish the *infidel*, but prevailing notion, that it matters not what a man's faith is, so that he is *sincere*, and *leads a moral life*.

"Whether the people of this state will agree with the bishop in the antichristian tendency of such principles, he does not pretend to know: certainly they will not, so long as they are kept dozing under the lullaby of *anniversary eulogiums* on such principles, while the principles themselves are artfully covered up under the veil of a *spurious charity*. He will, however, hope for better things from them, and even from the writer of the editorial article in question."

"Raleigh, December 15, 1824."

Immediately after the publication of this note, the bishop was attacked by several anonymous scribblers, some of whom attempted to accomplish by wit what they could not effect by argu-

ment. In their comparisons, however, they appear to have been somewhat unfortunate. One gentleman refers to the controversies which have taken place in England and New-York, and to the triumphant defences of the Christian Observer, and of the Churchman of the Diocese of New-York, without knowing, probably, that all the efforts of the former have not yet been able to induce more than ten out of fifty-five of the present bishops to join the British and Foreign Bible Society; and that the repeated attacks of the latter have resulted only in chagrin and disappointment. Another correspondent thinks that the remark of Festus to Paul may be applied to Bishop Ravenscroft—'Much learning doth make thee mad;' with which compliment the bishop must feel highly gratified, more especially as he can conscientiously reply with the Apostle—'*I speak forth the words of truth and soberness.*' It was not thought necessary to notice these publications, except on two points, which involved the bishop's character for candour, and for a proper respect to the gentlemen who had formerly preached before the Society. To the latter he states that he is perfectly willing to satisfy the writer, who professes to be one of the preachers of the Society, if he will throw off the mask of an anonymous assailant. To the former, the following open and candid reply is made, which I think is a sufficient justification of his conduct in "omitting to inform the managers of the Society explicitly respecting his views," previously to the delivery of the discourse:—

"The publication in the last Register (Dec. 21) having changed in some degree the ground of complaint on the subject of my Sermon, &c. I think it respectful to the public to state the simple fact, that the thought how far it would be candid to preach such a sermon as I could in conscience preach, without previously notifying them of its tendency, never entered my mind. If I have erred in this respect, therefore, it is from inadvertence, and I must take such blame as the friends of the Society choose to lay upon me: and I prefer this course to sheltering myself under any subterfuge whatever; though I might say, that it was certainly incumbent on the managers to take care who they selected for this purpose, it not being a ne-

cessary consequence that every minister of religion was bound to think with the North-Carolina Bible Society. Whether, as a body, they knew anything of my sentiments on such subjects, may very properly be doubted; but, individually, as members and managers, and residing in this place, some of them might have known them, as they have never been kept back in conversation. The necessary connexion also of these sentiments with my known and declared principles on other ecclesiastical points of difference, could have escaped no reflecting mind."

The bishop concludes with observing, that a *refusal* on his part, and *on such grounds*, at the short interval between the invitation and the meeting of the Society, 'would have given *ampler* ground for misrepresentation of all sorts:' to prevent, therefore, all further disputes, he resolves to publish the Sermon.

For the Christian Journal.

No. VII.

REVIEW of the proposed Additions to the HYMNS.

WE resume our undertaking with the remainder of the series of hymns classed under the general title of *The Christian Life*. Ten of them were reviewed in our last; there are six more. To these and eleven others, we devote the present number. And there will remain an equal number for our next, which will be the last.

Hymn LXXV.—Cowper.

Mysterious Providences.

- 1 God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sov'reign will.
- 3 Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.
- 6 Blind unbelief is sure to err,
And scan his work in vain:
God is his own interpreter,
And he will make it plain.

The last two verses appear to favour the practice of interpreting providences: it is true, *God* is called the interpreter; but it is intimated that he "will make it plain" to men, at least to good men,—that they will see his "purposes ripening fast." This, as it will be currently understood, is a mistake. The best, and perhaps only sound interpretation of severe providences, is this, "the Lord loveth whom he chasteneth;" and to seek any farther penetration into them is futile, and may be dangerous or even impious. We must urge therefore the expunging of the 5th and 6th verses, certainly the final one.—The rest of the hymn is correct in matter.—But we would vary the title. Is there not as much "mystery" in the grant of *kind* providences to fallen beings, as in the infliction of *severe* ones? Or what mystery can remain, when we are expressly assured that "if we endure chastening God dealeth with us as with sons"? We would change the title to "Severe Providences."

The next is from the same author.

Hymn LXXVI.—Cowper.—Trials.

- 1 'Tis my happiness below,
Not to live without the cross;
But the Saviour's pow'r to know,
Sanctifying every loss.
- 2 Trials must and will befall;
But with humble faith to see
Love inscrib'd upon them all—
This is happiness to me.
- 3 Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should prove a cast-away?
- 4 Trials make the promise sweet,
Trials give new life to prayer,
Bring me to my Saviour's feet,
Lay me low, and keep me there.

Sound in matter; but inferior in every other respect.

Hymn LXXVII.—Mrs. Steele.

All our works of God.

- 1 Father, to thee my soul I lift,
On thee my hope depends,
Convinced that every perfect gift
From thee alone descends.
- 2 Mercy and grace are thine alone,
And pow'r and wisdom too;
Without the Spirit of thy Son
We nothing good can do.
- 3 We cannot speak one useful word,
One holy thought conceive,
Unless, in answer to our Lord,
Thyself the blessing give.

- 4 Thou all our works in us hast wrought,
Our good is all divine;
The praise of every holy thought
And righteous word is thine.
- 5 From thee, through Jesus, we receive
The pow'r on thee to call,
In whom we are, and move, and live:—
Our God is *all in all*.

Devout and unimpeachable in the matter; and not inelegant in the poetry. Would it not secure more effectually accuracy of doctrine to read "a blessing" for "the blessing," in verse 3d, line 4th? or might the 3d verse be omitted, as the entire sentiment is repeated in verses 4th and 5th?

Hymn LXXVIII.—Miss Williams.

Habitual Devotion.

- 1 While thee I seek, protecting Pow'r,
Be my vain wishes still'd;
And may this consecrated hour
With better hopes be fill'd.
- 2 Thy love the pow'r of thought bestow'd,
To thee my thoughts would soar;
Thy mercy o'er my life has flow'd,
That mercy I adore.
- 3 In each event of life, how clear
Thy ruling hand I see!
Each blessing to my soul more dear,
Because conferr'd by thee.
- 4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.
- 5 When gladness wings my favour'd hour,
Thy love my thoughts shall fill;
Resign'd, when storms of sorrow low'r,
My soul shall meet thy will.
- 6 My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear,
That heart will rest on thee.

A beautiful hymn.

Hymn LXXIX.—Contentment.

- 1 Father, whate'er of earthly bliss
Thy sov'reign will denies,
Accepted at thy throne of grace
Let this petition rise:
- 2 Give me a calm and thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee:
- 3 Let the sweet hope that thou art mine
My life and death attend,
Thy presence through my journey shine,
And crown my journey's end.

There is a want of rhyme between lines 1st and 3d in the 1st verse; to remedy which we propose, in place of lines 3d and 4th—

Accepted at thy throne, let this
My humble prayer arise.

In verse 3d, line 1st, for "Let the

sweet hope," we propose, "And let the hope"; which both improves the rhythm and excludes the word "sweet."

Hymn LXXX.—Newton.

End of the Christian Journey.

- 1 As, when the weary traveller gains
The height of some commanding hill,
His heart revives, if, o'er the plains,
He sees his home, though distant still:
- 2 So when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize:
- 3 The hope of heav'n his spirit cheers,
No more he grieves for sorrows past;
Nor any future conflict fears,
So he may safe arrive at last.
- 4 Oh Lord, on thee our hopes we stay
To lead us on to thine abode;
Assur'd thy love will far o'erpay
The hardest labours of the road.

A good hymn. But the title is not quite appropriate, at least as we understand it; it intimates that the Christian is near the end of his journey; whereas the hymn, verse 1st, line 4th, represents his home as "distant still," and the 4th verse contains a similar thought—"labours of the road." Perhaps it might be changed to "Heaven seen by faith." But we see little use of titles in general.

Next are four hymns under the head of

DEATH.

Hymn LXXXI.

"Let me die the death of the righteous."

- 1 How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves th' expiring breast!
- 2 So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.
- 3 A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound
Which his unfetter'd soul enjoys.
- 4 Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright th' unchanging morn appears!
Farewell, inconstant world, farewell!
- 5 Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heav'n and earth combine to say—
"How blest the righteous when he dies!"

The first two verses are very beautiful, yet, for general application, very unsound: are the righteous always favoured with the *bodily* tranquillity there described? do they never die in

grievous pains and convulsions of the flesh,—as Wickliffe did, when the papists ascribed to diabolical possession the distortions of his palsy?—or, are we to regard this *outward* quiet, when it occurs, as the chief blessing of a righteous death? Proceeding to the 3d verse, we find that the sacred stillness of such a dying chamber, the "quiet which reigns *around*," is not destroyed by either "life or death;"—by whose life or death? and are there usually no audible lamentations in such a scene? and does the "peace profound" of an "unfetter'd soul," its peace with God, depend on there being quietness about the dying bed? The two last verses are better.—This piece has probably been suggested by a dying scene such as it describes; and, as applied to any particular instance of the kind, it would be as affecting as it is beautiful. But it would not answer to give it a general application, and thus make *bodily* serenity a test of the death of the righteous.

Hymn LXXXII.

- 1 O where shall rest be found,
Rest for the weary soul;
'Twere vain the ocean's depths to sound,
Or pierce to either pole.
- 2 The world can never give
The bliss for which we sigh:
'Tis not the whole of life to live,
Nor all of death to die.
- 3 Beyond this vale of tears
There is a life above,
Unmeasur'd by the flight of years—
And all that life is love.
- 4 There is a death, whose pang
Outlasts the fleeting breath:
O what eternal horrors hang
Around the second death!
- 5 Lord God of truth and grace,
Teach us that death to shun,
Lest we be driven from thy face,
For evermore undone.

The expression "*pierce to either pole*," verse 1st, line 4th, is inelegant; we do not pierce to a spot on the surface of the globe: we propose therefore, "seek at either pole." Yet we do not like this figure, or that of "sounding the ocean's depths," as applied to obtaining "*rest*:" these allusions are indeed employed by Job (xxviii.) in reference to "*wisdom*;" but heavenly wisdom includes knowledge as well as peace; and such illustrations are highly appropriate to the former, but entirely out of place as ap-

plied to the latter. We have not been able to devise any better substitute than the following—

O where shall rest be found;
For weary mortals, rest?
Or how, with peace and quiet crown'd,
Shall life or death be blest?

"Perhaps some pen more lucky than our own" may provide a more real improvement.

Hymn LXXXIII.—Judgment.

- 1 Great God, what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated:
The trumpet sounds; the graves restore
The dead which they contain'd before:
Prepare, my soul, to meet him.
- 2 The dead in Christ shall first arise,
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding:
No gloomy fears their souls dismay;
His presence sheds eternal day
On those prepar'd to meet him.
- 3 But sinners, fill'd with guilty fears,
Behold his wrath prevailing;
For they shall rise, and find their tears
And sighs are unavailing:
The day of grace is past and gone;
Trembling they stand before the throne
All unprepar'd to meet him.
- 4 Great God, what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated:
Beneath his cross I view the day
When heav'n and earth shall pass away,
And thus prepare to meet him.

A practical and edifying hymn. The 6th line of the 1st stanza is very inelegant: may we change the 5th and 6th lines to the following?—

The trumpet sounds, the mountains quake,
The earth is mov'd, the dead awake: &c.

There is an ungraceful change from the present tense to the future in stanza 2d, line 1st, and in stanza 3d, line 3d: as the present tense pervades the rest of the hymn, we would read the former line—

Lo! first the dead in Christ arise—

and to remedy the latter blemish, for "shall rise" we propose "arise."

Hymn LXXXIV.

- 1 And will the Judge descend?
And must the dead arise,
And not a single soul escape
His all-discerning eyes?
- 2 And from his righteous lips
Shall this dread sentence sound,
And through the num'rous guilty throng
Spread black despair around?

- 3 "Depart from me accur'd,
"To everlasting flame,
"For rebel angels first prepar'd,
"Where never mercy came."
- 4 How will my heart endure
The terrors of that day,
When earth and heav'n before his face
Astonish'd shrink away?
- 5 But, ere the trumpet shakes
The mansions of the dead,
Hark, from the gospel's cheering sound,
What joyful tidings spread!
- 6 Ye sinners, seek his grace,
Whose wrath ye cannot bear;
Fly to the shelter of his cross,
And find salvation there:
- 7 So shall that curse remove,
By which the Saviour bled;
And the last awful day shall pour
His blessings on your head.

A very poor composition. The course of thought is nearly parallel with that of Hymn 13th (first part) in our Prayer Book: let the two be compared together, and the inferiority of this one will be evident. We attempt no corrections. Next follow two hymns under the title of

HEAVEN.

Hymn LXXXV.—Watts.

- 1 There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.
- 2 There everlasting spring abides,
And never-fading flow'rs:
Death, like a narrow sea, divides
This heav'nly land from ours.
- 3 Bright fields, beyond the swelling flood,
Stand dress'd in living green;
So to the Jews fair Canaan stood,
While Jordan roll'd between.
- 4 But tim'rous mortals start, and shrink
To cross the narrow sea;
And linger, shivering on the brink,
And fear to launch away.
- 5 O! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With faith's illumin'd eyes!
- 6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's streams, nor death's cold flood
Should fright us from the shore.

This hymn, though containing no error, is yet objectionable in many particulars. There are several phrases of doubtful propriety; such as "day *excludes* the night," "pleasures *banish* pain," in verse 1st; "narrow *sea*," applied to a river, in verses 2d and 4th; "shivering," and "launch away," both wanting in dignity, in verse 4th; and "make our doubts *remove*," in verse 5th:—"streams" also, in verse 6th, line 3d,

should be "stream." The description of heaven is in part in metaphors not directly applied to that region in holy writ; such as "spring," "flowers," "bright fields," and "living green," in verses 2d and 3d: and if these expressions are faulty, the word "landscape," in the last verse, becomes equally so. We think these objections enough to condemn the hymn.

Hymn LXXXVI.—Montgomery.

Rev. vii. 9, &c.

- 1 Who are these in bright array,
This innumerable throng,
Round the altar, night and day
Tuning their triumphant song?—
"Worthy is the Lamb once slain,
"Blessing, honour, glory, pow'r,
"Wisdom, riches, to obtain,
"New dominion every hour."
- 2 These through fiery trials trod,
These from great affliction came:
Now,—before the throne of God,
Seaf'd with his eternal name,
Clad in raiment pure and white,
Victor palms in every hand,—
Through their great Redeemer's might,
More than conquerors they stand.
- 3 Hunger, thirst, disease unknown,
On immortal fruits they feed;
Them the Lamb amidst the throne
Shall to living fountains lead:
Joy and gladness banish sighs,
Perfect love dispels their fears,
And for ever from their eyes
God shall wipe away their tears.

A beautiful subject for a paraphrase; but the work is rather indifferently executed. In stanza 1st, line 4th, for "triumphant" we would read "triumphal:" the last line of that stanza is peculiarly bad; we would propose in place of it—

Empire in the realm of light—

and to make good the rhyme, for "power" in line 6th, read "might." The latter half of the 3d stanza has one or two harshly reading lines: also, the expression "joy and gladness banish sighs," is bad, and "love dispels their fears" is not good; for sighs cannot be "banished" from heaven, where they have never entered; and "dispels" should be *has dispelled*,—this "casting out of fear" being not a perpetual process, but done once for all: may we then read thus the four concluding lines?

There, in joy forgot their sighs,
Lost, in perfect love, their fears,
Ever, ever from their eyes
God shall wipe away their tears.

There next are three hymns classed under the title of

PRAISE.

Hymn LXXXVII.—Watts.

[Rev. v. 11—13.]

- 1 Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.
- 2 "Worthy the Lamb that died," they cry,
"To be exalted thus!"
"Worthy the Lamb," our hearts reply,
"For he was slain for us!"
- 3 Jesus is worthy to receive
Honour and pow'r divine:
And blessings more than we can give
Be, Lord, for ever thine!
- 4 The whole creation join in one,
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb.

A spirited paraphrase. For "joys," in verse 1st, line 4th, we would read "hearts:" and for "our hearts," in verse 2d, line 3d, we propose "let us," or "let men."

Hymn LXXXVIII.—Robinson.

- 1 Saviour, source of every blessing,
Tune my heart to grateful lays;
Streams of mercy never ceasing,
Call for ceaseless songs of praise.
- 2 Teach me some melodious measure,
Sung by raptur'd saints above;
Fill my soul with sacred pleasure,
While I sing redeeming love.
- 3 Thou didst seek me when a stranger,
Wand'ring from the fold of God;
Thou, to save my soul from danger,
Didst redeem me with thy blood.
- 4 By thy hand restor'd, defended,
Safe through life thus far I'm come;
Safe, O Lord, when life is ended,
Bring me to my heav'nly home.

We see no poetical merit in this piece; and there are at least two objectionable passages. Verse 2d asks for "some melodious measure sung by saints above;" if by "measure" is meant the *music* of heavenly hymns, the petition is silly as used in devotion, though it may do as mere poetry; if by "measure" is meant the *words* of heavenly hymns, the petitioner must go to the book of Revelation, or to Isaiah vi. where some of the forms of heavenly devotion are revealed. Verse 3d implies that redemption by the blood of Christ "saves the redeemed soul from danger:" this is either mere verbiage, or else calvinism;—if Christ shed his blood for me, I am in no danger; he

died *not* for those in danger, of course not for those in perdition; in other words, he died for the elect only: the language of the hymn *may* thus countenance both indefectible grace, and limited redemption. Line 2d of verse 4th is peculiarly inelegant.—The metre being a difficult one, we cannot undertake the labour of correcting these many faults; nor is the piece worthy of the trouble.

Hymn LXXXIX. Songs of Praise.

- 1 *Songs of praise* the angels sang;
Heav'n with hallelujahs rang
When Jehovah's work begun,
When he spoke, and it was done.
- 2 *Songs of praise* awoke the morn
When the Prince of Peace was born;
Songs of praise arose when he
Captive led captivity.
- 3 Heav'n and earth must pass away;
Songs of praise shall crown that day:
God will make new heav'ns and earth;
Songs of praise shall hail their birth.
- 4 And shall man alone be dumb
Till that glorious kingdom come?
No; the church delights to raise
Psalms, and hymns, and *songs of praise*.
- 5 Saints below, with heart and voice,
Still in *songs of praise* rejoice;
Learning here, by faith and love,
Songs of praise to sing above.
- 6 Borne upon their latest breath,
Songs of praise shall conquer death;
Then, amidst eternal joy,
Songs of praise their pow'rs employ.

Surely there is no other merit in this piece than that of *effect*;—it is too deficient in both dignity and accuracy for public worship. As to its want of dignity, we leave it, without argument, to the taste of those who are to judge. Of its want of accuracy, we name the following particulars:—in verse 1st, line 3d, “begun” should more properly be “began:”—verse 3d finds a topic for “songs of praise” in both the “passing away” of heaven and earth, and in their being created anew; the latter event is the only proper subject of triumph, the former one will rather produce terror:—the fourth verse asks if men shall be “dumb” till the “coming” of that “glorious kingdom,” as if those who utter no praise *till* then, would then be *permitted* to join in these songs; the contingency, though stated hypothetically, is absurd:—in verse 6th, “songs of praise” are said to “conquer death;” a phrase doubly incorrect; for

songs rather celebrate a victory than gain it; and the victory over death is only anticipated at our “latest breath;” we then are conquered, and it is not until “this corruptible puts on incorruption,” that the promised victory over that foe is “brought to pass.”

We finish our present number with two pieces intended to be used after sermon; they require no particular remarks.

CONCLUDING HYMNS.

Hymn XC.

- 1 Almighty Father! bless the word,
Which, thro' thy grace, we now have heard;
O may the precious seed take root,
Spring up, and bear abundant fruit!
- 2 We praise thee for the means of grace,
Thus in thy courts to seek thy face:
Grant, Lord! that we who worship here
May all at length in heav'n appear.

Hymn XCI.

- 1 Lord! dismiss us with thy blessing,
Fill our hearts with joy and peace;
Let us each, thy love possessing,
Triumph in redeeming grace:
O refresh us
Trav'ling through this wilderness!
- 2 Thanks we give, and adoration,
For the gospel's joyful sound;
May the fruits of thy salvation
In our hearts and lives abound:
May thy presence
With us evermore be found!

Our labour is nearly completed. We hope it has not been entirely in vain; yet we are far from imagining that we have committed no mistakes. Though maintaining the peremptory style of a review, it has always been a satisfactory reflection that our opinions were not to be final, but that a tribunal worthy of all reverence and confidence was to sit in judgment upon them.

STERNHOLD.

For the Christian Journal.

Miscellanea Theologica.

It is my purpose, Messrs. Editors, (if it should suit yours,) to communicate occasional papers, on sundry matters pertaining to theology, for publication in your Journal. As an introduction, I would ask permission at present to give my reasons for the choice of the title which is prefixed to this article, and will be so (with your leave) to its successors. The combination of terms so heterogeneous as the two which form

my title, may appear to many grave reasoners paradoxical. Be it so. It does not follow that it is blameable. Reason and authority will prove the contrary.—In the first place, a paradoxical title is eligible on account of its tendency to attract attention. Thus it introduces its adjunct to the notice of readers who might otherwise have passed it over in contemptuous neglect. Paradoxology is also well calculated to give a favourable idea of the abilities of the author. Who knows not the paradoxicalness of the gigantic Warburton and his intrepid follower, the orthodox Horsley? And shall not little wits be allowed to take the same road to literary fame that these their *magni Apollines* have so successfully trodden? Many a ponderous tome has been brought to notice, and introduced to everlasting fame, by a bold and successful paradox. Might not then a petty essayist endeavour to secure success to his puny efforts, by holding forth this mistletoe of literary druidism, and thus throwing a magic spell over the attention of his readers? But such is not my aim. It is in the soberness of truth that I prefix this title to my lucubrations; and if ever adjuncts were appropriate, these are so. For what is theology but a vast miscellany? or what department of miscellaneous learning can you produce which appertains not to theology? The arts and sciences, the handicrafts—history, philosophy, physics, and philology,—all, all are parts of this master science, this sum of human knowledge. Is not a knowledge of the works of God necessary to a knowledge of his perfections—to an acquaintance with his attributes and actions? And what are the subjects of all the branches of human knowledge, if not the works of God? The arts and sciences, the handicrafts of philosophy and physic, open to us the book of nature, and lead us from nature up to nature's God. History and philosophy acquaint us with the noblest of his works, ourselves. All are united in that noble structure, natural theology. Go to the works of Bentley, Kidder, Harris, Whiston, Clarke, Woodward, Derham, Paley, and a long list of similar worthies, for ample proof of these assertions.—That more

splendid system of theology contained in the revealed will of God is equally extensive in its claims. Its subsidies are drawn from every branch of knowledge. Its study is truly miscellaneous. Witness the Herculean labours of theologians of the last and present centuries in illustrating, explaining, confirming, and defining the sacred text. What treasures of ancient and modern learning, what vast stores of knowledge of every species have been bestowed upon these objects, and yet the subject is unexhausted! Travellers, and students whose utmost extent of peregrination has been from library to library; men of letters, and men of business; historians and poets; philosophers and philologists, have all contributed their mite, and yet the treasury is not full. Judge now if theology be not miscellaneous. Nor, were my title less appropriate, would it be without example. When the learned Wotton has entitled "*Discourses on Jewish Traditions*" "*miscellaneous*," who will presume to censure the application of the term to the whole science of which his subject forms so small a branch? Again, let the matter and style of my lucubrations be as *miscellaneous* as they may, are they not more entitled to the epithet "*theological*," than the works of that arch-blasphemer Thomas Paine?

I hope I have sufficiently vindicated my title from any imputations that may appear to attach thereto. So much attention would not have been bestowed upon it, were I not conscious of the importance of first impressions. Hoping that my endeavours may be acceptable, and that future performances will compensate for present deficiencies, I remain

Your obedient servant,
P. D. G.

For the *Christian Journal*.

Eighth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, made at their Meeting on the Evening of Wednesday before Easter, March 30, 1825.

THE Board of Managers of the Protestant Episcopal Sunday School Society, in this their Eighth Annual Report, beg leave to offer, as the best

evidence of the state of the schools belonging to the association, a few extracts from the reports of their respective superintendents.

ZION CHURCH SCHOOL.

Male Department.

There are now enrolled on our register 176 boys. Number of those attending regularly about 110, of whom 21 read in the Bible, and 40 read correctly in the Testament. In attention to their studies, and in their moral deportment, there has been much improvement. There are eleven apprentice boys who attend our school, and who have no other means of gaining instruction; four of them, who, when they entered, were unacquainted with the alphabet, now read in the Bible. In the exercise of the memory much pains have been taken, and the results have been very encouraging. The evidence which we are enabled to give of the improvement of the scholars committed to our charge, and the large increase of the school since our last report, are circumstances of high gratification, and we would return our most grateful thanks to the teachers of our school, who, with a self-denial truly praiseworthy, have attended to their duties, and have laboured to do good; to the patrons of it, who, by their influence and example, by their visits and donations for its use, have strengthened our hands; and to God, whose loving-kindness and tender mercy have sustained and encouraged us in all the circumstances under which we have been placed; and to him, if any good has been done through our instrumentality, we would ascribe all the glory.

There is a library of 370 volumes attached to this school.

Female Department.

From the commencement of Zion Church Female Sunday School to June, 1824, there have been admitted 851 children; and from the latter period to March 27th last, we have received 275 scholars. The whole number of names on our register at present is 400, of whom the average number of attendants is 200. There are 12 classes, 9 having assistant teachers. In visiting a little girl, her mother expressed a desire to read: we encouraged the idea, admitted her into the school, and have the happiness to see her reading that book which will point out to her the way to happiness. There are several of our little girls who have made so much improvement in their behaviour that we think it worthy of notice: during the last month, many little girls have repeated the catechism throughout, and have committed large portions of the Scriptures to memory.

ST. JOHN'S CHAPEL SCHOOL.

Male Department.

The school has been completely reorganized, the scholars examined, and the school divided into classes and divisions. This plan being derived from the Board of Directors, a commit-

tee of 5 was appointed from that body to visit the whole school, which continues to be done weekly. There are on the register 220 names, viz. 160 white and 60 coloured; the average number attending 70, and the highest number present at one time 125. We can safely say, that with the exception of the decrease in the number of attendants, the school was never, in its internal state, in a more flourishing way; and we are assured that a larger proportion on the register attends than formerly; so that, although we have lost in number, we have in effect increased the ratio of good, from the fact, that the number of attendants is by no means so fluctuating. The most prominent causes of the declension in the number of our scholars are, the Charity School, which must of necessity affect us from its contiguity to our school, and the number of churches lately built in our neighbourhood.

Our library, under proper restrictions, appears to be one means of exciting to emulation, obedience, and orderly deportment; and we have a pleasure in stating that the behaviour of the scholars generally has very much improved since our last report.

Female Department.

The eighth anniversary affords us another opportunity of communicating to the friends of this institution the permanent improvement of those who assemble at St. John's Chapel to receive religious instruction.

Our remarks will extend only to a few particulars. It is with pleasure we add, that many instances of individual improvement might be mentioned, some of which appear to be stamped with the mark of divine instruction. We will notice a little girl of 5 years of age, from whose infant lips we hear repeated the devotions of our Church, the precepts of the gospel, catechisms, psalms, and hymns.

Several of our scholars have been promoted to the office of assistant teachers. The adoption of this measure not only excites a spirit of emulation, but increases their usefulness.

It is worthy of remark, that among our coloured women is one who is more than 70 years old. When she entered the school, she could not spell nor pronounce a word; and cannot even now read without spelling; but, by her unremitting attention, has learned to repeat the Church service, besides hymns and psalms.

The conduct and improvement of the scholars generally, are such as to merit the approbation of their respective teachers.

As the spring opens our school increases. It has been reorganized, and the pupils in each class equalized: they are rewarded by a ticket for punctual attendance, correct recitations, and good behaviour.

Number 120 whites, 164 coloured—Total 284.

GRACE CHURCH SCHOOL.

Male Department.

The number of children who attend the Sunday School is 74. Their improvement is evident; their appearance neat, and deportment amiable; and we flatter ourselves that our exertions in countenancing and encour-

raging this humble part of our community, are and will continue to be attended with much benefit to the public.

Female Department.

This school at present consists of 162 scholars. They are divided into 9 classes, under the care of 6 teachers and a superintendent. Some of them are regular in their attendance, but most of them are very irregular. The average number of attendants is 70: 50 have been added during the last year: 20 from various causes have left; some have removed from the city, others have removed and joined other schools, and some have been withdrawn by their parents, who require their services at home.

CHRIST CHURCH SCHOOL.

Male Department.

The state of this school, since last report, has not undergone much alteration. The number of scholars on the register is 95, of which 26 are coloured. The average number of those attending at one time is 40. With but very few exceptions, the conduct of the children is such as affords encouragement to the conductors of the school. The library has been found to be a very efficient means of securing good behaviour both in school and church. Several of the students of the General Theological Seminary having engaged with us, the number of teachers is such as to afford ground for hope that our school will be instrumental in instructing more at a time than heretofore. Measures have been taken, which, it is hoped, will produce this result. There are now 8 teachers, 2 visitors, a secretary, and superintendent, engaged in the school.

Female Department.

In presenting the third report of the state of Christ Church Sunday School, I regret it is not in my power to notice as large an average of attendants as that of the last year. The school has been decreasing for some time past, the cause of which I attribute in a great measure to a want of visitors. The families of several of the teachers have been visited with sickness, and death; consequently those ladies have not been regular in their attendance: this has caused the children to be more careless.

There are on the register 70 scholars, of whom the average number that attends does not exceed 25. The school is under the direction of one superintendent and 5 teachers. The children, though few in number, are decent, and their behaviour in school, and during divine worship, very pleasing: most of them use their Prayer Books, and response audibly. There have been presented as rewards the past year, Prayer Books, Testaments, and several smaller books.

ST. PAUL'S CHAPEL SCHOOL.

Male Department.

The number of scholars now on the register of the male department of St. Paul's Chapel School is 62, of whom 30 have been admitted since the last anniversary. The average number that have attended regularly is 32. They

are divided into 7 classes, the teachers of which are regular and assiduous in their attendance. There has been but one scholar expelled for misconduct. Many pleasing instances might be mentioned, wherein the scholars have made great progress in learning. One boy, who, when first admitted in the school, did not know his letters, has, since the last report, been elected a teacher.

It is trusted that, with the exertions used by the teachers, and the cordial co-operation of the Board of Directors, so interesting a charity may still be extended in usefulness.

Female Department.

Since the last anniversary, 64 new scholars have been added to the school; 54 white and 10 coloured females. The greatest number of scholars for the past year, at any one time, was during the months of November and December: the average number of scholars for each Sunday in the month throughout the year, has been 49.

The whole number of teachers for the last year has been 9.

The white school is divided into 7 classes, each teacher having 12 scholars under his charge.

On examination of the reports of the teachers, nothing very material has occurred during the past year.

The children generally improve, and behave well, both during school and divine service.

Five little girls have been rewarded with Bibles, and many have received Tracts, for their diligence and good behaviour. The 5 who received Bibles (the eldest not 13,) have, since the 23d January, committed to memory, every Sunday, the texts for the day, in addition to their other lessons; the number of texts amounting to 141; not only learning the words, but the chapter and verse.

An extract from one or two reports will give a general idea of the whole. One teacher remarks, that her scholars generally evince a desire to improve; but owing to sickness and the want of clothes, their attendance through the winter has been irregular. This want is still felt, though not to the extent that it was at the commencement of the school.—Another reports, that a child in her class, aged 4 years, can spell and read very well.—In the coloured school the report states, that a child, aged 5 years, entered the second Sunday in January, who did not know the letters of the alphabet, now begins to spell.

We feel very grateful to the directors belonging to this school, for looking up our absentees.

ST. MARK'S CHURCH SCHOOL.

Male Department.

The school is about the same in number as at the last report; consisting of about 55 scholars, of whom from 25 to 30 are regular attendants. They are divided into 6 classes, and are taught by the superintendent and 2 teachers. Their improvement is full as great as can be expected, many of them attending no other place of instruction.

Since April 7, 1822, the present superintendent has received into the school 116 boys, some of whom have not attended more than two or three times, and others have left, for causes unknown to him.

Female Department.

Since the last report from this school, 30 names have been added to its register; many also have been erased, owing to change of residence, and other causes and circumstances beyond the reach of our control: so that the accession to our little flock is but small, numbering only 65; of whom between 35 and 46 have regularly attended, except during the month of February, in which it may be remembered there was much stormy weather, and the roads were frequently impassable.

Though the improvement of the children generally, has not been commensurate to our high expectations, our "hearts' desire and prayer;" yet the rapid progress of some in that knowledge which can alone "make them wise unto salvation," affords an abundant cause of thankfulness, and also an encouraging assurance of a divine blessing having rested upon our labours; as well as presents a powerful incentive to a persevering and patient continuance in this our "high calling," in the humble hope of being made instrumental in advancing our Redeemer's kingdom.

ST. LUKE'S CHURCH SCHOOL.*Female Department.*

Since writing the last annual report, a new register has been made out, from which it appears there are 112 scholars, 10 of whom are coloured.

Great improvement is evident in most of the scholars who have been regular in their attendance, particularly those who have been in the school since its first commencement. Some of them who could scarcely spell in two syllables, are now our best scholars, and learn with great facility their chapter in the New Testament, a hymn or two, besides revising their catechism. There are two in particular whose industry is worthy of notice. Their lessons for the morning are from 10 to 15 chapters in the Bible, besides catechism, and a hymn or poem, and they have seldom been known to say an imperfect lesson.

There are eight teachers attached to the school, which is at present under the care of one superintendent, who has to regret the resignation of her assistant, from whose zeal and intelligence she has ever derived the greatest satisfaction.

The number of scholars who regularly attend is from 40 to 60. Many absentees have returned within the last week or two; some having been absent from sickness, and others for want of shoes: several new scholars have likewise been admitted. The coloured class is at present smaller than it has been at any other period, owing to many of the girls (who are at service) having left the village. Those however who remain, are making very respectable improvement.

ST. MARY'S CHURCH SCHOOL.

It is with peculiar delight we are enabled to state, that during the past year the school has continued to prosper, and is at present in a flourishing condition. The whole number on the register is about 45. The average number

of regular attendants is 30; of this number two only have discontinued since our last report, one of whom is now about to be rewarded with the charge of one of the smaller classes. At each stated examination, a very considerable degree of proficiency is manifested both in moral and religious instruction. The laudable disposition manifested on the part of the instructors to continue their work of love, is particularly deserving of notice, and claims our highest commendation. They have long been impressed with the importance of a Sunday School establishment to ameliorate the condition of the younger part of the community, and in the prosecution of their labour ever pray the blessing of heaven will crown their efforts with success.

Branch at Fort-Washington.

During the past summer the school was in a flourishing condition, and continued so until late in the winter; when, owing to the bad state of the roads, we were deprived of regular divine worship; and many of the children too, for the want of sufficient clothing, were prevented from regularly attending. These causes contributed to decrease the number of regular attendants during the winter season. But since the opening of the spring, our school has again resumed its former appearance. Total number on the register is 40. The average number of regular attendants is 25. It would be injustice were I not to mention the zeal and perseverance manifested by the female instructors to whose charge the school is altogether committed.

TRINITY CHURCH SCHOOL.*Female Department.*

The superintendent reports the state of the school during the few months she has been gratified in taking an interest in it. The school is not as numerous as it would naturally be expected, being connected with the oldest church. It may be accounted for, however, by a reference to the great advantages arising from the daily school attached to Grace Church, which draws nearly all the poor children in its vicinity. There are now 39 scholars who actually attend, of whom 11 are coloured; 3 of whom evince every mark of desire to be enabled to read those precious promises which the gospel contains. Many read well, and commit to memory the catechism and portions of Scripture.

There are one superintendent and 5 teachers.

**ST. ANN'S CHURCH SCHOOL,
BROOKLYN.***Female Department.*

The Female Sunday School of St. Ann's Church, Brooklyn, consists of one superintendent, five teachers, and about 30 scholars on the books, of whom more than 20 are regular attendants. The school, though not large, is ably and faithfully conducted.

It will be seen from the reports here submitted, that the whole number of schools is 17, and of scholars 1998: of whom there are belonging to

Zion church,	{ male 176 } female 400	576
St. John's chapel,	{ male 220 } female 284	504
Grace church,	{ male 74 } female 162	236
Christ church,	{ male 95 } female 70	165
St. Paul's chapel,	{ male 62 } female 69	131
St. Mark's church,	{ male 55 } female 65	120
St. Luke's church,	female	112
St. Mary's church,	45 }	85
Do. Branch School,	40 }	
Trinity church,	female	39
St. Ann's church,	{ female	30
Brooklyn,		

The Board of Managers cannot allow the present opportunity to pass, without declaring their increased conviction of the importance of that institution which the Church has committed to their charge. Were the object of our association to impart to the ignorant the benefits of learning *merely human*, however commendable the undertaking might seem in a moral and civil point of view, the propriety of such an appropriation of the Lord's Day might well be questioned. But in the instrumentality and general necessity of literary instruction to the knowledge of God's word: in the attendance of the young and ignorant upon the ministrations of the sanctuary: in the exercises of reading and committing to memory the holy Scriptures, the Catechism, and other pious writings: in the attachment which, from habit, is formed to God's house and day; and in the pious exhortations and counsels of the superintendents and teachers; the board discover, not only the *warranty*, but the *duty* of the undertaking; and have the fullest persuasion, that while they confer an invaluable benefit upon society, in laying the wholesome restraints of religion upon "the unruly wills and affections of sinful men," they at the same time do "*God service*," in bringing "up in the nurture and admonition of the Lord," those "little ones," not one of whom he willet to perish. In these general considerations, the Board recognize for themselves, the

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obligation of providing for the children of the poor the benefit of Sunday school instruction; and they deem them of that character, that none who regard the temporal and eternal welfare of their fellow-creatures, can contemplate them with indifference. They would, however, advert to another motive to diligence in this labour of love, which they think presses with peculiar force at the present time, upon every friend to religion, and upon the members of our own Church in particular.

Before the institution of Sunday Schools among us, it is well known that there existed, and do still exist in this city, Charity Schools, connected with the different denominations of Christians, in which religious instruction is blended with such as is purely secular. The funds for the maintenance of these schools are drawn principally from the congregations to which the schools respectively belong, but are aided and increased by an allowance from the Common School Fund of the State, varying in amount according to the number of scholars. An attempt has recently been made to deprive those schools of this portion of their support, upon the pretence that such an application of the Common School Fund is to promote sectarian views and feelings; and to confine its benefits in this city to the Free Schools, where nothing that savours of the peculiarities of sect will be tolerated. It requires no very large share of discernment to perceive, that the natural operation of the principle here avowed, is subversive of revealed religion itself. Because religious instruction, if given at all, must be given according to a system; and that system, if it reject all that is peculiar to the various denominations of Christians, can be little, if at all, better than a modification of Deism. For example—The doctrines of the Trinity, and of the vicarious atonement of Jesus Christ, must be rejected, because, in reference to the followers of Socinus, they are sectarian peculiarities—The doctrine, that from the beginning of Christianity there has been an order of men set apart to discharge the duties of the

ministerial office, must be rejected, because; by the people styled Quakers, such doctrine is denied—The sacraments, which the divine Head of the Church instituted, and commanded to be observed until his coming again, cannot be recognized, because the same body of Christians do not receive them—One of the great sanctions of religion, that which denounces “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,” must be dispensed with, because the advocates of universal salvation deem it unscriptural—In short, the very essence of Christianity must be extracted, if nothing of sectarian peculiarity is to be taught. Children, whose religious instruction is of this description, will therefore either remain ignorant of the fundamental doctrines of the Gospel, or they will learn to regard them as “the traditions of men;” and the inevitable consequence will be, a feeling of indifference towards all that is distinctive in the Christian system.

Without calling in question the purity of the motives which have influenced the advocates of this plan, it becomes the duty of every friend to pure and undefiled Christianity, to exert himself to counteract its baneful operation; for whether the attempt now making succeed or not, we should regard it as an indication of the increasing prevalence of that spirit of liberality (or rather indifference) on the subject of religion, which is so characteristic of the present age.—Among the most effectual means which the providence of God places within our reach to prevent the injurious consequences of this spurious liberality, are Sunday Schools. Here superficial and erroneous views taken of Christian truth and morals, may be displaced by that “form of sound words” once delivered to the saints, and the youthful learner impressed with the necessity of continuing in the Apostles’ doctrine and fellowship—Here he may be taught to know “God the Father, who created him and all the world; God the Son, who redeemed him and all mankind; and God the Holy Ghost, who sanctifieth him and all the people of God”—

Here he may be taught the necessity of admission into covenant with God by the rite of baptism; of the renovation of the heart and affections; and of participation in all the ordinances of the Gospel, in order to the obtaining of that grace, without which “nothing is strong, nothing is holy.” We would therefore recommend Sunday Schools to the notice, the patronage, and the exertions of all who wish well to our common Christianity, and especially of all who love that Church which the divine Saviour purchased with his blood, as a powerful means of checking the growth, not only of sceptical and infidel principles, but of those *falsely styled liberal*, which in our conscience we believe are nearly allied to them. And we would impress it upon the minds of those actively engaged in the duties of such institutions, that the object of them is *not* human learning, except so far as it is instrumental to that which is of a higher character; that sound Christian principle is the best security for good morals; and that they are furthering the best interests of civil society, when preparing their young charge for the society “of just men made perfect.”

Since the last anniversary a Standing Committee of twelve has been appointed, to whom the general superintendence of all the schools has been assigned, and whose duty it is to visit them as frequently as may be, and render a detailed report of their proceedings to the Board. The superintendents and teachers of the several schools have also organized themselves into a Society, for the purpose of “recommending and carrying into effect such measures as may appear most conducive to their welfare. From both these measures the Board confidently anticipate results greatly beneficial to the interesting charity which it is their duty and their privilege to promote.—They have again the pleasure of acknowledging their obligations to the Auxiliary Bible and Common Prayer Book and Protestant Episcopal Tract Societies; from the former of which they have received 48 Bibles and 217 Prayer Books, and from the latter 784 religious Tracts.

The Board would do violence to their feelings, did they omit to say how large a debt of gratitude is due to those who, at the sacrifice of personal ease and convenience, are employed in giving a religious education to the sons and daughters of poverty. The office which they have voluntarily assumed, is one too of very considerable labour, and (unless sweetened by the consciousness of discharging a duty highly acceptable to him whose servants we are) exceedingly irksome. Is it, then, too much to ask from their brethren in the Church to encourage them in their arduous duties, by forming themselves into committees for the purpose of visiting the schools, of procuring scholars, and of ascertaining the causes of absence? Is it too much to ask from them the small amount of funds necessary to the existence and efficiency of our schools? We hope not; and were it not for past experience, we should say, we are persuaded not. In one thing, however, we will be bold, because we feel that we have a claim which no Christian heart will gainsay—we ask an interest in your prayers.

Signed by order of the Board,
BENJAMIN T. ONDERDONK,
Chairman.

Attest,
Thomas N. Stanford, Sec'y.
Wednesday before Easter,
March 30, 1825.

Interesting Correspondence.

WE have been favoured with a copy of the letter from the clerical members of the convention of this diocese of 1824, to Bishop Hobart, referred to at page 105 of our last number; also with the bishop's reply to the same, addressed to the Rev. Dr. Harris, president of the convention; and have great pleasure in presenting these interesting documents to our readers.—*Ed.C.J.*

To the Right Rev. JOHN HENRY HOBART,
D. D., Bishop of the Protestant Episcopal Church in the State of New-York.

Oct. 20th, 1824.

RIGHT REV. FATHER IN GOD,

WE, the undersigned, Clergymen of your diocese, assembled in this city in our annual convention, disappointed in the hope

we had formed of meeting you, beg leave to unite in addressing to you a letter. We have the fullest confidence also, that the unfeigned respect and affection by which we are actuated, are shared by our absent brethren, and would undoubtedly lead them, were they here, to unite with us.

We all feel sensible, that for the degree of prosperity with which our diocese has been blessed, wherein we greatly rejoice, we are, under Providence, peculiarly indebted to your faithful superintendence, and your unwearied and disinterested labours. Therefore, to all the strong motives of personal respect and affection, and to those which are dictated by the essential services you have rendered to the general interests of religion and the Church, are added others, arising out of our solicitude for those interests in this particular portion of Christ's household, for the continuance of our fervent prayers for God's protecting providence over you, for the restoration of your health, and for your safe and happy return to your diocese, your family, and your friends.

Through the promised blessing of the great Head of the Church, we humbly trust the work of the Lord has continued to prosper in our portion of his vineyard during the past year. Several new parishes have been formed, and the old ones have continued to experience a blessing on the word and ordinances of the Gospel. Several of your candidates and deacons have been ordained, agreeably to an arrangement made by you before your departure, by the bishop of New-Jersey: and we would take this opportunity of expressing to you, the sense of obligation which we feel towards that excellent prelate, for the readiness and cheerfulness with which those services have been rendered, and for the kindness and hospitality with which the candidates, and those of us who have accompanied them, have been received, when those ordinations have been held at his place of residence. We are indebted for a similar favour, in the only instance requiring his agency, to the bishop of Connecticut.

We sincerely regret that to these circumstances indicative of our prosperity, we must add the loss, by death, of two of our number within the past year. One of these was the Rev. Caleb Hopkins, formerly an aged presbyter of the diocese of Pennsylvania, who removed into this diocese shortly before your departure, and died about two months since, having passed the interim in the performance of his duties, as the pastor of the two small congregations at Angelica and Bath. But the most afflictive bereavement we have sustained, is that occasioned by the recent death of our young brother, and very promising fellow-labourer, the Rev. James L. Yvonnet, not two months after his ordination

as deacon. Your intimate acquaintance with the character and qualifications of this excellent young man, will, we are confident, unite your grief with that of your clergy for the trying dispensation which has so soon deprived us of him, and so soon removed him from that Church, of which we had hoped to see him one of the brightest ornaments, and one of the most faithful and useful ministers. But, trying as the dispensation is, our firm hope and trust are still placed on the sure mercies and covenant-promises of our divine Lord and Master. The Church is in his hands, and though, for her own good, he may see fit to visit her with affliction, he will keep and perform his word, to grant a blessing on the faithful efforts which, by his grace, are made to advance her prosperity and welfare.

To those efforts we beg leave, Right Rev. Sir, with humble dependence on God as our helper, to assure you we will continue to devote ourselves: and preserving an affectionate regard for you, as our ecclesiastical head and spiritual father, and with fervent prayers that your return may be hastened, we look with joyful anticipation to that event, that we may again be blessed with your counsels, edified by your example, and encouraged by your successful labours, to go on in the great work to which we have been set apart.

Begging to be remembered in your prayers, and to be favoured with your blessing, we remain,

Right Rev. Father,
With the truest respect
and affection,
Your Sons in the Gospel.

[Signed by more than 50 clergymen attending the convention.]

Rome, January 15, 1835.

REV. AND DEAR SIR,

I cannot express the emotions excited by the Address of the Clergy of the diocese of New-York who attended the annual convention, which I have received at this place. Assure them, my dear Sir, that I most deeply feel that the confidence and affection which they extend to me, lay me under a debt of gratitude which I shall never be able to discharge. With God's grace, I will do all that I can to show them how grateful I am for their confidence, and how much I value their affection. A clergy, and let me also say, a laity, so kind and so indulgent to their bishop, deserve a much better one than I have been, or can be, to them. To the united, faithful, and zealous labours of this clergy, aided uniformly by the cordial co-operation of the laity, must be attributed, very principally, the prosperity of the diocese.

I shall return, through God's good providence, to my country, with an increased

sense of the value of its civil and religious institutions, and especially of the excellence of those apostolical and primitive principles which distinguish the Church, of which it has pleased God to make us ministers.

I beg you to convey to the clergy the assurances of my deep and unfeigned affection. And that the blessing of Almighty God may rest on them, and on you, my venerable friend and brother, is the constant prayer of

Your and their
Faithful and affectionate,
J. H. HOBART.

The Rev. Dr. Harris.

For the Christian Journal.

Isa. xl. 6, 7, 8, 12, 15, 17, 23, 26, 27, 31.

Cry, said the voice, thro' all the land,
Let all the people understand.

The Lord alone is he
Who called the earth from empty space,
And fix'd the water's resting place,—
To light—said—"Let it be."

He bids thee cry, All flesh is grass,
Its beauty like the tender flower
Whose transient odours quickly pass,
Fading within a fleeting hour.

But God remains,
His word sustains
Each weary, troubled mind.
He knows their grief,
And sends relief,
Which all who seek may find.

Lift to the heavens thy wond'ring eye,
Observe those orbs whose light supply
The absence of the sun;
That God who form'd them, and sustains,
Their nature knows, and various names,
And how they circling run.
He views the prince, and scorns the pride
That spurns beneath its feet
The slave, who soon will, side by side,
In death his tyrant meet.

Nations and all
This world can call
Or sweet, or good, or great,
Must fade and flee,
For vanity
Is stamp'd on all by fate.

Th' Almighty God, Creator great,
Vouchsafes to view our low estate,—
Hears each repentant sigh.
He who immensity can fill,
Nor heaven contain, He deigneth still
To hear the sinner's cry.
Like one small drop in ocean wide
Our world 'midst worlds appears;
Yet God the ravens' wants supplied—
Their cries for food he hears.

Could he then cease
To bless with peace
An humble, praying soul?
He waiteth still
Their hopes to fill,
And all their cares console.
On eagles' wings they soar on high,
And look to joys beyond the sky.

M. A. W.

Obituary Notice.

Died, at his residence in Fairfield, on Sunday, the 27th Feb. the Rev. PARLO SHELTON, aged 70. A numerous acquaintance justly lament his departure. It is seldom that any community is called upon to mourn the loss of a more truly pious and good man. The history of such a person is diversified by few incidents calculated to interest the general reader. He who ministers in holy things is not called forth by a bustling world to mingle in its contests, and contend for its honours. It is in the stillness of peaceful retirement, amidst the poor and afflicted, and in the solemn assemblies of the church, that his life it principally spent. The incidents which mark the course of such a life are of necessity, few that can excite attention, except in the minute observer of the progress of that religion, which, like the still small voice, finds its way *silently* to the hearts of men. Still, however, the practically religious and amiable character of this good man, ought not to pass unnoticed, nor be forgotten. But while we revere his memory, and lament his loss, we do not intend to become his panegyrists, nor contend that he was free from the infirmities inseparable from human nature. No man ever yet lived to the age of seventy, and committed no fault; but few have committed less errors, or preserved a *conscience more void of offence towards God and towards men*, than has the Rev. Mr. Shelton.

He was born at Huntington, May 5th, 1754. From his youth he was deeply impressed with the importance of embracing the Christian religion. Viewing this life as the commencement of man's existence, and the only time allotted to him in which he may prepare for enjoying an eternity of happiness, the proper improvement of the present time, to the future welfare of the soul, became to him a subject of the deepest interest. Under these impressions he embraced Christianity in early life, and came to the holy communion as an instituted means of grace. Finding by sweet experience, that the path of virtue and religion was the path of peace, he became anxious that others should participate with him in the cheering prospect of a glorious immortality. This excited his desire to become a dispenser of those doctrines and sacraments which were the source of his own consolations and hope. After having finished the requisite studies he entered Yale College in 1771, preparative to receiving holy orders, and becoming a minister of the Gospel of peace. During his residence at college he sustained a fair character and respectable standing, and graduated in 1775. As the arduous struggle between the then colonies and Great-Britain prevented him from receiving ordination, he became a lay reader

in the parishes of Stratfield, now Bridgeport, Fairfield, and Weston. In 1785, upon the return of Bishop Seabury from Europe, clothed with Episcopal authority, he entered the ministry, and was the first person episcopally ordained in the United States. The vestries of the above named parishes unanimously elected him their pastor. This appointment he accepted, and notwithstanding repeated invitations to other parishes much more eligible, and in a pecuniary point of view far more promising, he chose to remain with his beloved people; and although with a small salary, he persevered in the faithful discharge of his duty, gratified by daily observing that his labours were not in vain in the Lord.

In his family he was the kind and affectionate husband—the tender and exemplary parent. Among his people, he imitated the example of his divine Master, comforting the afflicted, relieving the distressed, instructing the ignorant, and doing good to all. In his preaching he was plain and unostentatious. As he felt the importance of the momentous truths which he delivered, he was solicitous that it should be felt by his audience, and deeply impressed upon the minds of those intrusted to his spiritual guidance. By the daily practice of the virtues which he inculcated, he set an example worthy the imitation of his flock, and furnished an irresistible argument, ~~that~~ ^{that} he was deeply interested in their eternal welfare. By pursuing this course of conduct for many years, the aged esteemed him their most sincere friend, while the young viewed him with filial respect and love. Thus cemented in mutual affection did this worthy pastor and his people pass more than thirty years. But the parish of Fairfield having received considerable accessions, and that of Bridgeport having greatly increased in numbers, he was compelled, although reluctantly, to discontinue his services in Weston, to enable him to supply the spiritual wants of the rapidly increasing parish of Bridgeport. This parish at the commencement of Mr. Shelton's ministry, was small, but continued gradually to increase for several years. But as the borough of Bridgeport increased in population, and with it that part of the congregation, the location of the old church was found to be quite inconvenient, and it was deemed expedient to erect a new one in the more dense part of the population. In this work, which commenced in 1801, their pious pastor assisted the people not only by his counsel, but also by liberal contributions. After the removal of the church, large accessions were made to the number of his hearers, *those assembled to join with him in the worship of the Supreme Being.* For more than twenty years after the erection of the new church he had the satisfaction

of seeing his labours blessed by the great Head of the Church, and being beloved by his children in the Gospel. Indeed, few clergymen have enjoyed the happiness of being more universally esteemed by their acquaintance, or more generally beloved by their people. From the commencement of his ministry to his death, but one circumstance transpired which caused disagreeable sensations between him and either of his parishes. Notwithstanding he resigned the pastoral charge of the congregation in Weston ten years since, they still retain the tenderest regard for his memory, and delight to recount the virtues of his life. And, until a short time previous to his death, the same sentiment of esteem pervaded the breasts of the church at Bridgeport. But from some circumstance unknown to the writer, he resigned the rectorship of that parish on last Easter; he has since confined his services to the parish of Fairfield. Still, however, many of the aged, and those who have been reared under his spiritual guidance, revere his memory, and mourn his loss.

The high estimation in which he was held by his people in Fairfield, is truly exhibited in the following excellent and pious letter from their committee to the afflicted widow.

To Mrs. Shelton—Madam,

We are appointed a committee, and directed to wait upon and tender you the sincere condolence of ourselves, and the rest of the members of the Episcopal Society in Fairfield, for the great and grievous loss which you have sustained in the bereavement, by death, of our worthy, respected, and beloved pastor, the Rev. Mr. Shelton, your late consort, and our best friend—our sincere and humble prayers are offered to Almighty God, that his death may be sanctified to you and your family, through the merits of Jesus Christ our Saviour; and we humbly pray that he will have you in his holy keeping, and that you may bear the loss with Christian fortitude, trusting in the widow's and the orphan's God for support and comfort. The loss to you, to us, and to those we represent, we feel to be great, and sincerely lament—but we submit to the will of the Almighty, for he gave and he taketh away, and blessed be the name of the Lord.

As the Rev. Mr. Shelton has been our pastor and spiritual teacher for more than forty years, and has built us up and kept us together as a Christian church, we, for ourselves, and by the special direction of the rest of the members of the society, request that you will permit us to show our gratitude and respect to him, by burying his remains under the church in Fairfield, and by erecting a proper monument, commemorative of his worth and merits, and of our love and affection for him. In com-

pliance, you will confer a great and lasting favour on your sincere friends and humble servants,

WALTER SHERWOOD,
HULL SHERWOOD,

Committee from the Wardens, Vestry, and Members of the Episcopal Society, Fairfield.

Although the excellencies of this good man are a theme upon which I might long dwell with delight, my limits will permit me to go no further. Having fought the good fight, and kept the faith, there is a crown of glory laid up for him, which God, the righteous Judge, will give him at the last day.

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Died, in this city, on Monday, April 25, in the 67th year of his age, Gen. MATTHEW CLARKSON. In the death of this truly excellent man, our country has lost one of its most upright and useful citizens, and one of the most distinguished of the few remaining heroes of her revolution; society has lost one of its greatest blessings; the Christian religion one of its brightest ornaments; and the Church one of its most pious and exemplary members.

Rarely, if ever, lived the man whose religion more uniformly and thoroughly entered into the composition of his character, and governed his life. And it was emphatically in his character and life that the light of his religion shone before men. Never, it is believed, was the power of godliness more thoroughly experienced, and never was it accompanied with less parade and ostentation. His religion had its foundation laid deep and strong in a thorough reception of the distinctive principles of the gospel; and its genuine character was manifested by a *life of piety*. On the services of the sanctuary he was an uniform attendant, not only on the Lord's day, but also on holy days and prayer days. On the banquet of that most heavenly food, which consists of the hallowed symbols of the Saviour's body and blood, he delighted to feed. Nor only in the great congregation, but also in retirement, was he constant and faithful in the exercises of piety and devotion. The religion thus manifested and cultivated was a thoroughly practical principle. The love of God above all things, whence it proceeded, was connected with the love of his neighbour as himself, or, as it has been said of him, even *more than himself*. He was one of the kindest, most benevolent, and most disinterested of men; always ready and willing to contribute all he could, by pecuniary aid and personal services, to the benefit of his fellow-men. His extensive liberality, and the active part which, for many years, he took in our most prominent benevolent institutions, have erected, in the affections of his fellow citizens, a lasting monument to his memory.

There was one sphere in which, in an especial manner, he moved as a being of almost a superior order; where his ardent piety, his wonted cheerfulness, his kindness, affection, and fidelity, diffused happiness all around him. But here language can never do him justice: that can be done only in those feelings which are exclusively sacred to the circle of kindred and of chosen friends. There only can be felt the loss which has been there sustained. But the loss is theirs only whom he has left behind. *His is infinite gain*—all that gain which is comprised in the consoling assurance, BLESSED ARE THE DEAD WHO DIE IN THE LORD.

Died, of consumption, on the 15th of March, 1825, on St. Helena Island, South-Carolina, WILLIAM PARKER COFFIN, late a student in the General Theological Seminary, and a candidate for holy orders in the diocese of South-Carolina.

Had it pleased God to have spared the life of this amiable young man, he would have been an ornament to the profession he had chosen, and have adorned the Church of the Redeemer, both by his life and doctrine; his talents eminently qualifying him for the one, and his piety for the other. But God has been pleased to order it otherwise; and he has entered upon the scenes of another world, where hope is lost in fruition, and faith perfected by "the evidence of things" realized in vision.

Died, at Stoke Newington, England, on the 9th of March last, MRS. ANNA LETITIA BARBAULD, well known in the literary world, aged 82 years.

Episcopal Seminary of Ohio.

The Western Statesman informs us that the seminary intended to be established in the State of Ohio, and the collecting of funds for which was the object of Bishop Chase's visit to England, will be located on the banks of Alum creek, about twelve miles north of Columbus.

New-York Protestant Episcopal Sunday School Society.

The anniversary meeting of this society was held in St. Paul's Chapel on the afternoon of Wednesday, the 13th of April, 1825. The ground floor of the chapel was occupied by the scholars, about 1600 in number, with the superintendents and teachers of the several schools: the galleries were filled with a highly respectable auditory: and most of the Episcopal clergy of the city were within the chancel; where also was our distinguished visitor the very Rev. Dr. Mountain, archdeacon of Quebec. The whole formed a very interesting and gratifying spectacle. Evening prayer was conducted by the Rev. George

Upfold, rector of St. Luke's Church; and an appropriate address delivered by the Rev. Manton Eastburn, officiating in Christ Church, New-York. The state of the schools in union with this society, will be found by reference to the report of the board of managers, inserted at p. 149 of the present number.

Miscellaneous Articles.

A collection of autograph letters of distinguished persons, from the reign of Elizabeth to that of James II. was recently sold by auction in London. A considerable number of these letters relate to Scottish history. One letter of Claverhouse, describing the battle with the Covenanters at Drumclog, was purchased by the Duke of Buckingham, for twelve guineas; a letter of Mary Queen of Scots, by Lord Grey, for 11*l*. A large portion of the letters connected with Scotland were purchased for the Advocates' library. There were in the whole 120 letters, and they produced upwards of 270*l*.

In recently taking down the Corinthian altar-piece, with which Rochester cathedral was deformed at the time of the Reformation, a discovery has been made of three beautiful Gothic arched recesses and windows. The decorations of the high altar appear in nearly all their pristine beauty, consisting of birds and beasts, *fleurs-de-lis*, &c. There has also been discovered a monument, with a finely executed effigy of one of the early bishops of Rochester, in his pontifical robes, judged to be of the reign of Edward III. A part of the architectural decorations of the tomb have also been found.

The chemical substance called Strychnia has been lately proved to be the active principle of the Upas poison. Its proportion in upas is very small, notwithstanding its powerful action on the animal economy, when used for poisoning arrows. Silicium, the metal of flint, has also been obtained in a separate state.

At a meeting of the Academy of Sciences of Paris, a memoir was lately read, by Dr. Villermé, "on the mortality in France among persons in easy circumstances, compared with what takes place among the indigent." In two arrondissements of Paris, he makes it appear, that the former, which is inhabited by rich persons, has a mortality of one in fifty—and the latter, which is inhabited by the poor, has a mortality of one in twenty-four; there being no other assignable cause for this enormous difference than wealth and poverty. He found the deaths in Rue de la Mortellerie, where the poor are crowded together in unhealthy lodgings, four times and a half

as numerous as in the quays of the Isle St. Louis, where rich persons live in large and well ventilated apartments. He also shows that the mortality rises or falls with the rate of wages.

The coronation of the young king of Tahiti, Pomare III. took place in April last, and was made a solemn and religious festival. The king is only four years of age; his aunt is at the head of the government during his minority. The laws of the island, since it became christianized, were established about four years ago; but as in the interval many things needed settling, from the result of experience and unexpected circumstances, a parliament, the first parliament ever held in the South Seas, met in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district. The session lasted nine days. Every thing submitted to consideration was fully discussed, with calm deliberation and good breeding. The members often differed much in their views, but they never interrupted one another; and when any found that the general sentiment was in favour of a decision contrary to their own, they always yielded to the majority; and their votes were thus, without exception, unanimous.

The Penang Gazette gives the following description of an entertainment given by a Chinese merchant to the European residents—"The bird-nest soup was admirable, as well as the six other soups of mutton, frogs, and duck liver. We did ample justice to an excellent hash made of stewed elephants' tails, served up with the sauce of lizards' eggs. We also noticed particularly that some French gentlemen present seemed to eat with particular *gout* a stewed porcupine, served up in the green fat of a turtle. The beech de mar was excellent, as well as the fish maws served up with sea-weed. There was also a dish quite new to the party, the expense of which was estimated at 200 dollars: it consisted of a platter full of snipes' eyes, garnished round the border with peacocks' combs, and was the most delicious and delicate viand we ever tasted. The desert corresponded with the dinner. We cannot pass over without remark the exquisite *gout* of the jellies made from the rhinoceros' hide."

Ordinations and Consecration.

At an ordination recently held by the Right Rev. Bishop White, in St. Andrew's Church, Philadelphia, the Rev. Enoch Huntington, rector of St. Stephen's Church, Wilkesbarre, was admitted to the holy or-

der of priests. Morning prayers were read by the Rev. Mr. Bedell, and the sermon by the Bishop.

At an ordination, in St. Paul's Church, Boston, on Sunday, the 13th of March, the Rev. Joseph Muensch, minister of Christ Church, Leicester, was admitted to the holy order of priests, by the Right Rev. Dr. Griswold, Bishop of the diocese.

On Wednesday, the 16th of March, the new church erected by the Merrimack manufacturing company, at Chelmsford, was consecrated to the worship and service of Almighty God, by the Bishop of the eastern diocese, under the name of St. Ann's Church. And immediately after the consecration, the Rev. Benjamin Clark Cutler, A.B. deacon, and minister of Christ Church, Quincy, and the Rev. Theodore Edson, A. B. deacon, and minister of the new parish at Chelmsford, were admitted to the holy order of priests. Morning prayer was read by the Rev. Dr. Gardiner. The candidates were presented by the Rev. Dr. Jarvis, and an excellent and appropriate discourse delivered by the Bishop.

On Thursday morning, March 17th, at an ordination held in St. Ann's Church, Chelmsford, George Richardson, A. M. of New-Hampshire, was admitted to the holy order of deacons. An address was delivered by the Bishop, and the candidate was presented by the Rev. Dr. Jarvis.

On Friday, the 15th of April, an ordination was held in Christ Church, New-Brunswick, by the Right Rev. Bishop Croes, when Mr. William W. Bostwick, of the diocese of New-York, was admitted, in the absence of the Right Rev. Dr. Hobart, to the holy order of deacons. Morning prayer was read by the Rev. John Croes, jun. and a sermon delivered by the Rev. William Berrian, assistant rector of Trinity Church, New-York.

Calendar Notices for June, 1825.

5. First Sunday after Trinity.
11. St. Barnabas, the Apostle.
12. Second Sunday after Trinity.
19. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fourth Sunday after Trinity.
29. St. Peter, the Apostle.

Eccelesiastical Meetings in June, 1825.

1. Connecticut Convention, at Newtown.
- Maryland Convention, at Baltimore.
- Ohio Convention, at Zanesville.
4. Delaware Convention.
15. Massachusetts Convention.
22. Vermont Convention.

To correspondents.—The Sermon on the Priestly Office, delivered by the Rev. Benj. T. Onderdonk at the admission of the Rev. Cornelius R. Duffie to Priest's orders—and the extract from the Parish Journal of a Clergyman, will appear in our number for June.

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JUNE, 1825.

[Vol. IX.

For the Christian Journal.

The Priestly Office.

A Sermon, preached in St. Luke's Church, New-York, on occasion of the Admission to the holy Order of Priests, of the Rev. Cornelius R. Duffie, A. M., Rector of St. Thomas' Church, New-York, on Monday, October 11, 1824. By BENJAMIN T. OBERDONK, A. M., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published at the request of the Vestry of St. Thomas' Church.

1 Timothy iii. 1.—“The office of a bishop.”

St. Paul's Epistles to Timothy and Titus afford very important information on the subject of the original constitution of the Christian ministry. There is no branch of this subject of deeper interest to the Church at large, and to Christians individually, than that which relates to the *transmission of ministerial authority*. It is obvious from Scripture, that the ministry is a special embassy from God himself. It follows, of course, that its powers can be rightly exercised, and so exercised as that a ratification and acknowledgment of its acts, on the part of God, can be certainly expected, by those only who have a direct commission from God himself, or who receive their commission from them whom He has authorized to impart it. The question therefore, with whom authority to impart the ministerial commission was originally intrusted, is one of infinite importance; inasmuch as they, and their legitimate successors only, can confer power for the valid exercise of the ministry.

It is not intended to enter, at present, into a minute examination of this subject; but only to notice two or three particulars relating to it, as introductory to a more special improvement of the interesting solemnities about to engage our attention.

There is an expression in each of St. Paul's respective epistles to Timothy and Titus, which has an important bearing on this particular. To Timothy he says, “Lay hands suddenly on no man”—an ex-

pression which, it will not be doubted, refers to ordination to the ministerial office. To Titus he says, “For this cause left I thee in Crete, that thou shouldest ordain elders in every city.”* And both Timothy and Titus have minute directions given to them as to the persons whom they should ordain to the ministry.†

You must be aware, my brethren, that it is the doctrine of some Protestant communions, that the power of ordination rests with the Church in its aggregate capacity, that is, with its members at large; and of others, that it rests with a company of pastors, denominated a presbytery. It is obvious, however, that St. Paul determines otherwise, and regarded Timothy and Titus, in their *individual official capacity*, as each capable of conferring holy orders. And as we know, from Scripture authority, that there were at Ephesus, where Timothy was particularly appointed to exercise his ministry, and as there is every reason to believe, that there were also at Crete, at this very time, elders or pastors of the Church, it follows that Timothy and Titus must have possessed powers superior to those of the elders. This conclusion is corroborated, when we consider farther, that in an address of St. Paul to these very elders of Ephesus, recorded in the Acts, he says not one word on the subject of care in the most important matter of choosing and ordaining fit persons for the ministry.‡

In the chapter whence the text is taken, St. Paul gives Timothy directions as to the proper qualifications of those who were to be advanced to the holy orders of bishops and deacons. A comparison of this with other parts of the New Testament, and especially with similar directions from St. Paul to Titus, seems clearly to evince that the persons here termed bishops, and those elsewhere termed elders, were members of the same order in the ministry. Hence the conclusion has been drawn, that the primitive bishops were but elders, or pastors of single congregations.

That the names bishop and elder were originally applied to the same order, is cheerfully conceded. But we think ourselves warranted by both holy Scripture

* Titus i. 5. † 1 Tim. iii. 1; Titus i. 6-9.
‡ Acts xx. 17, &c.

and ancient authors, in maintaining that there was an order, of which the Apostles were the first members, superior to this of bishop or elder; and that this order also embraced Timothy, Titus, Clemens, Epaphroditus, the angels of the apocalyptic churches, and others, in the apostles' days; and was continued in the persons of their successors. A father of the fourth century* states expressly, that the successors to the apostolick office relinquished the name of apostle, leaving it as the peculiar designation of the first holders of the supreme ministerial dignity, and took to themselves, and for their successors, one of the titles—that of bishop—which had previously appertained to the second order. Thus, then, the three orders of ministers, originally styled apostles, bishops or elders, i. e. presbyters, and deacons, were afterwards denominated bishops, presbyters, and deacons.

It is, therefore, in perfect consistency with the scriptural and primitive view taken by our Church on the subject of the ministry—its existence in three orders, with the supreme power of government, and the only power of ordination, confined to the first—that we admit "the office of a bishop," named by the apostle in the text, to be that of the ordinary pastor, the second order in the ministry, known now by the name of priest or presbyter.

The promotion of a member of the *third* into this *second* order of the ministry, is now about to be solemnized. Among her edifying provisions for so important and interesting an event, the Church prescribes "a sermon or exhortation, declaring the duty and office of such as come to be admitted priests; how necessary that order is in the Church of Christ; and also how the people ought to esteem them in their office."† To these topics, therefore, my brethren, your attention is now solicited.

The *office* of a priest is the second of the three grades in which, it appears from holy Scripture and ancient authors, Almighty God, by his Holy Spirit, constituted the ministry of the Christian Church.‡

This ministry is declared in the New Testament to be an embassy from God, his vicegerency on earth, and in the stead of the personal ministry of the divine Redeemer.§ In order to secure that genuine commission from God himself, without which it is impossible for such an office to be held, he appointed, and, by his divine providence, preserves, an uninterrupted succession, wherein the ministerial authority, at first directly conferred, till

this time has been, and even unto the end of the world will be, continued among men.

In every period, then, of the world, when a commission is received in this regular line, the individual receiving it is as if, at that instant, a voice from heaven vested him with power to go out among men on an embassy from the living God.

Such then, so holy, so heavenly, so infinitely momentous, is the *office* of a priest. Who are we, that we should be the subjects of such a vocation! How careful should we be, and how guilty are we, and to what a tremendous account must we be called, if we are not careful, to walk worthy of it!

The *duty* of a priest—of one who holds this heavenly commission—is, first,

To administer the Christian sacraments.

It is his to perform that holy office, which, by divine appointment, is the mean of taking men from their state of nature, and giving them that new birth which brings them into a state of grace, a covenant-state, in which God, as one party, pledges to man, as the other, on conditions which, when capable, he is to perform, and until then, absolutely, the spiritual and eternal blessings procured by the mediation of Jesus Christ.

This covenant-state is membership of the body or Church of the Redeemer. And this holy society is the appointed channel and instrument for conveying to man all the good, here and hereafter, designed by the religion of his Saviour, and purchased for him by that Saviour's merits.*

A ministrations of such infinite and everlasting consequence as the admission of men into this Church and covenant, is a part of the duty of a Christian priest, by virtue of the heavenly commission whereby only he can be qualified to represent the great God himself, and engage for him, in this holy covenant.

It is also his duty to administer that other sacrament which is declared, in Scripture, to present to the reception of the faithful the body and blood of their Redeemer; to be thus the communion of that body and blood; and to show, or represent, the Lord's death, in which they were given for the life of the world.

Thus it is his province to impart to the members of the Church their highest privilege, and a special mean of communion with their Lord, and thus of the sanctifying, directing, aiding, and saving grace of his Holy Spirit.

Leading the publick devotions of the Church, is another part of the priest's duty. And this he does, not merely as one of the congregation, expressing their common wants and common praise, but in his peculiar of-

* Theodoret.

† First rubrick in "The Form and Manner of Ordering Priests."

‡ See preface to the Ordinal, and the collect in the Ordering of Priests.

§ 2 Cor. v. 20.

* See 1 Cor. xii. 13; Eph. ii. 16, to end; iv. 11—16; v. 25—30; Col. ii. 13, 19; 1 Tim. iii. 16.

fice as the minister of Heaven, duly authorized to appear for God to men, and for the Church at the throne of grace. Having come, as it were, from the celestial courts, on an embassy to mankind, in the exercise thereof, he admits them into the Church; and then, preceding them to the mercy-seat, lays before their covenant-God, their and his humble supplications, and devout praises and thanksgivings.

Preaching the Gospel is a highly important duty of the Christian priest.

This office, it is well observed by the judicious Hooker, does not merely include the delivery of sermons, but also all those public acts in which the ministers of the Church impart her instructions and consolations.

One of leading importance is the *reading of the Scriptures*.

In this, also, the priest is not to be regarded merely as one of an assembly of Christians, reading for their mutual comfort and edification. He should be viewed in his official character. He has a commission from the same divine source whence emanated that of the prophets, evangelists, apostles, and other inspired men, by whose instrumentality the Holy Ghost gave to the world the volume of revelation. He is even sent as the Father sent his only Son, by whose divine counsels the evangelical pages are enriched; and thus appears in the stead of Christ himself.

When, therefore, he reads the volume of the holy book in the ears of the people, it is as if the prophet, the evangelist, the apostle, or the Lord himself, was again communicating what has been written for our learning.

The duty of preaching the Gospel is also discharged in the reading of those apocryphal books, and those exhortations and other addresses to the people, which, not being inconsistent with the Gospel, the Church sets forth in her holy offices.

Two particulars of the sacerdotal functions, under this head, deserve especial notice.

The first is the *declaration of absolution or remission of sins*.

There is something in the commission which our Saviour gave on this subject, to the ministry of his Church, and which the ordaining officer repeats, at the present day, when he imparts the priestly function, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;"* which clearly shows that more must be meant than merely the consolatory assurance, which any Christian may impart, that repented sins will be forgiven. It must refer to a solemn authoritative act.

But the broad principle that none can

forgive sins but God only, forbids such a sense of this commission as supposes the act it expresses to be the man's own, his own forgiving, or his own retaining, of the sins. We can find a satisfactory and consistent solution, only in regarding it as referring to an official and authoritative declaration, by the priest, in the name of God, that pardon is extended on repentance, and withheld without it; and as declaring this to be the ordinary and appointed mode whereby the divine prerogative of forgiving and retaining sins is exercised.

We may, therefore, believe assuredly that where this declaration meets, in those to whom it is made, the hearty repentance and true faith which are essential requisites for pardon, it is the mean of *actually conveying to them* the forgiveness of their sins; and connected with announcing these requisites, is an official declaration that the sins of those who do not possess them are retained or unforgiven.

Imparting the sacerdotal benediction, is another duty of a priest to be similarly viewed. It is an act in the name of God, and if properly received, we should not doubt, is ratified by him, and thus made the mean and instrument of imparting *his blessing*.

Another particular in preaching the Gospel, are the *priest's own expositions of holy writ, in the form of sermons, lectures, or other addresses to the people*.

This requires great care and attention that it be truly the preaching of the *Gospel*. Its *matter* should be drawn entirely from the sacred pages, and should be a sincere and full exhibition of their contents; and its *manner*, such as is demanded by their high character, infinite importance, and awful sanctions. What will please, what will be popular, what will promote his own reputation or temporal interests, what will shield him from censure, what will sit as easily and lightly as may be upon his people, are questions which should not enter the mind of the faithful pastor. What is *his* duty, what is *their's* to whom he is sent, what does the word of God require, what is demanded by the particular circumstances of his flock, their prevailing errors, and their besetting sins, for what will he be responsible, when called to render an account of his stewardship, are the questions which he should anxiously ask himself, and pray and strive that he may so answer them in his ministry, as not to be dismayed when they are asked at the bar of God.

The various particulars comprised under the head of *parochial duty*, also devolve on the parish priest.

By these he is to form that acquaintance with his flock, which will enable him to be their enlightened counsellor, and so

* *St. John xx. 23.*

rightly to divide among them the word of truth, as that each may have, in due season, his appropriate portion.

In this way, too, *they* are to have extended to them the instructions, consolations, and ordinances of religion, who are prevented, by sickness or infirmity, from seeking them in the temple; or who, under circumstances of affliction, need the special kindness and care of their spiritual guide.

It ought not to be unnoticed, that the connexion of the priest with the Church at large, imposes upon him corresponding obligations. As a member of her councils, and in other relations to her in which he may be placed, his attention will be claimed, and should be conscientiously devoted, to the various duties thence arising, promotive of her order, unity, purity, and prosperity.

A very essential and comprehensive class of the duties of a priest, is composed of *the various means he must employ to fit himself, through the divine blessing, for discharging his holy functions.*

He must give peculiar attention to cultivating, in all the appointed ways, the true spirit and power of religion in his own heart, and manifesting them by the purity and holiness of his life. He must cherish the virtues of meekness, patience, long suffering, gentleness, and love, which should characterize the intercourse of a pastor with his flock, and under the influence of which, bearing long with their waywardness and slowness of understanding, he may hope that patience and perseverance will be blessed with the success long sought by industry and earnestness. He must have that zeal, disinterestedness, and prudence, which are essential to an effectual exercise of the ministry among the hard hearts, perverse tempers, and endlessly varying dispositions, with which he will have to contend. He must strive to be every thing, and do every thing, sanctioned by undeviating adherence to the doctrines and order of the Gospel, and consistent with the maintenance of a good conscience, which holds out any prospect of winning souls to Christ.

Besides cultivating the principles which are to regulate his heart, and govern his conduct, the faithful priest must be assiduous in the studies which tend to increase the knowledge whereby he is to make others wise unto salvation. "The priest's lips," say the lively oracles, "should keep knowledge, and they should seek the law at his mouth."^{*}

Every thing, therefore, which tends to throw light on the true understanding of the Scriptures, (and there is hardly a branch of science not here included,) is an interesting and important subject of

inquiry to him who would lead men into the truth, combat the specious objections of error, and expose the sophistries of infidelity and heresy.

With this view of the duty of those who come to be admitted priests, it is surely not too much to say, that while there is a sinner to be converted, an error in faith or practice to be reformed, a soul to be saved, or a God to be worshipped on earth, their work is not, and cannot be, completed. Let them, then, keep back from all pretence to this holy office, who are not prepared to give to it their whole soul, and their whole life. Let them stop before they take those vows which must be faithfully performed, or their souls be perjured.

How necessary this order of the priesthood is in the Church of Christ, cannot but be evident, when we consider that it is intrusted with the administration of that sacrament which admits men into a covenant, wherein alone are pledged the spiritual and eternal blessings of the Messiah's mediation; that it is empowered to administer that other sacrament, wherein Christians receive, in lively commemorative symbols, the sacred body and blood, the reception of which has promise of grace and everlasting life; and that in the services of the sanctuary, and in imparting, generally, the instructions, consolations, and means of grace, afforded by the Gospel, it is intimately connected with the advancement of Christians in holiness here, and to eternal happiness hereafter.

We may, therefore, proceed to consider, lastly, how the people ought to esteem the priests in their office.

It is hoped, my brethren, that the preceding considerations have not been altogether without effect in exciting proper ideas on this subject. The priesthood of the Church presents its claims to your reverent esteem on the ground of its divine commission. We ask not that this shall be a screen from just reproach and ignominy for failure in moral and religious duty. But we do ask that it may secure respect for our office, due regard for the several parts of our holy function, liberal construction of our views and motives, and kindness towards our unavoidable failings and imperfections.

We ask that the people of our charge, in their several domestick, social, and civil relations, and with a conscientious regard to the preservation of ecclesiastical order, strengthen our hands in the efforts we make to promote the interests of the religion and Church of him under whose banners we are enlisted.

We ask full credit, where unfaithfulness does not manifestly appear, for conscientiousness in doing our duty to the best of our judgment and ability.

^{*} Malachi ii. 7.

Obviously connected with proper esteem for the priesthood, on the part of the people, is their favourably answering the claim which the ministerial office possesses from its very nature, and by direct scripture authority, to the liberal maintenance which will enable those who hold it to devote their attention to that one thing, unembarrassed, as far as the circumstances of their people will admit, by the strongly counteracting influence of temporal cares and anxieties.

God grant that this humble effort to set forth the relative duties of priests and people, may be an incitement to diligent prayer for his grace, without which all human resolutions and endeavours are nothing, that they may be faithfully discharged. Especially let our prayers to this effect be raised in behalf of the reverend person* now seeking admittance into the sacerdotal order, that God may "so replenish him with the truth of" his "doctrine, and adore him with innocency of life, that he may faithfully serve in this office, to the glory of" God's "name, and the edification of" his "Church."

But suffer me to remind you, my reverend brother, that these prayers will be in behalf of a moral and responsible agent, and that, therefore, according to the wise order of divine Providence, a favourable answer, in the bestowing of sufficient grace for such success in your ministry, will depend much upon yourself. It is, indeed, a most encouraging reflection that your term of service in the lower grade of the ministry has created such a confidence in your faithfulness and ability, as gives us good hope of the fruits yet to be expected from your labours. It is never, however, amiss to stir up each other to love and to good works. And if personal considerations can ever add force to the high and holy motives of religious duty, they surely do, when I address the companion and familiar friend of the largest portion of my life. But if this adds to the joy with which I anticipate your promotion to that higher ministerial grade, your fitness for which has been evinced by fidelity in the lower, it also increases the affectionate solicitude and anxiety which the occasion cannot but inspire. Let me, then, exhort you to have always in remembrance the vast extent of obligation imposed by the vows which you are now to make to God and to his Church. We have taken a rapid view of the dignity, sanctity, and usefulness, of the office to which you seek admittance, of the duties which devolve upon it, and of the esteem in which those who fill it should be held by the people. We should never forget that the discharge of *their* duty in this respect, depends much upon ourselves.

We must deserve the proper estimation in which we would that our office be held.

In order to this, however, it is not necessary to have recourse to efforts merely to please, or to fail in the discharge of what we honestly think our duty, from a desire not to give offence. An ambassador of Heaven stands on too high ground to stoop to the calculations of selfish policy and expediency, by which men of the world seek for smiles and applause. To *deserve* approbation and good will, by a life conformed to the holy precepts of the Gospel, by honest, zealous, and prudent discharge of duty, by kindness, benevolence, and courtesy, and especially by making it manifest that the spiritual and eternal welfare of his fellow-men is his object, is the farthest to which a minister of Christ can safely go in a care for his reputation. He will be rewarded by the approbation of those whose good opinion is most worth enjoying, and especially by the approbation of his God.

In this way, my reverend brother, we hope that you will approve yourself a faithful steward of the high and holy mysteries now to be committed to your trust. Wherever you may be appointed to serve, our blessings and prayers will go with you. The religion of the Redeemer—the integrity of its doctrines, and the sanctity of its precepts; the Church of the Redeemer—its advancement, order, unity, and purity; the welfare of immortal souls; and the glory of God; are to be committed to your care. Stir up the gift of grace vouchsafed to all who seek and depend upon it; and in its strength go on.

The particular field of labour to which, in the course of Providence, you have been called, is peculiarly interesting. Having been the instrument of raising, in this extensive metropolis, a new and respectable parish, it will devolve upon you to give to it that character, and to rear it in those principles, which will make it, indeed, an acquisition to the Church, characterized by sound evangelical principles and piety, and by devotion to the good old ways of primitive ecclesiastical order. To this end, may you have the direction and blessing of Almighty God! And may you have that greatest of all pastoral comforts and encouragements, a faithful and affectionate flock, following gladly your guidance in the ways of pleasantness and the paths of peace, and strengthening your hands by sincere devotion to the high interests of religion and the Church! Great, then, will be the joy of our beloved diocesan, on his return to his anxious diocese, to welcome this addition to the Churches under his care; and great, too, we doubt not, will be the satisfaction of his venerable bro-

* The Rev. Cornelius R. Duffie.

ther in the episcopacy,* now kindly representing him, that he has been the agent of the great Head of the Church, in conferring upon you those powers which will enable you to extend to your interesting charge the full pastoral care. In extending that care, be true to your sacred obligations. May you see the work of the Lord prosper in your hands! May your parish be blest in your ministrations! May the holy and beautiful house† which they are rearing for the Lord, be carried, by his blessing, to its completion! May you be long spared to minister therein to his glory, and the edification of his people; and when you and your flock will have fulfilled, in its sacred services, your appointed time, may you be taken, through the merits of him who loved the Church, and gave himself for it, to participation in its triumphant glory in heaven!

For the Christian Journal.

Remarks on "Episcopacy, a Cause of the Revolution."

THE first of the following articles was republished from a late work, entitled, "Annals of the American Revolution," in the Connecticut Courier of the 12th of January last. The answer appeared on the 9th of February in the same paper, and as the "Annals" will probably be read by many persons who will never see the Courier, it is proper that the public should be furnished with an answer.

The writer of this communication has not yet had an opportunity of examining the "Annals" referred to; he therefore cannot state whether the author has made any explanatory remarks in introducing this remarkable letter to his readers:—whether such remarks are made or not, it certainly is an evidence of great want of judgment, (to say nothing worse,) to insert in a work which professes to be a correct history of the American revolution, statements which are false in fact, but which will go down to posterity with the sanction

* The Right Rev. Bishop Croes, of New-Jersey; for the many favours kindly extended by whom to this diocese, in the absence of its bishop, the authour is confident that he speaks the sense of the diocese at large, when he says that the most grateful recollection is, and ever will be, entertained.

† St. Thomas' Church, the corner stone of which was laid in July last; and which promises to be one of the finest specimens of Gothic architecture in the United States.

of great names, and will have a tendency to bring odium on a highly respectable portion of the Christian community, because maintained by a person who once held the first office in the government of the United States.

To those who have not been accustomed to examine into the secret springs by which the human mind, in its different evolutions and revolutions, is affected, it may appear somewhat surprising, that the same man who, in 1815, could use the language contained in the following letter, should, thirty years before, have exerted himself to introduce into America that form of government from which such dreadful consequences had been anticipated, and should have been complimented by the bishop of Pennsylvania, because, "in every instance in which his personal attentions could be either of use, or an evidence of his respect and kindness, he continued to manifest *his concern* for the interests of a Church, of which he was not a member." (See *Bishop White's Memoirs*, pp. 9, 15, 20.) The readers of the Christian Journal will be much gratified, it is believed, with the accompanying reply, from the pen of a clergyman, who happily has ample means of rebutting the assertions of his opponent, and whose exertions in the cause of the Church have not, heretofore, been unsuccessful.

PRO ECCLESIA.

Quincy, December 2, 1815.

REV. DR. MORSE,

If I ever comply with your request, I must make haste and employ the few intervals of light which my eyes afford me.

Where is the man to be found at this day, when we see Methodistical bishops, bishops of the Church of England, and bishops, archbishops, and Jesuits of the Church of Rome, with indifference, who will believe that the apprehension of Episcopacy contributed 50 years ago, as much as any other cause, to arouse the attention, not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of parliament over the colonies? This nevertheless was a fact, as certain as any in the history of North America.

The objection was not merely to the office of a bishop, though even that was dreaded, as the authority of parliament, on which it must be founded. The reasoning was this:—The archbishops and bi-

shops in England can neither locate and limit dioceses in America, nor ordain bishops in any part of the dominions of Great Britain, out of the realm, by any law of the kingdom, or of any of the colonies, nor by any canon law acknowledged by either. The king cannot grant his *congé d'elire* to any people out of his realm. There is no power, or pretended power, less than parliament, that can create bishops in America. But if parliament can erect dioceses and appoint bishops, they may introduce the whole hierarchy, establish tithes, forbid marriages and funerals, establish religion, forbid dissenters, make schism heresy, impose penalties extending to life and limb, as well as liberty and property.

Here, Sir, opens an extensive field of investigation, even for a young historian, who might be disposed to undertake so laborious an enterprise. The opinions, the principles, the spirit, the temper, the views, designs, intrigues, and arbitrary exertions of power, displayed by the Church of England at that time towards the dissenters, as they were contemptuously called, though, to speak correctly, the Churchmen were the real dissenters, ought to be stated at full length. The truth is, that the Congregationalists, the Presbyterians, the Anabaptists, the Methodists, or even the Quakers or Moravians, were each of them as numerous as the Churchmen; several of them immensely more numerous, and all of them together, more than fifteen to one.

In Virginia the Church of England was established by law, in exclusion and without toleration of any other denomination. The British statute, called *The Act of Uniformity*, was acknowledged as law, and carried into execution by the magistrates. It is worthy of inquiry, whether the same law was not in force in Maryland, the Carolinas, and Georgia. In Pennsylvania, the Quakers, the Presbyterians, the German Lutherans and Calvinists, the Anabaptists, the Methodists, the Dunkers, the Menonists and Roman Catholics, were so numerous, and the Church of England so few, that the latter found it difficult to support their cause; and the ridiculous incurvations and tergiversations of the Proteus Dr. Smith, and that other weaker Proteus, Du Shee, and the bigotry of Coombs, showed their awkward struggles to preserve their cause from contempt. Dr. White, now bishop, then young, behaved with uniform candour, moderation, and decorum.

In New-York, the Church of England displayed its essential character and intolerance. The royal governors, counsellors, judges, &c. had such overbearing influence, that they dared to grant large tracts of fertile lands to the Churches of England, and laid the foundation of the ample riches they still hold; while no other denomination could obtain any. Even Dr.

Rogers' congregation, of New-York, numerous and respectable as it was, could never obtain a legal title to a spot to bury their dead. The writings of Livingston and Smith furnish evidence enough of the spirit of those times. Great exertions were made in New-York to propagate Anglican Episcopacy in Connecticut; and the famous Dr. Cutler, and the more famous Dr. Johnson, and his still more celebrated son, were employed with success in that service. With such success, indeed, that an English church and an Episcopal minister soon appeared in all the towns from New-Haven to New-York.

The efforts in New-Hampshire and Rhode-Island, though they ought to be recorded, I pass over them, and hasten to Massachusetts; and here I want to write a volume. Here the clergy, and principal gentlemen among the laity, were high Churchmen indeed. Passive obedience and non-resistance, in the most unqualified and unlimited sense, were their avowed principles in government; and the power of the Church to decree rites and ceremonies, and the authority of the Church in controversies of faith, were explicitly avowed. I know not where to begin, nor when to end. The anecdotes which I could relate, as an eye and an ear witness, would be innumerable. This north precinct of the large and ancient town of Braintree, now called Quincy, in which I was born and bred, and in which my father, grandfather, great-grandfather, and great-great-grandfather, lived, died, and lie buried, was a very focus of Episcopal bigotry, intrigue, intolerance, and persecution. I could introduce here a *dramatis personæ* of names, which I will not now commit to paper, and entertain you with plots and intrigues, which would compose a comedy, equal to any of Moliere or Shakespeare, if corruption, prostitution, and dupery can compose a comedy. Waving this for the present, we will proceed to Cambridge. Several branches of our Braintree family of Vassals had removed and planted themselves in the very front of the university, and they must have an Episcopal church. Our Braintree family of Apthorps instantly turned their attention to that seat of the muses and dissenters. Mr. East Apthorp, hot from Oxford, and still more warmed by holy orders from Episcopal hands, returned to his native country; and soon after arose a splendid edifice, as it was then thought, which every body immediately concluded was intended for an Episcopal palace, and in time for a Lambeth. All sensible men knew that this system could not be effected but by act of parliament, and if parliament could do this, they could do all things; and what security could Americans have for life, liberty, property, or religion?

The Society for Propagating the Gospel

had long perverted their resources from the original design, to the support of Church of England ministers. Upon the death of Dr. Miller of Braintree, a satirical irony appeared in a newspaper, the point of which turned upon this abuse of the society's resources. This *jeu d'esprit* soon produced an explosion. Mr. Apthorp came out with an eloquent and zealous pamphlet. Dr. Mayhew appeared with his comparison between the charter and conduct of the society, showing their non-conformity with each other. The controversy soon interested all men, spread through America and in Europe, brought forward the aged Dr. Johnson, and at last the archbishop of Canterbury. All denominations in America became interested in it, and began to think of the secret latent principle upon which all encroachments upon us must be founded; the power of parliament over the colonies was discussed every where, till it was discovered that it had none at all: a conclusion still more forcibly impressed upon the people by the Canada bill, by which the Roman Catholic religion and Popish bishops were established in that province, by authority of a British parliament. The people said, if parliament can do this in Canada, they can do the same in all the other colonies; and they began to see, and freely to say, that parliament had no authority over them in any case whatsoever.

JOHN ADAMS.

For the Connecticut Courier.

MR. EDITOR,

In your paper of the 12th instant there is a letter from John Adams, late president of the United States, to the Rev. Dr. Morse, in which the author undertakes to show, in his usual strong, querulous, and egotistical manner, that the apprehension of Episcopacy fifty years ago, contributed as much as any other cause, "to a right understanding of the authority of parliament in the colonies." Upon some of the singular, and, till now, unheard-of assertions of this letter, I wish to trouble you with a few remarks, not intending to pursue the subject any further.

It has been a characteristic of this celebrated man, that of late years he has sought to have his arrogant and unsupported assertions pass current against the general voice of history, and the general belief and declarations of those who took part with him in the events of the early days of our nation. His assertion to Mr. Niles of Baltimore, that he "considered the true history of the revolution to be entirely lost, except in a few pages of Dr. Witherspoon's works," is sufficient to explain and support this opinion.*

Another characteristic of his appears in his inability, at any time, to speak well of those who, in any prominent circumstances, have the misfortune to differ from him. Those who remember him as a political man, will need no proof of this; and those who wish evidence of it in religious matters, are referred to a letter of his, published a year or two since, in the Unitarian Miscellany at Baltimore, in which he manifests a childish irritation towards those who cannot believe that Unitarianism either is, or is to be, the universal religion; and further, I refer them to the letter which is the occasion of these remarks.

In the third paragraph of this letter he gives his correspondent a singular specimen of his powers for *inferring*. "If parliament," he says, "can erect dioceses and appoint bishops," (i.e. if they can authorize a bishop to exercise ecclesiastical jurisdiction in a given district,) "they may introduce the whole hierarchy, establish tithes, forbid marriages and funerals, establish religion, forbid dissenters, make schism heresy, impose penalties extending to life and limb, as well as liberty and property:" now why did he not add, that they *might* not stop even here, but *might* also erect the inquisition in the colonies, or at least gratify the faithful with an occasional *auto da fe*. So much prejudice has been excited upon this subject, that I may not perhaps be credited, when I assert that the parliament never did establish tithes, even in England, in any other sense than making recoverable by law, what had been conveyed, by charter from the king, long before the existence of a parliament, and when, according to the best authorities upon English law, he "had all the lands of England in *demesne*." In this favoured country, before and since the revolution, have we not seen, in some instances, marriages restricted to magistrates, in others, to the clergy, qualified in this or that manner? Have we not seen religion established in effect, and even in law, as perfectly as, *at the same period*, it was in England? And that, not in Virginia and other southern states only, but in Connecticut and in Massachusetts? Dissenters forbid in the same degree, and schism made heresy to the same extent? What folly is shown, then, in such idle allegations and inferences! And yet Mr. Adams, setting all these apprehensions to the score of Episcopacy only, suggests this as a field for our historians! Does he think that we are now too happy as an united people—that we have buried too soon our religious animosities—that he would have them blown again into a flame? Mr. Butler, the author of a History of the United States, is of a disposition, *as that work evinces*, to enter this "field of investigation," if Mr. Adams will but teach him

* See Niles' Register for 1817.

grammar, and show him the difference between good and bad English.

In "opinions, principles, tempers, designs, intrigues, and arbitrary exertions of power," I am of opinion, Mr. Adams to the contrary notwithstanding, that the members of the Church of England, particularly in the northern colonies, were far too weak, too much scattered, and in general too powerless, to make any injurious display. In these respects they were more sinned against than sinning. Mr. Adams's own statements in a measure prove this; for what could they do in these points, who, in proportion to the rest of the community, were only as *one to fifteen*? All the other denominations had separated, at different periods, from the Church of England. Did they leave her in love? Did they cover her defects with the mantle of charity? Did they extend the hand of Christian fellowship to her children, and allow them to dwell by them in confiding peace? Let the answer be sought, not from Mr. Adams, but from Trumbull and Belknap, from Hutchinson and Minot.

Mr. Adams says, "the Churchmen were the *real dissenters*." What made them such? They were one among many denominations, entitled to equal respect, upon the principles which he lays down, and which rather belong to the present time, than to the time to which he refers. On the other hand, the Church of England in its ecclesiastical constitution was by far the most ancient, and the others were in principle, and in fact, separatists and dissenters from it. No contempt could be intended by Churchmen in the use of this term, for it was prevalent as a suitable general appellation throughout the British dominions, and was the distinction made in the laws, not only of England, but of several of the colonies.

Mr. Adams thinks it worthy of inquiry whether the *Act of Uniformity* was not in force in the southern states, as, he says, (though, as I think, incorrectly,) it was in Virginia. I do not know that any beneficial object could be answered by the inquiry, unless it be to show his conjectures to be incorrect. Bishop White, who has preserved to an age nearly equal to that of Mr. Adams, the character which he gives of his youth, "of behaving with uniform candour, moderation, and decorum," says, in his *Memoirs of the Episcopal Church*, page 4, "In Maryland and Virginia the Episcopal Church was much more numerous, and had legal establishments for its support. It was especially numerous in those parts of the said provinces which were settled when the establishments took place; for in the more recently settled counties, the mass of the people were of other communions, scarcely known among them in the early period of their histories." In Maryland there were churches for Roman

Catholics, Presbyterians, and Lutherans, long before the revolution; in the states south of Virginia, the Episcopal Church was not established by law.

Mr. Adams says, that "in New-York the Church of England displayed its essential character and intolerance." "The royal governors had such overbearing influence, that they dared to grant *large tracts of fertile lands* to the Church of England, and laid the foundation for the *ample riches* they still hold; while no other denomination could obtain any." Can Mr. Adams or his correspondent inform us of the particular instances, and what has become of these *large tracts and ample riches*? In the city of New-York, indeed, when but a small and insignificant town, a few acres were given as a glebe to Trinity Church, at that time the only English Church of any denomination: this has become of great value, in consequence of its being now in the heart of the city, though not within its limits when given to the Church. This property has been liberally used in the support of missionaries, and endowment of churches in various parts of the state. The ground on which Columbia College stands was a part of that glebe, given for that purpose by the vestry.* Is there another instance upon record, of any land given by the civil authority of that state to the Church of England?

Mr. Adams tells his correspondent that "great exertions were made in New-York to propagate Anglican Episcopacy in Connecticut, and that the famous Dr. Cutler, and the more famous Dr. Johnson, and his still more celebrated son, were employed with success in that service." Is this history, or is it romance? Dr. Cutler was born at Charlestown, graduated at Harvard College, was ordained as a Congregational minister at Stratford, Connecticut, in 1710; was elected rector or president of Yale College in 1720; renounced his rectorship and ministry, and went to England for Episcopal ordination in 1722; on his return, became minister of Christ's Church, Boston, and there continued 42 years, till his death in 1765. During his residence in this state he was a Congregationalist, and left it on becoming an Episcopalian. In what way can Mr. Adams show that he was employed in the manner he asserts, while resident at Boston? Dr. Elliot, whose opportunities for information were fully equal to his, says, in

* [Trinity Church also largely endowed a charity school, and an institution for the "promotion of religion and learning" it was liberal to a degree that threatened serious injury to itself.—The Dutch Presbyterian Church, in various parts of this state, was liberally endowed by the Dutch government when in power.—Ed. C. J.]

his Biographical Dictionary, that "people of every denomination looked upon Dr. Cutler with a sort of veneration." This however could not be the case if Mr. Adams's assertion be true. Dr. Johnson also renounced his Congregational ministry, accompanied Dr. Cutler to England, and on his return took the charge of an Episcopal congregation of about 30 families at Stratford, which had been previously gathered. He officiated in that parish, and when desired, in the neighbouring towns, for many years. Doubtless, the Church of England was increased by his exertions and ministrations: but who can cast deserved reproach upon him, or upon his highminded and talented son? Not Mr. Adams surely!

But for the purpose of making the Episcopalians of Massachusetts appear to be the most intolerant and arbitrary men of the time, he *wants to write a volume, he knows not where to begin, nor where to end; he could tell innumerable anecdotes.* He does begin, however, with the "north precinct of Braintree, now Quincy," where, he says, his "father, grandfather, great-grandfather, and great-great-grandfather, lived, died, and lie buried," and which, he adds, "was a very focus of Episcopal bigotry, intrigue, intolerance, and persecution." Well, Sir, many of my ancestors, to generations as remote as his, "lived, died, and lie buried," in the same "large and ancient town of Braintree;" some of them were the parishioners of his ancestors, and now sleep by their side. None of them were Churchmen: and I may assert that the alleged "bigotry, intrigue, intolerance, and persecution," could, with a much greater show of justice, be charged against the father of Mr. Adams and some of his parishioners. If this point were really of any importance in the history of our country, I would ask that the circumstances might be fully investigated. Will even Mr. Adams deny, that, not only at Braintree, but elsewhere in Massachusetts, and for a long time antecedent to the revolution, Episcopalians were considered as intruders? That social, and even civil rights were, in a considerable degree, withheld from them? Has he never heard, that they were not permitted, in the first instance, to build a church in Boston, till they had applied to the king for his interference? And are efforts to shake off such oppression, and to withstand the yoke, to be stigmatized by a modern American with such names as "*corruption, and prostitution, and dupe-ry*?" And does such a charge as this against those of Braintree come with a good grace from the son of the Congregational minister of that place, who, being affected in *his income by every secession from his own congregation*, could not be expected to look with a very favourable eye upon

the new and increasing Episcopal Church, planted in his parish almost in defiance of authority; or at the progress of opinions and practices, which, should they become, as it was feared, generally prevalent, boded ruin to his own Church? The Vassals, Apthorps, and Millers were highly respectable families, and among the most prominent of that day: they were Episcopalians, and can it be wonderful that they should use their influence in favour of their own Church, especially at a time and place where, as is notorious, it was persecuted and oppressed? To assert this, would be to allege that men are not usually actuated by the motives which are most probable, because most natural to their condition. Some of the family of Vassals removed to Cambridge, Mr. Adams does not tell us why, but he says that there "*they must have an Episcopal Church.*" Was this an extraordinary desire? In Rome, says the adage, you must do as Romans do: and so, in effect, says Mr. Adams. But when they had a church, they wanted a minister, and Mr. East Apthorp, as Mr. Adams says, "hot from Oxford, and still more warmed by holy orders from Episcopal hands, settled among them." Somebody built a house, and this house made "every body" afraid, if we believe Mr. Adams, that it was built for an archbishop, or at least for a bishop. The *jeu d'esprit* which Mr. Adams alludes to, was most probably written by himself, and was an effusion of the spleen which the state of things in Braintree had produced, and which, it was supposed, might vent itself safely after the death of Dr. Miller, the pastor of the Episcopal church there. The controversy which ensued had, in my opinion, little, if any, concern in drawing the thoughts of the American people to the nature of the power of parliament. Our historians are correct in assigning the *stamp act*, which was passed while this controversy was pending, as the true cause. Mr. East Apthorp afterward went to England, where he was highly respected, and where he distinguished himself by some able theological works.

It is a fact, Mr. Editor, which may not be known to many of your readers, that, prior to the revolution, there were very few members of the Episcopal Church in Massachusetts; in the whole, not a dozen congregations, and three-fourths of these very small. Still this small body of people, although respectable in character, were regarded with distrust and jealousy, and denied the full and free exercise of their religion. For want of a bishop, whom, even in his humblest and most unpretending character, they were prevented from having, by the boundless hostility of those who were enjoying all the advantages of their own ecclesiastical systems, they were obliged to send to England, in all instances,

to obtain clergymen for their churches. As early as 1756, seven young men, of respectable attainments, belonging to the northern colonies, who had gone to England for ordination, had perished away from their friends before they could return. Many other difficulties and sorrows grew out of their want of this officer. No sooner, however, did they complain of this grievance, or ask, even in the most humble terms, to be raised to the enjoyment of equal privileges with their fellow-men, than there were found *individuals* ready to raise a clamour as great as if the whole hierarchy of the realm of England, with all its appendages and powers, was to have been transferred hither for the very purpose of trampling under foot the rights of the people. In the same spirit, Mr. Adams appears desirous, after the lapse of half a century, when even the Episcopalians have ceased to talk of their wrongs, to charge upon the submissive and abused Churchmen of that period, the *corruption, prostitution, and dupery*, which he plainly asserts was characteristic of those within his father's parish at Braintree. Are his animosities indeed so enduring? He is now upwards of fourscore years of age, and would be better employed in preparing for another world, to which he must soon pass, than in retailing again, by whomsoever tempted, the ebullitions of his youthful spleen, or in repeating the part he had played when young in the quarrels of a country parish. W.

St. Stephen's, Md. Jan. 21, 1825.

From the Quarterly Theological Review and Ecclesiastical Recorder for December, 1824.

Sermons on the Principal Events and Truths of Redemption. To which are annexed, an Address and Dissertation on the State of the Departed, and the Descent into Hell. By JOHN HENRY HOBART, D. D., Bishop of the Episcopal Church in the State of New-York, Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, and Rector of Trinity Church, and St. Paul's and St. John's Chapels, in the City of New-York. 2 vols. 8vo. Bivingtons. 1824.

THESE sermons are published under circumstances calculated to excite a lively interest, and, perhaps, a little jealous curiosity. They are the work of an American Protestant bishop, of a bishop laboriously performing the duties of a parish priest, of a professor of pastoral theology and pulpit eloquence, of a minister of Christ eminent for his active and successful exertions in the service of the Church, and lastly,

of a stranger, compelled, for the recovery of his health, to leave his own shores, and received as a welcome guest on ours.

Much as we have been indebted, in this country, to the bench of bishops, from the time of the reformation to the present day, for able assistance in various branches of theology; yet we have not had many prelates, since Taylor and Tillotson, who have paid especial attention to the oratory of the pulpit; and, perhaps, not any who have pursued it as a distinct object in sacred science. When Bishop Hobart, therefore, presents himself to English divines as the "professor of pulpit eloquence" in the general seminary in which the Episcopalian Clergy of America are chiefly educated, he must be aware that he subjects himself to a rigorous scrutiny. The question which naturally enough suggests itself on first opening the bishop's book is this: will the decided superiority of these sermons justify us in regretting that we have not, on this side of the Atlantic, adopted the measure of our younger sister on the other side, and required the regular training of a professor of pulpit eloquence to qualify our candidates for their admission into holy orders? And this is a fair question: for he who is publicly recognized as a teacher in any particular line, may justly be expected to give proof of his own competency in it. And if he be found deficient, little benefit can be expected from his instructions. Still we must admit that our *amour propre*, not to say our prejudices and attachment to old habits, is against our coming to a decision which must in some degree condemn ourselves. We are scarcely, it may be said, impartial judges in this case; though few among us, we think, would be hardy enough to deny that there is room for improvement in the mode of preaching generally deemed sufficient by the English clergy; and that considerable benefit might accrue both to the ministers and to the laity of the established Church, if unexceptionable means could be found to encourage the cultivation of sacred oratory. But on this wide field of speculation we cannot at present enter:

our object is rather to exhibit, in the small space at our disposal, as clear a view as we can of the spiritual and impressive manner in which Bishop Hobart addresses his flock when in the exercise of his ministerial functions, and to show, by enumerating the subjects, and sometimes by concentrating the substance of his discourses, how undeservedly an imputation has been cast upon him of neglecting the distinguishing doctrines and most sublime topics of Christianity.

Considering these sermons not as put forth *ex cathedrâ*, or as finished specimens of rhetoric, or as a work *de ratione concionandi*, but simply as a selection from a much greater number delivered to a mixed congregation, we shall not go minutely into a consideration of their merit or demerit as compositions, though the balance would be largely in favour of their author. It is but bare justice, however, to say, that there is a cordiality as well as a freshness and a vigour about them, which is singularly engaging, and indeed rivets the attention of the reader who desires to be improved. We should be extremely gratified if Bishop Hobart would give us an opportunity of discussing the subject of pulpit eloquence more at large, and of comparing what he would deliver as a model for the young divines whose style he is to form, with the received canons of the art of rhetoric, and with the productions of the most eminent preachers in our own and other churches. He will feel assured that in offering this challenge, as we do with the most sincere respect for his truly estimable character and well earned ecclesiastical rank, we have no end in view but one which he has not less at heart than ourselves, the promotion of every sort of knowledge which may augment the credit and extend the usefulness of the clergy, in the two closely allied Churches to which we severally belong.

In the volumes of which we are now to give some account, the superstructure of Christian morals is wisely built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and the chief truths of Christianity are successively

brought under notice and satisfactorily discussed in the course of sermons connected with the several services of the Church between Advent and Trinity Sundays.

The first volume opens with an Advent sermon from the text, "*The day is at hand*:" the subject is that of our Lord's first and second coming;—in the mode of treating which nothing remarkable occurs to be noted. The style of this sermon is somewhat abrupt, and not so pleasing on account partly of the too frequent repetition of the text, as many of the other discourses. It labours, more evidently, under the disadvantage of having been intended to be heard rather than to be read. The following quotation will illustrate our meaning. Speaking of the second Advent of the Son of God, the bishop says—

"Yes—it will be *the day*—when the trump of the archangel shall pronounce, time shall be no longer—when the Son of Man shall descend from heaven with the glory of his Father and the holy angels; thousand thousands standing before him, and ten thousand times ten thousand ministering unto him—the heavens pass away—the elements melt—the earth reels to and fro amidst the burning flame—the Son of Man takes the judgment-seat—he opens the books—wakes the sleeping nations—summons the living world—every heart is laid open—every secret thing brought to light—and the sentence pronounced—happiness, or woe—happiness unspeakable, woe intolerable—happiness eternal, woe that never ends."

In the following discourse the uncertainty of the time of our Lord's coming, regarded as the summons of death to each individual, is more particularly dwelt upon; and thence is urged the folly of being occupied solely with the pursuits of this transitory life, as well as the necessity of immediate attention to the concerns of eternity, and the importance of diligence, zeal, and fidelity, in the service of Christianity whilst we have the light, lest darkness come upon us wherein no man can work.

As a beautiful specimen of a very different style from that of the last extract, we cannot help transcribing this one passage:—

"It is this uncertainty, my brethren, of the period when death will arrest us, which, in the most forcible manner, admonishes us of the folly of a supreme devotion to the things of the world. Against his approach we can present no barrier. Riches cannot purchase, from

this inexorable tyrant, a moment's respite. The sceptre that rules the empire of the world cannot awe the destroyer of our race. Pleasure cannot divert from his purpose the spoiler of human joys. Liable every moment to the arrest of death, no individual can be sure that he will not be the next victim. It is, then, the extreme of folly to devote our affections solely to the things of this world, and to neglect preparing for that eternal state to which, at a period when we think not, death may summon us."

The two Sundays immediately preceding the festival of the Nativity give occasion to consider the circumstances of our Saviour's first advent,—his character and offices,—and the consequences of his coming. The work of redemption, its blessings, its author, and the sentiments with which the remembrance of it should be cherished, are the topics of instruction on the festival itself.

On the next Sunday are considered the reasons for the appearance of Christ in these latter times, rather than in the earlier ages of the world, all resolvable into the will and pleasure of Almighty God: but, in order to furnish an answer to the objections of scepticism, they are separately investigated. The principal reasons are stated to be, first, That it was the design of the great Ruler of the universe to lead men by degrees to the full manifestation of his glory in the face of Jesus Christ. Secondly, That the inefficiency of the Jewish law and of the light of nature alone to reform mankind, had then been fully proved. Thirdly, That the world was, at the period of Christ's birth, in a state of peace peculiarly calculated to advance the Gospel, and in a state of mental cultivation fitted to try the truth of its pretensions.

The commencement of a new year offers an opportunity which the bishop does not neglect, of calling the attention of his congregation to the duties peculiarly appropriate to this season, gratitude for past and present blessings, self-examination, repentance and holy resolutions. The frequent mistakes concerning a true estimate of the present life, bishop Hobart rectifies, granting to our probationary state its full measure of innocent, lawful, and intended enjoyments, without concealing the alloy which in our corrupted

world, mingles with its purest pleasures. The shortness and uncertainty of life, which experience shows to have an inconceivably small effect upon the conduct of the multitude, are considered with reference to our pursuits, possessions, trials, enjoyments, and eternal salvation. From the text; "*I am the root and offspring of David, the bright and morning star,*," are set forth the divinity, humanity, and manifestation of Christ, as commemorated in the festivals of the Nativity, the Circumcision, and the Epiphany; to the propriety, however, of the emblem, "*the bright and morning star,*" attention is specially directed, and the analogy traced in the purity and splendour of him who assumed the title; in his dispersion of the clouds of moral darkness; and his introduction of the day of light and grace;—not only the external day of truth and salvation, but "that internal day in which he shines into the hearts of those who receive him." After considering the character of the Gospel dispensation, and its certain extension among the Gentiles; the first manifestation of our Saviour's glory, in the miracle of Cana of Galilee, is brought before us, with the several points of instruction to be gathered from it; especially with regard to indulgence in worldly pleasures. Our Lord's example unquestionably sanctioning the innocent enjoyments of social and domestic life, it becomes necessary, with regard to particular indulgences, to put to each individual the following inquiries as a test of lawfulness:—

"Do they lead you to neglect your duties to man or to God; to violate the laws of your Almighty Sovereign, to neglect his worship and service? Do they corrupt your hearts and withdraw your thoughts from that eternity to which you are hastening? These are inquiries which each one of you must answer for himself. No limit can be prescribed for all persons beyond which indulgence in pleasure is sinful. The variety in the constitution of the human character, and the difference of strength in the passions of different individuals, place at different degrees the point where indulgence in pleasure becomes criminal. Each one must determine for himself. The limits of lawful indulgence are exceeded the moment worldly pleasure begins to assume that place in our hearts which is due to God, to his laws, and to the work of our salvation. He that thus "liveth in pleasure is dead while he liveth." Innocent to a certain distance as may be the course in which she leads us; beyond that point, her house is

the way to hell going down to the chambers of death." Vol. i. p. 170.

Discourses on the spirituality of Messiah's kingdom, and on the attestation to his divinity in the scene of his transfiguration, are followed by one on the duty of doing all in the name of the Lord Jesus. In the explanation of the full extent of this precept, the whole service of a Christian is declared and enforced. It is thus habitually to contemplate his character and offices, to trust to his merits and grace, to invoke his power, to follow his footsteps, to obey his injunctions, to seek supremely his honour, to revere and love him with the whole heart.

The testimony of miracles to the divine mission of Jesus is next considered; and is followed by an exposition of the parable of the householder, from which several important observations arise relating to the final acceptance and recompense of Christian labourers. In discoursing on "*Doing the Commandments*," from Rev. xxii. 14., the bishop pointedly declares who, of all professing Christians, are of the character said to have right to the tree of life: they only who do the commandments from a right principle, in sincerity, universally, uniformly, and with perseverance.

"He only who endures to the end shall be saved. Of no avail will it be to have entered on the way of righteousness if we turn from it. The rewards of Heaven are not secured to any individual by an immutable decree. Through the mercy of God, and the merits of a Saviour, they are conferred only on those who do his commandments; and when we cease to do his commandments, we forfeit our title to these rewards." Vol. i. p. 271.

Passing over the inculcation of faith, hope, and charity, on Quinquagesima Sunday, we come to a series of sermons on Repentance, appropriate to the season of Lent, in which are pointed out the necessity of repentance, the sources of the disregard too generally manifested towards the calls to this duty, mistakes concerning it, and the danger of delay. A very important error, that repentance belongs only to gross and open transgressors, is thus corrected:—

"Does then sin consist only in positive violations of the laws of God? Is its stain not contracted by omissions of duty? Oh! the law of

God is spiritual, strict, universal. It extends to the regulation of the thoughts and purposes of the heart. It demands the active graces of homage, of reverence, and love, to its Almighty Author. It claims an obedience which not only abstains from particular or gross transgressions, but which ardently and unceasingly aims at a conformity, in all respects, to God's most holy will. Who, trying himself by this standard, will not acknowledge that he falls short? Who, contemplating himself in this mirror, will not see that he is a sinner? Who, when he finds that his life is daily marked by omissions of duty, and his heart destitute of many dispositions and exercises, which are necessary to constitute it pure in the sight of God, will not be sensible that he needs repentance?" Vol. i. p. 313.

Other mistakes are noticed, as relating to the nature of repentance, its exercises, the power by which it is performed, and the grounds on which God accepts it. In speaking of the exercises of repentance in different persons, those who, from their infancy, have sought to comply with the terms of the baptismal covenant, are thus exhorted:—

"The duty of repentance is but imperfectly discharged, if they do not cherish a constant and lively sense of the evil of sin, and of their liability to its temptations, if they do not humble themselves before God, in contrite acknowledgment not only of their infirmities, of their numerous sins of omission, but of those failures in the Christian temper, or in some one Christian duty, from which the best are not exempt: and above all, if they do not aim at that complete renovation and sanctification of soul and body, without which every professing Christian has only a name to live, while he is dead to the power and enjoyments of the divine life." Vol. i. p. 362.

"*The Old Paths*," is the title of a sermon, in which are exposed deviations from correct principles and practices, in reference to the worship, the ministry, and ordinances of the Church, at least as applicable to the Church of England as to that of America. It is demonstrated that the cause of error is to be found more frequently in the weakness and corruption of the human heart, than in the accidental circumstances in which the individual is placed. The first respect in which modern Christians are affirmed to have wandered from "*the good way*," is in the undue preference given to preaching, which, though it is to be highly valued as a divinely constituted means of "exciting and fitting us to that holy communion in prayer with the Father of our spirits, by which all holy graces and virtues are to be nourished and

strengthened in our souls," must not be estimated of equal importance with the end which it is designed to produce, and without which it will be utterly inefficacious: for, as Herbert says, "Praying's the end of preaching." The second particular is closely connected with the former, the neglect of the worship of the Church when there is no sermon. The appropriate exercise in the house of God, emphatically styled the House of Prayer, is surely not preaching, but prayer and praise; and whoever forms a just conception of the benefits arising from our Lord's promise, "where two or three are gathered together in my name, there am I in the midst of you;" whoever reposes confidence in the efficacy of social prayer, will embrace, as a privilege and a happiness, the power of joining in the public devotions, of seeking, by converse with Heaven in the sacred temple, strength and comfort under the trials, temptations, and duties of a perplexing, troublesome, and often corrupting world. Thirdly, That undue value for the performances of one minister above another, which leads Christians to forsake their appropriate place of worship, to the destruction of the "decency and order" with which all things are to be done in the Church; and of that harmony, esteem, and confidence, between pastors and their flocks, which in no slight degree contributes to the usefulness of the ministerial labours. A partial observance of Sunday, the neglect of church ordinances, and a contempt for the Church itself, a disregard for the sin of schism and for a valid commission to the exercise of the ministry, are severally noticed and condemned; but not without clear and forcible demonstration of the sinfulness of these deviations from the "old paths" in "which primitive saints walked, and found rest to their souls," deviations "which modern custom sanctions, and to which modern fashion so powerfully allures." Vol. i. p. 405.

At the approach of Easter the bishop again draws attention to the contemplation of Messiah in the several scenes of his sufferings, his death, burial, and resurrection. The predictions concerning his life, his birth, and his death, in

types and prophecies, with their exact fulfilment, are adduced as evidences of his divine mission. The nature of his sufferings as God and as man, and the purpose of them, as a propitiation for sin, and as an "example that we should follow his steps," are considered on the anniversary of his death. On Easter-even the discourse gives a very satisfactory explanation of the passage in 1 Pet. iii. 18, 19, 20, on Christ's preaching to the spirits in prison. The interpretation of Bishop Horsley is followed.

The evidences of the Resurrection from prophecy, types, and testimony, are next considered, and thence we are led to the ends accomplished by the rising of our Lord from the grave, as respected himself, in the verification of his pretensions; and as it regards believers, in the assurance of their justification and resurrection.

Our victory, through Christ, over sin and death, is the subject next in order; it is viewed in respect to deliverances from the power and penalty of sin, by the expiation which Christ made for it, and by the substitution of mitigated conditions of acceptance for the rigorous and absolute holiness which the law demanded; conditions which, through the quickening and sanctifying power of his Holy Spirit, he enables us to perform. The subject of justification is treated with clearness and simplicity. The nature, the agents, the meritorious cause, the conditions and external means of its conveyance, are detailed; and "the whole process of our justification, of our being accounted righteous before God," is made "intelligible to the humblest capacity."

The character of genuine Christians is strikingly displayed by contrasting, in various particulars, the effects of walking "*by sight*" and "*by faith*," with regard to the end of our being, to its character, condition, and destiny. The whole sermon is pre-eminently useful, as striking at the very root of the difference between the "children of this world" and the "children of light." Perhaps one of the most forcible passages is this:—

"Trusting to the strength which nature affords, what assurance can he have who walks

only by sight of deliverance from the dominion of sin? Can he hope to expel from his bosom the unholy desires and passions whose sway is so firmly established there; to fix in his soul the spiritual and holy graces and virtues that are so contrary to its corrupt propensities; to change the habits of sin for those of holiness,—the ways of ungodliness for those of righteousness? Can he hope to perform a work, the difficulty of which is aptly denoted in the 'Ethiopian's changing his skin, and the leopard his spots,' by the unassisted efforts of his own mind; by his own resolutions so changeable; by his own strength so feeble? To him who feels the dominion of unholy passions, and the force of sinful habits, and has experienced the inefficiency of his best resolutions and efforts to subdue and change them, what consolation and encouragement in the confidence which faith inspires, that the grace of a divine Sanctifier will be sufficient for him, the strength of a divine Guide made perfect in his weakness. While he who walks only by sight, who trusts for his victory over his sinful passions only to his own efforts, remains subject to their dominion;—he who walks by faith, who habitually looks for the means of his spiritual triumph to the grace of Christ strengthening him, finds that by this grace he can overcome the world, beat down Satan under his feet, and obtain 'the glorious liberty of the sons of God.' " Vol. ii. p. 78.

On the festival of the Ascension, we have an exposition of the 68th psalm, in its spiritual application to the exaltation of Messiah, to the mercy and grace he bestows, to the extent and glory of his kingdom. "*The Christian looking for his Saviour*," is another sermon in which a distinguishing feature of the true disciple is prominently displayed. All professing Christians must indeed look for their Saviour's second coming as an article of faith; but it is the privilege of *sincere* Christians to look for the Saviour with the holiest hopes and liveliest joy; for they look to him to raise their bodies incorruptible, to bring their souls from the place where they shall have awaited the reunion with their glorified bodies, to absolve them publicly from the guilt and punishment of sin, to vindicate their integrity, to proclaim God's acceptance of their good works as evidences of their sincerity and pledges of their qualification for that blessedness to which he will then exalt them.

On Whit-Sunday, the personality of the Holy Ghost is proved from John xiv., whence also we learn his intimate union with the Father and the Son, together evidencing the Trinity in *Unity*. The title of Comforter is then considered as peculiarly appropriate

to the service he was to render the apostles.

"But, my brethren," continues the bishop, "the Comforter came not only for the apostles, but for the Church and for us its members. 'That Spirit of truth' then descended upon the Church, by whose operations Christ 'abides with it for ever.' Not only the source of that authority by which its officers minister in holy things, but of that grace by which its members are governed and sanctified. As the Spirit of *illumination*, by his powerful but incomprehensible operations, he enlightens us to understand the truth of God's word, and to discern the riches of grace and mercy in Jesus Christ. As the Spirit of *quickening* power, he awakens the slumbering conscience, and excites in the careless and impenitent a sense of their guilt and danger, and an earnest solicitude for the things that belong to their eternal peace. As the Spirit of *sanctification*, he purifies our depraved affections, and renews us after the image of him who created us. As the Spirit of *consolation*, this divine 'Comforter' refreshes and animates us through every doubt, difficulty, and trial. And as the Spirit of *power* and *might*, he enables us successfully to engage in our spiritual warfare; to triumph over the enemies of our salvation; and, finally, to attain the crown of everlasting life.

"Through the merits and intercession of the Redeemer, the grace of this Holy Spirit is given unto all men, in that degree which enables them to work out their salvation. But Christians enjoy his sanctifying and comforting influences through their union with the Church, which this Spirit governs and sanctifies. Constituted members of Christ's mystical body in baptism, we are entitled, my Christian brethren, to the influences of that divine Spirit by which this body is animated. We are the 'temples of this Holy Ghost,' and let us not incur the tremendous guilt of resisting and quenching the Spirit of God." Vol. ii. p. 128.

The fourteen sermons which follow, "relate to the doctrine of the Trinity generally, and particularly to the personality and offices of the Son and of the Holy Ghost, as set forth in the Nicene Creed." We should regret that we had not room for an analysis of this very useful course, could we suppose it possible that our readers were not already satisfied of the injustice of the charge alluded to in Bishop Hobart's preface, so far at least as it is directed against himself. No one can fail to discover, even in the few extracts we have made, an energy of religious feeling, absolutely incompatible with a temporizing spirit, or superficial character. No one can doubt, after having passed his eye over the subjects enumerated in our short syllabus, that to declare "all the counsel of God" to the congregations of which he has the

charge, is the conscientious study of the bishop of New-York; and we should not be inclined to suspect the clergy, in his diocese at least, of refusing to follow an example recommended to them by piety and talents which do honour to the Church and country of the possessor.

For the Christian Journal.

Abstract of the Proceedings of the Thirty-seventh Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, on the 16th, 17th, and 18th of February, 1825.

THE convention was composed of the Right Rev. Bishop Bowen, 12 presbyters, 8 deacons, and 28 lay-delegates, representing 13 parishes; and was opened with morning prayer, read by the Rev. David I. Campbell, minister of St. Stephen's parish; and an appropriate discourse delivered by the Rev. William Barlow, rector of Claremont. The holy sacrament of the Lord's supper was then administered by the bishop, assisted by the Rev. Edward Rutledge, rector of St. Thomas and St. Dennis.

The Rev. Frederick Dalcho, M. D. was elected secretary and treasurer.

On motion of the Rev. Edward Rutledge, the thanks of the convention were presented to the Rev. Mr. Barlow, for his appropriate and excellent discourse delivered before them this day; and a copy thereof requested for publication in the Gospel Messenger.

Conformably to the 45th Canon of the General Convention of 1808, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen delivered the following address:

My Brethren of the Clergy and of the Laity,

The statement which it is my duty to make to you on this occasion, of the occurrences and transactions of the year, in which, as members of this convention, we are interested, needs not any long suspension of its business. The churches, besides those in the city, in which, according to the requisitions of the Canon, I have officially minis-

tered since your last meeting, are Christ Church, Christ Church parish; St. John's Church, Edisto; St. John's, John's Island; and St. John's, Berkley; the church at North Santee; St. Helena's Church, Beaufort; St. Helena's Church, St. Helena Island; and St. Luke's parish church. In the last instance of visitation duty mentioned, a new building, erected near the original parish church, on ground given for the purpose by John Guerard, Esq., was consecrated. This edifice has been erected by a liberal effort of pious zeal on the part of the members of this parish; and is an honourable memorial of the efficacy of the ministry among them, as well as of a reverence for the sanctuary, which a too parsimonious appropriation of the ability held at the hands of the Lord of the sanctuary could not satisfy. It is hoped that the Rev. Mr. Van Pelt, now the rector of this parish, will in future be enabled to spend as well the summer as the winter months among its people; and thus enhance to them the value of his already much esteemed services. Christ Church parish, which, when I visited it, was served by occasional missionary ministrations, has since engaged more steadily the services of the Rev. Mr. F. H. Rutledge. Confirmation was administered, on my visiting them, in St. John's Church, Edisto Island; St. Helena's, Beaufort; and St. Helena's, St. Helena Island; and in St. Luke's Church. The same rite has been administered also, in the course of the year, in St. Philip's, St. Paul's, and St. Michael's Churches, in this city. The whole number of persons on these several occasions confirmed is 107. At Beaufort, Mr. Edward Neufville was ordained a deacon. Other persons admitted within the year to the same order of the ministry, are, Charles Elliott, Paul Trapier Keith, Philip Gadsden, Edward Thomas, George W. Hathaway, and Isaac Low. The two last mentioned persons had not been candidates for the ministry in this diocese. Their ordination here was authorized, in the case of Mr. Hathaway, by letters dimissory from Bishop Ravenscroft; and in that of Mr. Low, by testimonials addressed to me from the standing committee of New-

York; the bishop of that diocese being absent on account of his health; concerning which, as a matter in which we cannot but feel ourselves greatly interested, it is grateful to have learned that recent intelligence has gladdened his anxious diocese; and the hope is authorized that he will soon resume his important duties.

Mr. Hathaway has accepted an appointment to serve the church at Cheraw, in the stead of the Rev. Mr. Wright, who has been obliged, by the want of compensation adequate to the support of a numerous family, to discontinue his ministry in that station. Mr. Low has undertaken to serve the church at St. Simon's, in Georgia.

Candidates received within the year, are Mr. Aaron Dexter, and Mr. Richard S. Green. These, with such as have been before reported, and not yet ordained, make the whole number of candidates now belonging to the diocese to be five.

Of changes which have occurred since our last meeting, I have first to refer, with a sorrow of which you all cannot but be partakers, to that occasioned by the death of the Rev. Mr. Gilbert, rector of Grace Church, Sullivan's Island, and professor of mathematics in Charleston College. He fell, among the many victims of pestilence, in October last; and the church of which he was rector, has wept in his death, the loss of a pious, able, and much esteemed and respected minister. Indeed, not to that particular congregation and community only, but to our Church and society in general, his loss is greater than I can express. He was, in every relation and character which Providence had given him to sustain, well entitled to the esteem he so largely enjoyed. As the father of a family, as a minister of Christ, and as an instructor of youth, his death has been, and must continue to be deeply felt, and reasonably deplored. But, while we indulge a chastened sorrow on account of the calamity which it has pleased the Lord to bring upon our Church, in the removal of this estimable and valued brother, let us not be unmindful of the goodness which has exempted our Church, as to its clergy, so gene-

rally from the afflictions of the year; and permitted an enlargement of their number, under circumstances encouraging to our hopes, of their increased collective usefulness and honour. The removal of the Rev. Mr. Adams, lately professor of mathematics in Brown University, into this diocese, and the addition of six other clergymen to our number by ordination, are pleasing circumstances, well calculated to affect comfortably the mind, which, as to the condition and character of our Church, looks with solicitude to the future. Mr. Adams has been appointed principal of Charleston College, and the persons recently ordained are, with the exception of Mr. Keith, who has been appointed to serve the church at North Santee, employed under arrangements made by the Protestant Episcopal Society for the Advancement of Christianity. The Rev. Mr. Taylor has removed from North Santee to the church on John's Island. No other removal has taken place within the year, among our parochial ministers.

The provision which was mentioned to you at the last convention, for the accommodation of the poor of our communion in the city at public worship, has been since completed; and the church which you were informed was building, having been consecrated, is in regular use by a minister acting in the capacity of domestic missionary, and a congregation which his assiduous and faithful services have induced to attend stately there the offices of our Church's worship.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, continues usefully to prosecute the objects of its institution. It has suffered, with most other institutions of charity, from the pecuniary embarrassment which has characterized the last few years; but has, nevertheless, been able to extend important aid to the Church in several places. If, in the present year, its aid should, in some instances, be withheld from those who have heretofore experienced its benefits, it will be through no diminution of its good will towards them, but through the absolute necessity of a discrimination by which, of demands

upon its bounty, a selection is made of those which seemed to have their foundation in a need the most urgent, because otherwise entirely incapable of relief. Missionary services are now, by its means, extended to some of the middle districts of the state, to Pendleton and Cheraw in the upper, and to several places in the lower. Let me be permitted again earnestly to solicit for this society, the patronage of all members of our Church, who hitherto have not been contributors, either by annual or life subscription, to its funds. It has been instrumental of great good, and would be of more, if its claims were noticed according to their plain, unquestionable, intrinsic merit.

It is proper that I take this occasion to mention, that by an act of the legislature at its last session, the charter of the society has been so altered, as to authorize and qualify the trustees to receive in trust such funds as may be committed to them by other corporations. All doubt is thus removed of the safety reciprocally between themselves and the vestries of parishes which had given, or may hereafter give, property into their trust, in order to its being more effectually secured to the purposes of its sacred appropriation.

Is it not desirable that a committee of this body be appointed, who, together with a committee of the trustees of the Society for the Advancement of Christianity, may consult as to the practicability of rescuing from alienation from all uses of the Church, property which, originally given for them, is now remaining in some places where the offices of our Church have been for years suspended; and are likely to continue so, from the want of persons sufficient in number for parochial organization?

I will detain you with little in addition to the statement of matters thus in compliance with express requisition laid before you.

Of our General Seminary, it were scarcely allowable that I should make no mention. It has been favoured with your liberal interest in its welfare; and its condition and prospects, at every such meeting as the present, must be

to you a subject of solicitude and inquiry. It is grateful to me to be authorized to report to you respecting these, that they are better than when we last were together here. Important measures, wisely adapted to the advancement of the interests of the institution, were adopted by the annual meeting of the trustees in July last; and the hopes of its friends are in some happy degree animated. Still there is occasion, in contemplating the state of this institution in reference to the numbers and wealth of the members of the Protestant Episcopal Church in the United States, to apprehend that either the right steps have not yet been taken to bring its claims duly under their attention, or that it is vain to expect them to act with a common and concentrated feeling, upon subjects the most urgently and worthily demanding it. The seminary is still inadequately endowed, and is supported more by the disinterested zeal of its faculty, than the liberality of the Church. The purpose adopted of permanently locating it in buildings to be erected for its accommodation in the immediate vicinity of the city of New-York, affords encouragement to hope, that it will soon present itself more conspicuously and intelligibly to all, as an object of safe and satisfactory benefaction. From the known generosity of the enterprising and energetic community in which its seat is fixed, much is reasonably expected.

It was deemed proper on a former occasion, to recommend to the patronage of the members of our Church, periodical religious publications conducted in New-York and the eastern diocese, as vehicles of useful intelligence and instruction. At the beginning of the last year, a work of that description was undertaken by members of our Church in this city. It has not yet been adequately supported; chiefly, it may be presumed, because it has not been generally known. May I be permitted to mention, that the continued publication of such a work among ourselves, is, for obvious reasons, much to be desired; and to request for it the countenance and patronage of the members of this body?

I have only further, in concluding, to express as usual to my brethren of the clergy, the solicitude I feel, that in the business which we in common have in hand, we may be found faithful. They will bear with me, even should I seem importunate with them on the subject, while I urge the importance of the utmost industry of service in our several places which circumstances will possibly permit. In some instances the portion of the year is less than the half of it, in which it seems to be regarded safe or necessary to remain in the scene of duty. In such cases, I need not say, there is not a day to spare from the most active and efficient occupation of which we are capable; and especially as to the duties of our ministry among those who must, during our absence from them, be without any pastoral instruction and attentions. I am ignorant of the character of no one who is in the exercise of the pastoral functions among us, and I am confident I do not err in entertaining the assurance, that there is no one to whom it is indifferent whether all be done that may, within the sphere of his bounden duty, to make his office useful in promoting the divine glory and human happiness. Yet there may be, on the part of some of my brethren yet comparatively inexperienced in the ministry, an unconscious oversight of claims on their pastoral attention, which, on consideration, they will, I am satisfied, in every instance, cordially recognize. People of the humbler descriptions of life may, in our country places, not prefer their claim on our notice by an attendance on the offices we stately administer. They are not the less, for that reason, entitled to our solicitude and attention. Wherever, on inquiry, they are not found to profess themselves to be of other denominations, our duty plainly is to consider them as subjects of our pastoral care, and to endeavour to make them partakers of the benefits of our ministry. They may be found reluctant to attend upon the offices of the Church, and they may be unable to contribute to their support. But these reasons will not excuse us from *the manifest duty of interesting ourselves in their moral welfare, and with*

a view to this, endeavouring to *interest them* in the objects of our ministry. Let us earnestly deprecate the reproach from our Church, that the *rich and the poor should not meet together in it before the Lord, their common Maker.*

My brethren of the laity will indulge me with the liberty to suggest, how much the clergy in the performance of their duties need their unwearied kindness and support. They are aware of the difficulties and inconveniences with which, in some instances, faithful ministers of Christ have to contend in the prosecution of their duties. I cannot but be painfully solicitous to see these as much as possible lessened, and am persuaded that no Christian mind can be indifferent that they should be. There is nothing which, either as Christians or citizens, we consistently can more earnestly desire, than that the moral efficacy of the ministry may pervade the whole system of society, and be seen upon the character and conduct of all classes of people. I need not detain you, to show that this cannot be, if the provision is withheld which is necessary to enable those intrusted with it to perform its duties. In many places of this diocese there is a liberality exercised in making such provision, which, taken in reference to numbers, will scarcely be found in any place in any other. May its honourable example diffuse its influence wherever circumstances make it necessary.

N. BOWEN.

On motion of the Rev. Dr. Gadsden, the thanks of the convention were presented to the bishop for his address; and the clergy of the several churches are requested to read it to their respective congregations for general information.

The following gentlemen were appointed delegates to the General Convention:—The Rev. Christopher E. Gadsden, D.D., the Rev. Allston Gibbes, the Rev. Maurice H. Lance, the Rev. Milward Pogson, William Heyward, Gouverneur M. Wilkins, Hon. William Drayton, Elias Horry.

The Rev. Allston Gibbes, secretary of the standing committee, read the fol-

following abstract of their proceedings for the last year :—

The standing committee, in compliance with a request of the convention held in 1823, respectfully submit the following abstract of their acts during the past year, for the information of the convention :—

In discharge of the duties assigned them by the Constitution and Canons of the Church, they have, since the last meeting of the convention, recommended to the bishop to be received as candidates for holy orders, Mr. Dexter Leland, late of Edisto Island, and Mr. Richard S. Green, late of Providence, Rhode-Island.

They have granted the canonical testimonials to the following persons, previously recognized as candidates for orders, who have been accordingly admitted by the bishop to deacons' orders, viz. Mr. Charles P. Elliott, of this city; Mr. Edward Neufville, of Prince William's parish; Mr. George W. Hathaway, of Cheraw; Mr. Paul Trapier Keith, of Georgetown; Mr. Philip Gadsden, of this city; and Mr. Edward Thomas, of St. Stephen's parish.

They have received the following sums, collected in behalf of the General Theological Seminary at New-York, viz. from St. Paul's Church, Pendleton, \$24, and from St. Mark's parish, \$17, amounting to the sum of \$41, which has been duly placed to the credit of Mr. Isaac Lawrence, chairman of the finance committee of the General Theological Seminary, in the office of discount and deposit of the United States Bank in this city.

In compliance with the desire of the last convention, they have likewise addressed circular letters to the ministers and vestries of the several parishes in this diocese, respecting the collections recommended to be made in behalf of the General Theological Seminary, the result of which will, it is presumed, be reported in person by the ministers and delegates of the several parishes.

The following gentlemen were appointed the standing committee for the ensuing year :—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho,

M. D., the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D., Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

The parochial reports furnish the following aggregate :—Baptisms (adults 52, children 188, not specified 136) 376. Marriages 81. Funerals 189. Sunday scholars 563. Communicants 1803.

Of the above the following are reported as of coloured persons :—Baptisms (adults 23, children 2, not specified 34) 59. Marriages 11. Sunday Scholars 210. Communicants 427.

The Rev. Dr. Gadsden, from the committee on the General Theological Seminary, made the following report :

The committee of the General Theological Seminary, believing that it must be interesting to all the friends of the Church to mark the progress of this valuable institution, and that it may be useful to encourage the reasonable solicitude which is entertained on this subject, would respectfully submit to the convention such particulars as they have been able to collect.

We understand that there are at present 28 students at the seminary, two of them from this diocese. There are only three other candidates for orders here; one of them, it is expected, will soon avail himself of the great opportunities for improvement offered by that institution. In the last report of the faculty, after remarking "that the number of pupils is small, compared with the whole number of candidates," and expressing their "regret, that the want of pecuniary aid obliges so many to content themselves with a private education;" they say that "they hope it will not be considered indecorous if they suggest the great benefit which would accrue to the cause of religion and of our Church, if the larger and more wealthy of our congregations were to support one student annually at the seminary. They hope too, that experience will justify them in expressing the opinion, that to extend the term of candidateship from one year, as now required by the Canons, to three, would promote, in a very high degree, the interests of the seminary. For it is a fact.

that but few young men can be induced to spend three years in the seminary, if there is a probability of their receiving orders after a shorter term of probation; and hence it is that our first classes and our second, at the close of the second session, are so small."

The gentleman, Mr. G. C. Verplanck, who acted gratuitously as professor of moral science and the evidences of Christianity, has been elected a member of Congress; but we indulge the hope, that he will continue his relation to our seminary; and his late valuable publication must unavoidably increase our solicitude on this subject. Another of our professors has also favoured the theological student with a very learned work, entitled, "Notes on the Epistle to the Romans."

At the annual meeting of the trustees in July, it was resolved that a suitable building should be erected so soon as the sum of \$10,000 could be collected. We have reason to believe that the greater part of this sum has been obtained.

The Rev. Robert B. Croes has evinced his gratitude to the institution at which he was educated, by devoting himself for a considerable term to the useful office of collector, agreeably to the request of the trustees. He has obtained subscriptions in North-Carolina to the amount of \$2,300, in Maryland to the amount of \$5,200, in South-Carolina to the amount of \$2,782. The whole amount collected by him since October, 1823, has been about \$10,000, besides \$7,000 not yet paid.

Of the subscription on his book, in our diocese, there has been paid \$1,475, and there remains unpaid \$1,307.*

* Amount collected by the Rev. Robert B. Croes, April, 1824:—

	Subscribed.	Unpaid.	Paid.
† Charleston,	\$1,023 60	\$242	\$781 60
St. Paul's, Stono,	76 00	25	51 00
St. Bartholomew's,	5 00	0	5 00
Beaufort,	300 00	155	145 00
St. Helena Island,	173 00	85	88 00
St. Luke's,	139 00	50	80 00
Edisto,	65 00	55	10 00
† Georgetown,	955 00	695	260 00
Pineville,	55 00	0	55 00
Total,	\$2,782 60	\$1,307	\$1,475 60

† In these places, collections had been previously made by Bishop Brownell.

We have the great satisfaction to report, that the Bishop Dehon scholarship, founded by the ladies of this diocese, in testimony at once of their attachment to a revered name to that Church which he loved, is now in a condition to be immediately useful. The amount invested for this fund is \$3,025.

Conformably to the resolution passed last year by the convention, the parishes in which sermons had never been preached in aid of the seminary, were addressed on that subject; reports from which have just been submitted to the convention, and are not in possession of the committee.

As the object of the sermon is to excite an interest in favour of the seminary, as well as to precede a collection, we recommend that the sermons should be preached, to be followed by collections, as soon as convenient, in those parishes in which they have not yet been, with a view of diffusing information as to the intentions of the Church in relation to this object, and as to the present situation of the seminary; and that the standing committee be requested to address the ministers and vestries on the subject.

We also would recommend, that the candidates for holy orders in this diocese should not, "without great cause and necessity," pursue their studies at any other place than the seminary; and we would ask leave to express a wish, that those candidates who might be hindered by their circumstances, should be assisted with a loan by the pious liberality of their respective congregations.

Lastly, we recommend that there be instituted, under the direction of this convention, a scholarship, to be called the "*Bishop Bowen Scholarship*;" and that, for carrying this purpose into effect, a person shall be appointed in each parish, who shall act in the recess of the convention, and report to the next meeting. In favour of this measure we deem it necessary only to remark, that the effect of the scholarships which may be instituted, will be to relieve our Society for the Advancement of Christianity from the expense of assisting indigent candidates for orders,

and thus enabling that society to apply its efforts to the other valuable purposes for which it was instituted, and in particular, that of sending forth missionaries, for whom there is an increasing demand in our diocese.

On motion of the Rev. Mr. Lance, *resolved*, that the report be accepted; and that, in order to carry the recommendation of the committee into effect, the delegates present in convention do nominate to the president one person from each parish, and that the president do make the appointment for such parishes as are not represented in this convention.

On motion of the Rev. Mr. Lance, *resolved*, that this convention highly approve of the *Gospel Messenger*, a religious magazine, published monthly by members of the Protestant Episcopal Church in Charleston, and recommend it to the patronage and support of Episcopalians in this diocese.

The following resolution was moved by Mr. John Gadsden, and passed:—

Resolved, that a committee of three be appointed, who shall be empowered during the recess, in conjunction with a committee appointed on the part of the Society for the Advancement of Christianity in South-Carolina, to inquire into the state of any property heretofore belonging to the Protestant Episcopal churches in this state, in any parishes where there are no vestries or trustees having charge thereof, and to adopt such measures as may be necessary to secure the possession of the same to the board of trustees of the said society, in trust for the use of the churches in the said parishes respectively, or, with the consent of the Episcopalians in the parish, to the assistance of some other parish in which a congregation is organized; and that they report to the next convention.

The president then, on motion, appointed the following committee:—John Gadsden, Col. John Porter, jun. and Robert Barnwell.

The annual report of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina* was read, and is as follows:—

The board of trustees of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*, submit their treasurer's statements of the bishop's permanent and common funds for the past year.

The receipts on account of the permanent fund, it will be seen, have been confined, with the exception of a subscription of \$20, to the interest and dividends on its stock; three-fourths of the amount of which have been transferred to the credit of the common fund, in pursuance of the resolution of the convention of February, 1818. The balance in the treasurer's hands is \$311 06.

The stock of the fund is the same as at the date of the last report; no purchase having been made, in consequence of the doubts which existed respecting the style in which investments of moneys held by the society in trust ought to be made. The board have now the pleasure of stating, that, in conformity with the recommendation of the committees of the convention and of this board appointed to confer on the subject, an application was made to the legislature, at its late session, for an amendment to the charter of the society, enabling it to hold property, in its corporate name, in trust for objects consistent with its design; and that an act was passed conferring the authority desired. As soon as an authentic copy of this act is received, the balance in the treasurer's hands will be invested; and the stock now held by the trustees in trust, will be transferred to the corporate name of the society, in trust.

The following contributions have been made to the bishop's common fund during the past year, viz.—

By St. Philip's, \$250; St. Michael's, 140; St. Paul's, Radcliffeborough, 110 $\frac{2}{3}$; St. John's, Colleton, 50; Prince George, Winyaw, 75; St. Luke's, 40; St. Paul's, Stono, 20; St. Paul's, Pendleton, 30; St. Helena Island, 30; North Santee, 30; St. Thomas and St. Dennis, 30; St. James's, Goose Creek, 20; St. Andrew's, 10; Claremont, 20.

Carried over . . . Total, \$855 88

Brought over - Total, \$855 88
 Deduct part of the contribu-
 tion of St. John's, Collec-
 tion, credited in the account
 for the year ending Febru-
 ary, 1824, by mistake - 30

\$825 88

Bishop's permanent fund,
 three-fourths of its income
 during the year - - 293 44

\$1,119 32*

Their contributions amounting to the sum of \$825 88, which, with \$293 44, the three-fourths of the income of the permanent fund transferred to the credit of the common fund, makes the total amount of the latter, for the past year, \$1,119 32.

In behalf of the board of trustees,

NATHANIEL BOWEN, *President.*

February 18, 1825.

The book containing the accounts of the treasurer of the society for the trust funds, was laid upon the secretary's table, for the inspection of the convention.

On motion of the Rev. Mr. Gervais, the report was accepted.

The treasurer having laid his accounts before the convention, Mr. Bay and Mr. Ravenel were appointed a committee to examine them. The committee soon after reported that they had found the treasurer's accounts correct, and that there remains a balance in his hand of \$150 90; which report was accepted.

On motion of the Rev. Dr. Gadsden, *resolved*, that the convention of this

* Since the adjournment of the convention, the following sums have been received on the same account, viz.—

From St. Helena, Beaufort - - \$50
 From St. David's, Cheraw - - 10
 From St. Michael's, Charleston, this
 sum, which, with \$140 above stated,
 makes its contribution \$350, as re-
 commended by the last convention - 210

Besides which, the following churches have signified their assent to the recommendation of the last convention, but have not yet forwarded their contributions, viz.—Trinity Church, Columbia; St. Mark's, Clarendon; All Saints, Waccamaw.

It is understood that St. Paul's Church, Radcliffeborough, will comply with the recommendation of the convention.

Charleston, 1st March, 1825.

diocese have witnessed with satisfaction the successful result which has attended the efforts of their brethren of the diocese of Connecticut, in the establishment of an *Episcopal* college in the city of Hartford; and do hereby recommend said college to Episcopalians, as affording an opportunity of educating their sons under the direction of members of their own Church, and under the happy influences of her institutions and liturgy.

On motion of the Rev. Mr. Barlow, *resolved*, that the next meeting of the convention be held on the *last Wednesday of January* next.

On motion, the thanks of the convention were presented to the president and secretary for their respective services.

After prayers by the bishop, and the blessing, the convention adjourned.

Canon passed in the above Convention, providing for an accurate View of the State of the Church.

Every minister having a parochial charge in his diocese shall, at or before the meeting of every annual convention, deliver, or transmit to the bishop, or where there is no bishop, to the president of the convention, an accurate statement, in writing, of the number of baptisms, burials, and marriages in his parish or church, during the year ending on the 1st January preceding; specifying the number of places where, and how often in each, divine service is held; the number of families, communicants, adults, and children under 14 years, attending, or belonging to the same; the number catechized by him, and on how many Sundays; whether there be any Sunday school, and if any, the number of children and teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the church under his care: which reports shall be laid before the convention, and entered on the journals, conformably to the 45th general Canon.

The Church in this diocese consists of the bishop, 28 presbyters, 11 deacons, and 39 organized congregations.

For the Christian Journal.

On the Observance of Prayer Days.

Messrs. EDITORS,

SEVERAL years ago,* you did me the favour to insert a communication on the observance of prayer days. The several points on which I then touched have ever since maintained all their interest in my mind; and have sometimes led to more than ordinarily serious reflections. As I have seen one after another of those who then manifested their love for the house of the Lord by attendance on these occasions, called for ever from the Church on earth, and our little band of worshippers thus continually thinned, I have been almost tempted to fear that soon the Church will find none of the children whom she has nourished and brought up, willing to listen to her pious call, and to go, on these days, to the temple at the hour of prayer. But God, in his mercy, will, I trust, avert a state of things so little creditable to the piety of our Communion.

My thoughts have been particularly directed to this subject by the recent removal to a better world of the excellent General Clarkson. In the multitude of ways in which his life was a pattern most worthy of imitation; a very prominent rank should be given to the fidelity with which his religious duties were discharged. Almost as long as I remember any thing of Trinity Church, I remember that good man's uniform attendance. Very rarely, and never without good and sufficient cause, were the doors of that temple open for worship, but he was to be seen in his accustomed place. Alas! that place knows him no more. And from the little flock of week-day worshippers, he is peculiarly missed. The deep sense of loss, in this particular, which his death has occasioned, brings the subject to mind with peculiar force and interest.

There are, in this city, between two and three thousand communicants of our Church, and of course a much larger number of members. How is it, then, that the only two churches

which are uniformly open on the litanies days and holy days in the week, can gather but such small congregations; and that the few other churches which have occasional prayers, are little, if any, more successful?

Is it said that it is not a duty to go to church more than on Sundays? Suppose this is so. Is the service of God so grievous a burden, so unwellcome an exercise, so unprofitable an employment, that we will closely confine ourselves to that degree of it which we cannot help? Do we remember what we owe to God, our Creator, our Preserver, the Author of all our blessings, our Redeemer, our Sanctifier, and our Saviour? Do we think of the measure with which he metes to us his blessings? And can we, then, find it in our hearts to be governed by cold calculation of what is the least that will be decent and proper, when *His service* is concerned? Do we remember how largely we calculate upon the continuance of his mercy and loving-kindness, when we are so careful not to do more than we can help in using the means by which he would have us seek them?

But on the score of duty. The particulars of duty, we know, are not a little dependent on circumstances. Now is there no obligation resting upon Christians to avail themselves of the opportunities placed within their reach, of using the appointed means of growth in grace, of promoting the honour of God, and of advancing their own salvation? If the house of God is open, and his ministering servant is in waiting, is there no obligation on his people to do their part in preparing an offering to his most holy name?

But it takes off too much time from the calls of secular duty. What time is asked? Ordinarily not an hour for each service. But this hour is fixed at a very inconvenient time. No hour could be fixed which would not be inconvenient to some. But I would put the question to the most industrious in this world's duties, and to those whose situations in life render their industry the most essential, is not equal time, is not the very hour, often, or at least sometimes, given to pleasure, to idle-

* See *Christian Journal*, vol. iii. page 181.
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ness, or to some purpose by no means essential to their faithful discharge of their temporal obligations? And can it never be given to the service of their God?

I will admit that there are cases in which attendance at church on week-days is morally impossible, and would involve dereliction in the discharge of those secular duties which God is pleased to regard as connected with the proper service of himself. But are these cases so characteristick of this community as to be a sufficient reason for the little attention that is paid to the calls of the Church on prayer days and holy days?

Are there among us none of leisure, who, with little or no inconvenience, could habitually attend the services of those days? Are there none whose worldly duties might well be so arranged as, without any detriment to them, to allow of at least an occasional attendance? Are there none in whose cases the only sacrifice would be a little interference with pleasure, or with at least no very important appropriation of time? Are there no men of business, or none occupied in domestick concerns, who might not, at least sometimes, retire from the world, and spend the appointed hour in the house of God? Might we not thus have always at least a tolerable congregation to do justice to the Church in her sacred appointments, and to manifest, that though in the world, they do not forget their God?

To the Christian who is seeking a better country, that is an heavenly, and would be directed and aided in advancing towards it; to the penitent, who, in the humble and contrite sense of his guilt and unworthiness, would be comforted and cheered by the great and precious promises of the Gospel; to the believer, who would manifest and exercise true faith in the merits of the Lord Jesus Christ, and live in holy communion with him; to him who, duly appreciating the necessity, would enjoy the unspeakable blessing, of the *sanctifying* and strengthening *influences of the Holy Spirit*; and to him *who, aware of the danger and inconsistency of worldly-mindedness, would*

have his mind drawn up to high and holy things; I would especially apply the subject.

But what if any, even of these, join in the too prevalent light esteem of *prayers*? How narrowly should they watch themselves, lest there be, in all their religious professions, the most sad self-delusion! O! how it grieves me to hear the indifference with which even professing Christians regard "*only prayers*!" I think of HIM who is the object of prayer. I think of the infinite blessings of which prayer is the appointed mean. I think of the heavenly inheritance for which prayer is a most essential preparation. I think of the evangelical piety from which prayer is inseparable. I think of all the great and precious promises which God has been pleased to make to prayer. And still I hear of the little importance of *merely prayers*. *Popular preaching* draws Christians in very crowds. Let the *worship of God* simply be proposed, and but here and there a single individual is seen to give it attention. And yet we hear of the increased piety of the age!

But among the many classes of whom we ought to expect better things, there is one which should not be overlooked. Are there no Churchmen who, manifesting indifference to the regular services of prayer days and holy days, find yet both time and inclination for attendance on religious meetings unknown in the standards of our Church, foreign from her principles, and unfavourable to that well ordered piety which she would instil into her members? Her services are more conducive than any other to the true spirit of evangelical devotion. They lead to none of those exhibitions of gifts and talents which are so wont to cherish the unholy influence of spiritual pride. They repress that undue indulgence of mere animal sensibility which has so powerful a tendency to throw much more of *feeling* than of *substantial piety* into the religious character. They foster not the truly dangerous error of substituting skill and facility in *making prayers* for *praying*. They provide devotions better than which Christians need never have, and call them to the

most humbling and most unostentatious manner of offering them. Whatever tends to their disparagement is not only an injury and an act of injustice to the Church, but also an hinderance to the influence of evangelical piety upon her members. One of the most genuine proofs that we could have of a revival among us of true primitive Christianity, would be an increased attention to the holy and edifying services of the Church.

One more idea I would take the liberty—and I do it with great respect and deference—of suggesting on this subject.

Among all the errors of the Church of Rome, there is yet in her much from which Protestants could very profitably learn. Every priest, in the communion of that Church, is bound, by a solemn obligation, to perform daily, either in public or in private, stated services, at least as long as our morning prayer. The good effect of this, besides its ordinary devotional benefits, is its keeping the services of their Church constantly in their minds, and drawing their attention to the large portions of Scripture comprised in the required offices, and thus necessarily read every day. In imitation of this, the Church of England orders that “all priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause.”* That the observance of this rule would be to edification, none can doubt. There is always time to give to literary pursuits, to recreation, to social enjoyment, and to other matters not essentially connected with professional duty, a very unimportant retrenchment upon which would afford ample opportunity for carrying such a custom at least into a very useful degree of operation. More frequently, perhaps, and in more places, than is generally thought, a little attention to the subject might render practicable the adoption of the farther pious provision of the same Church—“And the curate that ministereth in every parish church or chapel, being at home,

and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth; and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God’s word, and to pray with him.”*

CULTOR CHRISTIANUS.

New-York, May, 1825.

Report of the Trustees of Columbia College.

THE trustees of Columbia College beg leave respectfully to present to the regents of the university the following report of the present state of that institution:—

The number of students who have matriculated during the present collegiate year, is as follows, viz.—

In the senior class -	21
In the junior class -	28
In the sophomore class -	46
In the freshman class -	34

Making a total of - 129

Since the last report of the president to this board, twenty students have, from various causes, left the institution. It is stated by the president that the students are, in general, attentive to their studies, and exemplary in their conduct; and that the professors of the institution have been assiduous in their labours, and with great faithfulness and ability have performed the duties of their respective departments.

The following statement of the actual course pursued by the classes in the several departments of study, is founded upon the reports of the professors made by them to the president, and by him submitted to the trustees:

In the mathematical department, the freshman class is engaged, in the first part of the annual session, in the study of the elements of algebra, including the theory and practice of quadratic equations. In the latter part of the session, this class studies the first book of Euclid’s Elements. The sophomore class begins the course of study with

* See “Concerning the Service of the Church,” after the preface, in the English Book of Common Prayer.

* Vide idem.

the second book of Euclid's Elements of geometry, and proceeds to the end of the sixth book. The study of solid geometry is next in order, according to the eleventh book of Euclid. After which, the class advances to plane trigonometry, logarithms, and the doctrine of cubic equations in algebra. The junior class commences with mensuration; to which succeeds the theory of surveying. Then the class proceeds to spheric geometry and spherical trigonometry, with the theory of loxodromics. The class then studies conic sections, analytic geometry, and enters on the elements of geometrical fluxions and the differential calculus. The senior class studies the elements of the integral calculus, or the inverse method of fluxions, with the application to various general researches, such as the quadrature of curves, their rectification, contents of the solids generated by their revolutions, &c. The class then applies the same calculus to the most important points in the theory of statics and dynamics, comprehending a system of analytical mechanics, serving as an introduction to the mechanics of Laplace and Lagrange.

With the professor of moral philosophy and rhetoric, the sophomore class are occupied in the following manner: In the first part of the annual session, Murray's larger English grammar is studied minutely, and a continued analysis made of the same by every member of the class; the principles of philosophic grammar being given to them by frequent illustrations of the subjects as brought forward in the text book. From simple analysis they are gradually trained to independent composition, on subjects connected with the course of study in which they are actually engaged; which principle is pursued throughout the period in which their compositions are subjected to the professor. In the second part of the session, Tytler's Elements has been the text book hitherto adopted; upon which has been grounded a course of historical reading, pursued by the students in proportion to their zeal and leisure. On this subject the professor has always endeavoured to intermix with his instructions as much of the

philosophy of history as the circumstances of their age and knowledge rendered advisable. The junior class, in the first part of the session, use Blair's Lectures as the text book; an analysis of which is regularly prepared by every member of the class, in addition to the reading and examination of compositions relating to the same or correlative subjects. In the second part of the session, as no text book is to be found containing the prescribed course in a form suitable for an academic class, this course is carried on by lectures, with constant reference however to the various sources of more enlarged information. With these lectures is combined regular examination of the subjects therein treated of. The practice of composition and public reading is pursued as before. By the senior class, in the first part of the session, the history of philosophy is pursued by means of lecture and examination, with constant reference, as before, to larger sources of information. Intellectual philosophy is taught in the same manner, including the history of opinions as well as the principles of the science itself. On the subject of moral philosophy, the aim of the professor is not merely the examination of theories and systems of ethics, but the practical improvement of those committed to his care, by imbuing their minds with sound and just principles of moral conduct resting on rational conviction. In the second part of the session, moral philosophy is concluded. The subject of political economy is, for obvious reasons, pursued by lectures. In order that a more varied and liberal view may be taken of the controverted questions in which it abounds, frequent reference is made to all authors of established reputation; and one or more of them required to be in the hands of the students.

The following is the course pursued annually, with occasional slight variations, by the three upper classes, in the classical department:—The senior class read the *Œdipus Tyrannus*; part of the extracts contained in the second volume of the *Collectanea Græca Majora*; the *Heautontimorumenos* and *Phormio* of Terence; and attend eight

written lectures on Grecian literature. The junior class read Longinus's Treatise on the Sublime entire, and the Medea of Euripides; the first book, and part of the second, of Cicero de Oratore; Horace's Art of Poetry; the second book of his Epistles, and about half of the Andria of Terence; and have delivered to them three written lectures on subjects connected with their studies.—The sophomore class read the extracts from Lysias, Demosthenes, Dionysius of Halicarnassus, and from Aristotle's Ethics, in the first volume of the Collectanea Græca Majora, and those from Homer, Hesiod, and Appolonius of Rhodes, in the second volume; Cicero de Senectute and de Amicitia, and the first book de Officiis; the first two books of Virgil's Georgics, and a selection from the Satires and Epistles of Horace. They have also about twelve lectures on Grecian antiquities.

The adjunct professor of languages is attended by the freshman class alone; and the manner in which they are employed with him will appear by the following statement:—

The present freshman class have read in Greek the extracts from Xenophon's Anabasis, and Polyænus, contained in the first volume of the Collectanea Majora. They are at present reading the extracts from Herodotus, which, together with those from Thucydides and Aelian, will complete their Greek course for the first part of the session. They read in the second part of the session, extracts from Xenophon's Memorabilia, Isocrates, Plato, Theophrastes, and Polybius.

In Latin, the class have read Salust's History of the Conspiracy of Catiline entire, and 44 chapters of that of the Jugurthine War. The rest of the volume affords sufficient occupation for the remainder of the first part of the session. During the second part of the session, they read a selection of the Odes of Horace, and of the Orations of Cicero.

The class have also pursued the study of Roman antiquities, and ancient geography. Latin prose composition has also been attended to twice every week. The exercises are written

out in the lecture-room, on a board prepared for the purpose, and are corrected and criticised by the whole class, immediately after being written. During the second part of the session, they write Greek and Latin exercises alternate. The text books in Latin exercises, are Valpey's *Elegantia Latinæ*, and Crompie's *Gymnasium*.

The course of chemistry and natural and experimental philosophy has been improved, in the junior class, by the introduction of a text book for that part of it which is purely chemical; a text book more elementary, and better suited to the age and information of those who generally compose that class.

It was made part of the duty of the professor of the above subjects, at the time of his appointment, to keep a register of the barometer and thermometer. After keeping it regularly for upwards of two years, he found that the results, owing to the imperfection of the instruments belonging to the college, although repaired and fitted up in the best practical manner, to be unimportant, and not proper to be compared, for any scientific purpose, with registers kept elsewhere. This defect has now been obviated, through the kind assistance of Captain Sabine, of the British artillery. That gentleman having been made acquainted with the wants of his friend, Professor Renwick, has procured for him a standard barometer from the British board of longitude, which is intrusted to his care, and will probably remain with him two or three years. He will, by means of it, be enabled to ascertain the value of two good barometers in his possession, which, after being well compared, will be as valuable for the purpose of observation as the standard instrument itself. Professor Renwick has also, through the introduction of the same gentleman, become a correspondent of Mr. Daniell, of London, the first meteorologist of the age, and has been furnished by him with one of his hydrometers and an attached thermometer. Observations are now regularly taken in the college four times in the twenty-four hours—say 9 A. M., 3 P. M., 9 P. M., and 3 A. M.

While the trustees feel much gratified by having it in their power to prevent

to the regents so favourable a view of the course of instruction in Columbia College, they, at the same time, are constrained to express their regret, that, in consequence of the state of their finances, they have not only been precluded from increasing the usefulness of the institution under their care, by the establishment of new professorships, the completion of their philosophical apparatus, and the extension of their library; but that, in order to bring their annual expenses within their annual income, they have been obliged to have recourse to the painful expedient of curtailing the salaries of their president and professors, and of increasing the tuition fee of the students.

Under these circumstances, it is hoped that the regents will be sensible of the need which is felt by the trustees of Columbia College, of further pecuniary aid; and that they will exert the influence of their honourable body, in procuring for the petition now before the legislature of this state, a prompt and favourable attention. All which is respectfully submitted.

CLEMENT C. MOORE, *Clerk*.
February 7, 1825.

Archiepiscopal Palace of Lambeth.

Among the subjects of interest connected with the archiepiscopal palace of Lambeth, are the following:—In the guard-room is a whole-length of Henry prince of Wales. In the long gallery are many portraits of celebrated archbishops and others, among which is one of Martin Luther, and in the windows are coats of several archbishops. In the dining-room are portraits of all the archbishops, from Laud to Cornwallis. In the library are a painting in glass of Philip king of Spain, and many valuable books and manuscripts. In the Lollard's Prison, at the top of the Lollard's Tower, are eight large iron rings fastened through the wainscot an inch thick of oak, which lines the walls. Upon the sides are various scratches, half sentences, and letters cut out with a knife in black letter by some of its unhappy inmates. Here were confined the unfortunate earl of Essex, before he was sent to the Tower, and Bishop Thirleby, who died here. Fifteen archbishops have died in the palace. Catharine of Arragon, upon her first arrival in England, lodged some days in the "archbishop's inn." In the chapel Archbishop Parker was buried. In the time of Charles I. the corpse was removed and thrown into a hole in one of

the out-houses, and the chapel made a dancing-room; but after the restoration it was reinterred.

Alps softened by Hannibal.

A new scholium has been offered upon the legend of Hannibal's softening the Alps, by a suggestion that the *acetum* alleged to have been employed in that process, was what is known in modern chemistry by the name of pyroligneous acid, and which was procured by the combustion of the vast pile of wood mentioned in the narrative.

Manuscript Discoveries.

The following is a list of the principal palimpsest, or rescript, manuscript discoveries which had been made previous to the recent ones of Angelo Mai: 1. Parts of the New Testament, recovered by Kuaher and Wetstein, from a MS. of the sixth or seventh century, in the royal library at Paris.—2. Portions of the Epistles to the Romans, translated by Ulphilas, bishop of Gothland, in the fourth century, found, with other fragments, by Francis Augustus Knittel, in 1755.—3. A part of the ninth book of Livy, discovered in the Vatican library, in 1773, by P. J. Bruns.—4. The Gospel of St. Matthew, recovered from a rescript MS. in the library of Trinity College, Dublin, in 1801, by the Rev. J. Barrett, D. D.

Klaproth's Calculations of the Flood.

M. Klaproth, in his elaborate work lately published at Paris, entitled *Asia Polyglotta*, calculates the year of Noah's flood on the following data. The Bible gives it, according to the Hebrew text, at 2348 years before Christ; the Samaritan, 3044; and the Septuagint, 3716. According to an ancient tradition, M. Klaproth says the Messiah was to appear in the sixth millennium after the creation, a period which the Jews considered it as much their interest to throw back, as the Christian translators sought to advance it; hence the great difference between them; and he therefore adopts that of the Samaritan text, which in this particular he thinks may have remained most uncorrupted. The first ruler of China was Fu-chi, and in his time, the Chinese historians say, a rebel, named Kung-Kung, caused a great flood: this, according to M. Klaproth's calculation, occurred about 3028 years before Christ. The fourth Indian period, Kalijuga, begins about 3101 years before Christ. This epoch, he supposes, must have been preceded by some great revolution in the earth, probably the great flood mentioned by Moses and the Hindoo traditions. Thus (he concludes) we find here three remarkable and almost cotemporary epochs: Noah's flood, according to the Samaritan text, 3044 years before Christ.

Indian flood, beginning of the Kalijuga, 3101 before Christ; beginning of the Chinese state, 3082 before Christ. Assuming the average of these three numbers, he obtains, as the year of the great flood, 3076 before Christ.

Meteorological Observations.

Dr. Adam Clarke has lately communicated to the public some meteorological observations, in which he remarks—"From my earliest childhood I was bred up on a little farm, and as I found that much of our success depended on a proper knowledge and management of the weather, I

was led to study it ever since I was eight years of age." In this science he states that he has attained extraordinary success, as the result of which he advocates the weather table attributed to Dr. Herschel, but which the son of that gentleman has recently disclaimed on the part of his late father. Dr. Clarke says, that the accuracy of this table is truly amazing; and that, if Dr. Herschel had lived for no other purpose than to construct it, posterity would have reason to bless his memory. Some of our meteorological readers may perhaps thank us for inserting this table, as arranged by Dr. Clarke.

MOON.	TIME OF CHANGE.	IN SUMMER.	IN WINTER.
If the New Moon, the First Quarter, the Full Moon, or the Last Quarter, happens	Between <i>midnight</i> and <i>two</i> in the morning	Fair - - - - -	Hard Frost, unless the wind be S. or W.
	2 and 4 Morning	Cold with frequent showers	Snow and stormy.
	4 and 6	Rain - - - - -	Rain.
	6 and 8	Wind and rain - - -	Stormy.
	8 and 10	Changeable - - -	Cold rain, if wind W.; snow, if E.
	10 and 12	Frequent showers - -	Cold and high wind.
	At <i>twelve</i> o'clock at <i>noon</i> and to <i>two</i> P. M.	Very rainy - - -	Snow or rain.
	Between 2 and 4 Afternoon	Changeable - - -	Fair and mild.
	4 and 6	Fair - - - - -	Fair.
	6 and 8	Fair, if wind N.W. - -	Fair and frosty, if wind N. or N. E.
	8 and 10	Rainy, if S. or S.W. -	Rain or snow, if S. or S.W.
	10 and <i>midnight</i>	Ditto - - - - -	Ditto.
		Fair - - - - -	Fair and frosty.

In general, the nearer the time of the moon's change, first quarter, full, and last quarter, is to *midnight*, the fairer will the weather be during the seven days following; and the nearer to *midday*, or *noon*, these phases of the moon happen, the more foul or wet the weather may be expected to be during the next seven days.

Means of preventing Steam-boat Accidents.

The Royal Academy of Paris, having been called upon by the government to report on the proper means to prevent accidents from explosions of steam-engine boilers, have proposed, that the boiler should be proved by the hydraulic press with a force five times greater than it is designed to overcome; that a safety valve should be attached to the boiler, and locked up; and that the boiler should be surrounded by a thick wall of masonry, an interval being left between the boiler and the wall, and between the wall and the neighbouring buildings. M. Dupin proposes also a metallic plug in the boilers, formed of such an alloy as should melt at a temperature a few degrees above that at which the engine is intended to work.

Consecration of the Bishop of Nova-Scotia.

On Sunday, March 27, 1825, the Rev. John Inglis, D. D.* ecclesiastical commissary in the diocese of Nova-Scotia, was consecrated at Lambeth, by the archbi-

shop of Canterbury, to the bishopric of that diocese, on the resignation of the Right Rev. Bishop Stanser. The sermon was preached by the Rev. A. Hamilton, secretary to the Society for the Propagation of the Gospel in Foreign Parts.

Ordination.

On Tuesday, the 3d of May, at St. Paul's Church, Boston, Messrs. Daniel L. B. Goodwin, and Thomas S. W. Mott, were admitted to the holy order of deacons by the Right Rev. Alexander Viets Griswold, D. D. bishop of the eastern diocese, who delivered a sermon on the occasion.

Convention of Pennsylvania.

The forty-first annual convention of the diocese of Pennsylvania was held in St. Paul's Church, in the city of Philadelphia, on the 17th, 18th, and 19th of May. At the opening of the convention the bishop delivered a charge to his clergy. But the several matters transacted will be noted in our usual abstract, when we are favoured with a printed copy of the journal.

Dr. Inglis is a native of New-York; of the parish of Trinity Church in which city his late father, since bishop of Nova-Scotia, was for many years the rector. E. C. J.

Convention of New-Jersey.

The forty-second annual convention of the diocese of New-Jersey, was held in St. Peter's Church, Perth Amboy, on the 25th and 26th May. A full meeting of clerical and lay delegates was had, and the business of the convention was transacted with great harmony and unanimity. Our usual abstract of the journal of this convention will also be given when we are favoured with a copy.

Conventions of Virginia & North-Carolina.

The convention of the diocese of North-Carolina commenced its session at Washington, on Thursday the 21st of April last, and adjourned on the following Monday. And the convention of the diocese of Virginia assembled in Richmond on Thursday the 19th of May, and was, we understand, numerously attended.—So soon as we are furnished with the means of forming them, our usual abstracts of the journals of these conventions shall likewise be given.

Churchman's Magazine.

We are gratified in announcing to the members of our communion the revival of this useful and interesting work. It commenced with April, and is published at Middletown, Connecticut, by Messrs. Starr and Niles, under the editorship of the Rev. Dr. Bronson, principal of the Episcopal academy at Cheshire. There can be no doubt but that this work will be conducted in a manner highly reputable to its editor, and every way worthy the patronage of Episcopalians. We cordially bid it welcome, and give it our best wishes for an extended circulation.

*Obituary Notices.***THE REV. JOSEPH DAVIS WELTON.**

This worthy man died at Waterbury, on the 16th January, 1825, in the forty-second year of his age. In him were combined those virtues and graces that adorn the Christian character. From his childhood were observed in him that mildness, humility, and devotedness to his Lord and Saviour, that shone so conspicuous in riper years. The sweetness of his disposition and benevolence of heart, endeared him to all his acquaintances. In social life he exhibited a characteristic fidelity, kindness, and uprightness of deportment. As a Christian, adorning in all things the doctrine of God his Saviour, in which his understanding and affections appeared equally interested, he has left a worthy example to his bereaved family and friends. As a clergyman of the Protestant Episco-

pal Church, he was ardently devoted to the duties of his sacred office; till his health became so impaired that he was obliged to retire from the exercise of the ministerial duties. In the retirement of private life, that sacred instruction that he had so often imparted to others, appeared indelibly fixed upon his heart, and shone conspicuous in his life and conversation. His body now rests in the grave, and his immortal spirit has returned to the Shepherd and Bishop of souls, in a joyful hope of a happy immortality.—*Churchman's Magazine.*

Mr. Welton was ordained deacon by the Right Rev. Bishop Jarvis, of Connecticut, in 1808, and priest by the same bishop in 1810.

THE REV. ROBERT SEYMOUR SYMMES.

Died in Charleston, S. C. on the 9th April, 1825, the Rev. ROBERT SEYMOUR SYMMES, in the 54th year of his age. He was born in the island of Jamaica, and in early life was sent to England for his education. He was a graduate of Queen's College, Oxford; was admitted to deacon's orders, June 5th, 1797, by Dr. North, Bishop of Winchester; and ordained priest, February 22d, 1800, by Dr. Buckner, bishop of Chichester. After his arrival in the United States, he resided for ten years in the diocese of Virginia, as rector of Christ Church, Norfolk, and afterwards of Hungar parish, on the eastern shore. He removed to Charleston in 1818, and officiated for about two years as assistant minister of St. Paul's Church, Radcliffeborough. For the last two years he was master of one of the public free schools in Charleston. His health had been declining for many months, and after several weeks of severe suffering, his days were terminated by typhus fever. He has left a widow and seven children to mourn the loss of an affectionate husband and tender father, who, under God, was their only support. In the midst of his sufferings, and in view of his immediate dissolution, it was not the least of his comforts to remember the mercy which said—"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." He died in full reliance upon the merits of the Saviour.—*Gospel Messenger.*

Calendar for July, 1825.

3. Fifth Sunday after Trinity.
10. Sixth Sunday after Trinity.
17. Seventh Sunday after Trinity.
24. Eighth Sunday after Trinity.
25. St. James the Apostle.
31. Ninth Sunday after Trinity.

To Correspondents.—The concluding review of *Sternhold* is received, and will appear in our number for July.—The communications of several other correspondents will also be noticed in the same number.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 7.]

JULY, 1825.

[Vol. IX.

[In our number for December last we inserted from the Gospel Advocate an abstract of the proceedings of the Convention of the Protestant Episcopal Church of the Eastern Diocese, held at Portland, Maine, on the 29th of September. From the same publication we now copy Bishop Griswold's address delivered at that convention.]

Bishop Griswold's Address to the ninth Convention of the Eastern Diocese.

My friends and brethren,

THE rapid course of revolving time has again, and thus soon, brought about the season most interesting to this diocese—the meeting of its annual convention. Once more are we called to unite in thankful acknowledgments to the Father of mercies, that we have been preserved through the vicissitudes and perils of another year, and are permitted to assemble at this the appointed time and place.

My labours, of which it becomes my duty now to render you some brief account, have been no less abundant than in former years. Almost the whole of our churches have been visited within the year; and in my visitations I have preached from once to four times, and in the greatest part of them have administered confirmation and the Lord's supper. A short statement of what is most singular or necessary for information, will be all that it is expedient, or that you will desire.

After the adjournment of our last convention, at Windsor, in Vermont, I pursued my journey to the northern boundary, and through all the western parts of that state, "confirming the churches." Excepting a few families in Pawlett and Wells, who attend the ministrations at Granville, in the state of New-York—a few also in Sandgate, who meet us at Arlington, and the church at Guilford, since visited—my tour was then extended to every parish, however

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small, in that state. I received much kindness and aid from my clerical brethren, one or more of whom accompanied me all the way, and often took a part in the services; and by the people in every parish, and indeed throughout the diocese, have I been received and treated with much kindness and hospitality. May the Lord remember them for good.

Saturday the 27th of September, we reached Bethel, where I preached in the evening. The next day I preached twice, confirmed 22, and gave the communion to about 60; which, considering how recently they had been organized as a parish, and how shortly before there had been a confirmation in the same place, was highly encouraging. Owing to sickness among the workmen, their new church was not sufficiently finished for consecration; but this disappointment, as a wise and good Providence has overruled, has, we have good reason to believe, "turned out for the furtherance of the gospel;" it caused a postponement of the consecration till the meeting of the Vermont convention at Bethel, when we had one of the most interesting seasons that I have ever witnessed. Great praise is due to the liberality and pious zeal of that people, in building a house to God's honour, and for the love they uniformly manifested for his holy worship.

In the evening we proceeded to Randolph, where I delivered a third discourse: we had a large congregation, and a very hospitable reception.

In pursuing our journey we passed through Jericho, where, as I was for the first time informed, a Mr. Garlic, an Episcopal minister, once officiated. A remnant of his parish, it was said, yet remains; but the appointments which I had previously made would not admit of my staying, as my desire was, to obtain more certain information.

In Cambridge I found a few Episcopalians—spoke to them the word of God, and administered confirmation and the Lord's supper. In Enosburgh also I was invited to preach; and there too are a few attached to our church, from conviction of its superior excellence. This was my first visit to the two last named places: a missionary's labours in them would be well bestowed. In no part of this diocese do I find the people more generally disposed to receive the pure doctrines of Christ, and to reverence the ordinances of his religion. Those ministers of Christ, whose chief desire is to build up his kingdom, and to be instrumental in the salvation of their fellow men, cannot find a more promising field for their labours, than the north-western parts of Vermont.

On the 2d of October the new edifice in Berkshire was consecrated, with all the services appropriate and usual on such occasions, by the name of Calvary church. Here, as also in Montgomery, are a pious, zealous people, who, since the lamented death of the Rev. Mr. Gray, have been almost wholly destitute of the Christian ordinances. The Rev. Mr. Clapp, to whose active zeal we are much indebted, officiates a small part of the time in these and some other vacant parishes.

The divisions and discouragements resulting from the late unhappy difficulties in Sheldon and Fairfield, still in some degree remain; but we hope they are gradually subsiding. The parish in Sheldon have given a very pleasing evidence of returning harmony, by uniting at the present time in building a church; but unhappily the parish in Fairfield are also destitute of a minister.

In St. Alban's there is a pleasing prospect that the erection of a church will soon be commenced. For the first time I visited Swanton, which is but a few miles distant from St. Alban's. The few Episcopalians there have united with Christians of three other denominations in building a house for religious worship, each denomination to have the use of it one fourth of the time. Such a union, through the corruption of our nature, too naturally tends to disunion: God grant that this

case may be an exception. These two places are also destitute of any one to "labour in word and doctrine." Where we should have four clergymen constantly officiating, we have not more than one. Let us at least continue our prayers "to the Lord of the harvest, that he will send labourers into his harvest" in those parts.

The increase of the church in Shelburne, both in numbers and zeal, gave us reason to "thank God and take courage." Twenty-seven presented themselves for confirmation, and a large number at the Lord's table. Mr. Clapp had kindly accompanied me all the way from Windsor to this his own parish; but here other engagements called him another way.

In Middlebury, through the Lord's blessing on the labours of the Rev. Mr. Smith, the prospects of the church are brightening. In Rutland I was happy in finding that its hopes are not wholly extinguished.

It was highly gratifying to find in Vermont several pious young men, whose views are to the sacred ministry. This is the more encouraging, from the hope that they will bestow their labours in that state, where they are so much needed; and not the less certainly from the fact, that a very considerable number of the most able, zealous of our clergy in the United States have originated from Vermont.

I visited, in the same journey, the churches in the western part of Massachusetts, and found them in a state of improvement and prosperity. In the town of Washington a few families have formed a society, and they meet regularly for social worship. A missionary in that part of the state might be usefully employed. In Lanesborough, the funds of the parish, much to the honour of its members, have been improved. The church in Lenox were in no wise "weary in well doing;" nor had the "Lord forgotten to be gracious:" he continued to bless their pious zeal; the parish had increased in numbers, and in their attention to the thing most needful. Generally during that tour, or at least in many of the churches, I noticed with pleasure an improvement in one particular expression of devout

feeling; that is, a solemn pause of the whole congregation after the final benediction, to offer a secret prayer for God's blessing on the means enjoyed, and to thank him for the privileges of his sanctuary. When, after the solemnities of divine worship, and hearing the doctrines of life eternal, the congregation hurry from the Lord's house, with no apparent seriousness, there is much reason to fear that they have profited little within it—that they “go their way, and straightway forget what manner of men they were.”

The parish of Great Barrington, having very much improved the interior of their church, desired that it might be consecrated; which, on the 18th of October, was accordingly done. During the services of the following day, forty-six persons received confirmation.

November 16th, I held a confirmation in St. John's church, in Providence; and on the 18th ordained George Griswold, deacon, and admitted the Rev. Charles H. Alden to the order of presbyter.

In the latter part of February, 1824, and early in March, I visited the churches in and near Boston, and had much cause of thankfulness in witnessing their thriving state. On Quinquagesima Sunday I confirmed in Trinity, St. Paul's, and Christ churches, in the city, when no less than 158 renewed the covenant with their God and Saviour. In the church in Newton there has been great increase, and still greater in Quincy. This latter parish, under the ministry of the Rev. Mr. Cutler, has in a short time grown to a respectable church.

On the 7th day of March, Joseph Muenschler was ordained deacon; and in May I visited the churches in Bridgewater, Hanover, and Marshfield. Arrangements were made for supplying the church in Bridgewater one Sunday in each month through the summer and autumn.

The members of the new parish in Leicester, with very liberal efforts, and we trust with pious zeal, have built and completely finished a neat, handsome edifice for God's holy worship, which, on the 26th day of May, was consecrated and set apart for that sacred use.

The weather was fine; a large congregation assembled on the occasion, which was rendered more pleasant and interesting by the presence of many clergymen and other esteemed friends, from Boston and other parts. And much is it to be desired, that as many of the friends of religion as conveniently may, would always attend and assist on the like occasions. Consecrating a church, in which probably God will for ages be worshipped, the knowledge of the Saviour be taught, his sacraments administered, and in which men will be permitted and accustomed to transact the momentous concerns of their immortal destinies, must interest the thoughts of a pious, reflecting mind. Nor can we wonder, that “in very ancient times, churches were not more cheerfully built by the bounty of Christians, than with an equal piety they were solemnly dedicated to God's honour and service; the consecrations being usually celebrated with prayers and sermons, hymns and sacraments, and all possible expression of mutual love and charity.” We had, at Leicester, *prayers*, and several *sermons*;—two on the day of the consecration, with the *sacrament* of the Lord's supper; and on the next day, (besides prayers and a sermon) *baptism* and *confirmation* were administered: the latter probably then for the first time in all that large county: a fact which strikingly evinces the slow progress of our labours, and should quicken our diligence in whatever our hand findeth to do.

Christ church, in Leicester—for by this appellation the house is to be distinguished—stands in a pleasant and elevated situation, on one of our great public roads, and will, in its location, accommodate a very considerable and increasing population. Since its consecration, and for some time previous, the Rev. Mr. Muenschler has officiated as minister of the parish, to the general satisfaction and, it is believed, edification of the people.

On my return from Leicester, I preached in Oxford, in the same county; a place where, in all human appearance, the establishment of a church, and pious minister, would be of immense benefit to a large number of the industri-

people, who are now as sheep without a shepherd. To one gentleman, residing occasionally in that place, and his pious lady, whose praise should be in all the churches, I was much indebted for civilities and benefit received: may the Lord reward them.

On the 15th of June I commenced another tour. On the 16th, met, in Trinity church, Boston, with the Convention of Massachusetts: and on the 22d, in company with the Rev. Mr. Leonard, of Windsor, arrived again at Bethel, in Vermont, where we had the pleasure of meeting many friends and brethren from various parts. The 23d was one of the happiest days of my life. At the hour of nine in the morning the Convention of Vermont met in the new church, where already the people were assembled for the religious services which were appointed to commence at eleven. The congregation was very numerous: nearly one half of them could not enter the church. After it was solemnly consecrated to Almighty God, to be henceforth sacred to his holy worship, and a sermon was delivered, prepared for the occasion, confirmation followed; after which a very large number united in the holy communion. The people appeared to be deeply interested, and were unusually attentive: and though the other services had been long, during which a great part of the people had stood, there were many more remained through the ministration of this sacrament than the church could contain: a fact which authorized the belief, that something better than curiosity had detained them; that they did "hunger and thirst after righteousness:" mine chiefly was the fault, if they were "sent empty away." The convention was adjourned to the hour of four in the afternoon, when divine services were again performed: prayers by the Rev. Mr. Shaw, and the *convention sermon* by the Rev. Mr. Smith. Two couples were also joined in marriage.—Bethel is one of the most important stations for a clergyman, where the labours of one duly qualified for that place would, we may well hope, be exceedingly useful.

The general state of the church in Vermont, though clouded by some se-

rious difficulties, is such as calls for our thankfulness to its Divine Head. Some new parishes have been recently formed. Those who are already and decidedly Episcopalians, are generally, and comparatively speaking, pious, exemplary Christians, and attached to the church from sincere conviction and conscientious principles. The few ministers also who are labouring among them, are, in a large proportion, we may well believe, of those who, as St. Paul says, are "worthy of double honour." Where ministers and people unite in faith and zeal, in holiness and prayer, the Lord's work will prosper in their hands.

On the 26th I reached Guilford, and the next day, which was the second Sunday after Trinity, assisted by my reverend brethren, Bronson, Strong, Chase, and Jones, admitted the Rev. Samuel B. Shaw, deacon, to the order of priesthood, he having a title from that parish. The services were such as is usual on the like occasions. A few only were confirmed; but a large congregation appeared to "rejoice in the Lord," and many of them, it was hoped, were "filled with good things."

In the same circuit I visited also Greenfield, Montague, and Ashfield, all in Massachusetts, which completed my visitation of all the churches in that state and in Vermont. The Rev. Lott Jones continues to officiate in Ashfield. The parish, which was in a thriving state, was desirous to erect a house of prayer; and the commencement of the good work was delayed on account only of some difference of opinion respecting the site to build on. There were thirty confirmed.

On the 8th of August I held a confirmation in Newport, and also an ordination, when Joseph S. Covell was admitted to the order of deacons. The day following that of his ordination, Mr. Covell set off for Vermont, where I suppose he has since officiated. On the 15th of the same month, Henry W. Ducachet, M.D. was ordained deacon.

The case of this gentleman, and the views with which he was admitted as a candidate in this diocese, were stated in my address to our last convention. Our canons evidently allow, and a just

regard to the rights of men requires, that a person who has been refused orders in one diocese, may be ordained in another. It is only made necessary, before he is received as a candidate, to ascertain, and duly consider the reasons for which he was refused. If these reasons, so far as they can be ascertained, do not amount to what (in the diocese to which the second application is made) is in other cases deemed a disqualification, they ought not, in my judgment, to be so deemed in this: to reject an applicant in such case would evidently be unjust. On this ground was Dr. D. received in this diocese as a candidate for holy orders. The chief objection to this proceeding, which has come to my knowledge, is, that it may be viewed as an indirect censure upon the ecclesiastical authority which had before refused orders. This objection I have formerly, and I hope satisfactorily, obviated. Such are the circumstances of the present case, and such the principles on which I have acted, that it can no more justly be considered as a censure, or even disapprobation, of what was done in New-York, than a difference of opinion between any two gentlemen, or of judgment between two courts, is a censure upon each other; nor indeed even so much; because circumstances may render it inexpedient to ordain him in the one diocese, which do not exist in the other. We might indeed add, that, admitting the objection were correct and well founded, the apprehension that another *might be censured*, would be no good reason for refusing to *do justly*. But this, in my view, ought not to be supposed, nor made a matter of any consideration. If any one whom we have refused orders in this diocese could be received and made useful in another, which of us would not rejoice and bless God? Let it be duly considered, that human judgment is not infallible—and all men are liable to err—and that nothing is more common than difference of opinion, where circumstances do not differ. And who cannot see that two standing committees, or two bishops, may judge differently of facts, or qualifications, or expediency, without either intending or causing any *manner of censure*? We

certainly in this case intend none; nothing can be further from our view; and indeed what has been done in another diocese, cannot be rendered more or less wise by any thing that we do. It may also be, that discipline is generally more rigid in one diocese than in another; or the qualifications required, so far as they are left (and in a great degree they are and must be left) discretionary, may be different. Discipline may be too lax or too rigid; and there may, without any disparagement to the parties concerned, be some difference of opinion respecting the just medium. From these considerations it is evident, that the authority in one diocese may discreetly reject a candidate, and another, without any indiscretion or impropriety, receive him.

It seems to be the opinion of some, that though a man so refused may be received as a *candidate*, he ought not [to] be ordained till the bishop first refusing him gives his consent; and of course, without such consent, he must never be ordained. But this course would be the most objectionable of any; it would operate more to the injury of the candidate, than, at his second application, to refuse him without a hearing. And it would lead to this greater evil, of admitting that the authority in one diocese may interfere in, and obstruct the business of another. When a bishop has dismissed a candidate, and canonically given his reasons for refusing him orders, he has then, in regard to himself, finished the business. His further assent or dissent is, in my judgment, of no more concern than that of any other bishop. The history of the church in ages past, must be surely sufficient to teach us the importance of maintaining the just power and equal independence of each diocese, and of allowing no paramount authority, but that which is voluntarily delegated for the common good. I speak, brethren, the more particularly on this case, because it is in some respects a novel one, and may become a precedent. It is my duty to lay before you my views of the business, and the principles on which I have acted. If they are unreasonable, or unsound, the sooner they are corrected the better. And it would be gratify-

ing to me, should the convention deem it fitting to express an opinion on the subject; and the rather, as the counsel which I have chiefly had, is that of the standing committee of one state only.

Dr. Ducachet has for more than a year officiated in Salem, and occasionally in Marblehead, and it is believed has been instrumental of much good.

The Rev. Mr. Edson has for several months been stationed in Chelmsford, where the people are building a house for public worship, and where, we have reason to hope, may soon be a respectable parish.

The Rev. Mr. Potter has officiated in Hopkinton, in Massachusetts. The Rev. Mr. Blake has, much to our satisfaction, taken St. Matthew's church, in Boston, under his pastoral care. The Rev. Mr. Griswold has, for a few months last past, assisted in the churches in and about Boston, and is now supplying my parish in the state of Rhode-Island. The Rev. Mr. West has removed to the diocese of New-York. In addition to these particulars, it is painful to remind you of another and very mournful change,—the decease of our much esteemed brother and friend, the Rev. Thomas Carlile. After a painful illness, which he endured with much fortitude, he departed this life, at Providence, his native town, on the 28th of March, in this present year.

The churches in Rhode-Island have experienced very little change. Those in New-Hampshire remain much as they were when we last convened. A clergyman is needed in Hopkinton and towns in its vicinity. Mr. Carolus C. Brainerd has, through the past year, performed the services permitted to a candidate for holy orders in Drewsville.

The candidates admitted in the course of the year are, Thomas S. W. Mott, Carolus C. Brainerd, Southerland Douglass, and Louis M'Donald.

On the last Lord's day, and in my journey hither, I visited the church in Newburyport. In the morning, William Withington was ordained deacon; and during the services of the afternoon, 28 persons received confirmation. The parish is in a happy and flourishing state. As a proof of their pious zeal, and desire to extend the means of sal-

vation to those who are destitute, it ought to be mentioned, that a considerable sum, collected by a society of females of that parish for missionary purposes, was put into my hands. And a society of the male members, as I was informed, have made similar collections. If all would do thus, our church, we cannot doubt, would soon lift up her head.

The next day we had services in Portsmouth, when a respectable number received confirmation. The whole number confirmed in the year is 552.

Much reason have we, friends and brethren, to render thanks to the Father of mercies for benefits received, and especially for the blessing which has attended our humble efforts, and too languid exertions, to enlarge the borders of the Redeemer's kingdom. And it is no less fitting on this occasion, to consider whether we have been faithful—whether, in our several stations, we have done all that we could do—and whether, in the time to come, if God shall give us time, we may not do more. Every year elapsed, brings us much nearer to that eventful day, when we must meet in what may truly be called the General Convention: not to consult or devise what we shall do, but to render an account of what we have done; not to pass judgment upon others, but to be judged. When we consider how much of the world still lieth in wickedness—to what a shameful degree vice and ungodliness, corrupt doctrine and infidelity, prevail in this, which we call a Christian land—and in how large a part of the habitable earth Christ is not named or known—must we not infer that in all countries, and among all denominations, Christians are deficient in religious duty? And when we consider what the church is, of which we are delegates and members—its apostolic foundation, its sound doctrine, scriptural worship, and orthodox ministrations—and at the same time consider, that in this diocese (not to look beyond it) but a small portion of those “who profess and call themselves Christians,” are Episcopalians, ought we not to be apprehensive that we, more perhaps than others, are deficient in religious zeal? The fact is too evident, and we ought

to be satisfied of the cause, why, in this free country, where people comparatively are well informed, and all, in regard to religion, are left to their free choice and the dictates of their conscience, our numbers are so few. Allowance is indeed to be made for the migrations from these eastern states to the western parts of our country: but this regards only our increase in this diocese, as compared to that in other states. Our slow increase, compared with other denominations in this diocese, must be ascribed to other causes. It is too true, and something to the present purpose, that error is more easily propagated than truth. Our strict and undeviating adherence to what we deem "the faith once delivered to the saints," and primitive Christianity, without ostentation or affecting popularity, must also make our increase more gradual. Unhappily too, there are some few expressions in our liturgy, so much and so often misunderstood, as very much, in this diocese certainly, to retard our progress.

But neither will these causes satisfactorily account for our falling thus behind in the Christian race. There are other reasons to be assigned for this discouraging fact, which are worthy of our present consideration. And first—that the field of our labours is preoccupied: other denominations of Christians are already established throughout these eastern states; and the people, in favour of one or other of them, are almost universally prepossessed: whereas, if the country were now settling, we should have a chance of success more equal with others. But no one may justly infer from this, that our labours are unnecessary, or that we are building upon another's foundation. In many places there is a great deficiency, or total want of religious instruction. Besides, it is the duty of ourselves, no less than other Christians, to labour in the Lord's vineyard, and impart the knowledge and means of salvation to our fellow men. And if we teach religion, it must be in that way certainly which we conscientiously believe to be according to the word and will of God.

It is our intention, and I trust generally our practice, to avoid all unman-

ly, and much more unchristian, arts of proselytism. We would not obstruct the labours, nor frustrate the good work of other Christians; we would heal, rather than make divisions among the disciples of Jesus Christ. But in very many places there are considerable numbers who, were they better acquainted with the doctrines and worship of our church, and had they convenient access to its ministrations, would gladly unite with its communion; and, what is more desirable, would be edified and strengthened in the faith of Christ. And is it not our duty, as far as we reasonably can do it, to extend to them this great blessing and privilege? To judge how great the favour will be to them, we have but to consider how we prize it ourselves. And all Christians should consider what a blessing they deem it, and ought to deem it, to be instructed in the knowledge of Christ, and to have the opportunity of worshipping God in that way, which, after due investigation, they think most primitive and scriptural. And while our object and our efforts are not to take advantage of the ignorance of people, or to excite their prejudice or passions, or to prophesy smooth things, complimenting their reason, or flattering their pride, or accommodating our doctrine to their desires, but faithfully to instruct them in the knowledge of the scriptures, in a holy faith and godly living—all pious, candid Christians, we trust, will bid us God speed. There are, we cannot doubt, thousands among us who, were they acquainted with the excellence of our religious system, would deem it a great happiness to unite with us; and it is our duty, truth and charity require us to impart to them this knowledge. And if, as we ought, we keep constantly in view the general interest of religion, and endeavour to promote union and love among all Christian people, no one can reasonably complain.

But our labours find a still greater obstruction in the prejudices against the Episcopal church; which, as every one knows, have been very great and very general; and, though happily subsiding, they still in no small degree exist. That so much should be still done to perpetuate and keep alive these pre-

judices, by speeches and orations, and (strange to tell!) by sermons and prayers, is, by the lovers of truth and peace, deeply to be regretted. What can be more unfair or uncharitable than the notion so continually propagated, that the Protestant Episcopal Church has comparatively been a persecuting church? Those *pious forefathers*, with whose sufferings we are so often called to sympathize, were, no less than other Protestants, themselves persecutors. All circumstances considered, what Christians, excepting those who assume the name of *Catholic*, were ever more intolerant to those they disliked than they? But we ought in justice to add, and it ought more generally to be considered, that the endeavour to enforce uniformity in religion was, in the seventeenth century, generally supposed to be the duty of Christians: and in this the puritans were consistent, that the religious freedom they contended for, was for themselves only: a general toleration they (conscientiously no doubt) opposed, and viewed as the greatest of evils.

But without inquiring into things which had better be forgotten, the fact is too evident that such prejudices exist, and our duty is to overcome the evil with good. In our country none have the power, and happily, as we trust, none have the disposition, to what is usually called persecution. But there may be an intolerant spirit; and let it not be found, nor cause given to suspect it, among ourselves. We of the clergy especially, are under the most solemn obligation to "maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people." And you must all be sensible, my respected brethren, that there is no one part of our duty, as Christians, and as ministers of Christ, more difficult or more important to religion generally, and to our church in particular, than our conduct towards our brethren of other denominations:—that we may "hold the *true* faith in the unity of spirit, in the bond of peace, and in the righteousness of life." Many difficult questions may arise, on which people will think differently. My general advice, the result of my own experience and observation, is—

First, never to let small things produce contentions. We know that some of the most essential doctrines of our holy faith are much controverted; and for these we must "contend earnestly." This alone should be a consideration sufficient to induce Christians to be less rigid in things of less importance. By needless divisions we give the adversary of truth great advantage. Too often are Christians, like the people of Ai, pursuing small parties of foes, while their city is burning behind them.—Christians sometimes contend so earnestly for things of little importance, that the bond of charity is broken; we become too like those ancient idolaters, who in worshipping a fly would sacrifice an ox.

It is often said, to our reproach, that Episcopalians are deficient in piety, and a regard for the essential doctrines of the cross; that our chief concern is for those things which distinguish us from other Christians. This is a fault to which all men very naturally incline; and it is to be wished, that they who bring this accusation against us, were better qualified to cast the first stone. Let it however be our care, not to criminate, but to wipe away the reproach. If there were in practice some errors in the church from which we emanated, be it our care to correct them. If some Episcopalians in this country have been too formal, or bigotted, or uncharitable, it remains for us to be the more spiritual, candid, and liberal; more zealous to excel in whatever is purely Christian, not only that we may be truly faithful to our Divine Master, but to retrieve our character, by convincing others that we are faithful. None can be more decidedly than myself convinced of the superior excellence and orthodoxy of that venerable church in which, from the earliest infancy, I have been nurtured. But the experience of every year adds to my conviction, that by dwelling very much on controverted points which do not directly concern essential doctrines, nor good morals, we injure more than we benefit religion generally, and prevent the increase of our own communion. By manifesting great anxiety on particular points, we naturally excite suspicion. By dwelling too much on

the distinctive tenets of our own system, we confirm others in the opinion that Episcopalians have more concern for their church, than for Christianity; and it gives us the appearance of fearing to trust the people to inquire for themselves. If we would honour the church which is an honour to us, and would contribute to its increase, let us live as Episcopalians; let us show the excellency of our tenets, not so much with our lips as in our lives. The true friend of his country is not the self-styled patriot, ever talking of liberty and oppression; but he that lives peaceably, does justly, obeys the laws, and respects the magistrate. So is he the best friend and supporter of the Episcopal church, whose life best corresponds with its articles and liturgy: for this is a proof of our sincerity,—that we indeed believe what we profess. And when the fruits are good, it is always the most convincing proof that the tree is good which produces them. It is certain too, that the people will generally receive, as their spiritual guides, not those who produce the best creeds, and articles, and forms of devotion, but those who appear most devoted to the work of the ministry—most deeply engaged in propagating evangelical truth, and saving the souls of men. We, like other Christians, must be known, not by our professions, or by what we bear witness of ourselves, but by our works and our fruits. Let our system appear as well in practice as it does on paper, and our adversaries will be put to silence, or soon “be found liars.”

It is a good rule, and cannot well be too often repeated, that for the promotion of truth, other things may well be relinquished. In practising it, St. Paul “became all things to all men, that by all means he might save some.” He descended to the infirmities, and even the prejudices of men, far as could be without the departing from the foundation of truth: and the same did our blessed Saviour, for which he was much censured by rigid Pharisees. The cause of truth is often injured by the obstinacy of its mistaken friends. The humble shrub, bending before the tempest, will preserve its root unmoved; while the proud unyielding pine is overthrown.

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By thus manifesting a disposition to “follow after the things which make for peace,” and in points unessential to yield to others, we may, with less offence, adhere with steadfastness to what is necessary and important. What the scriptures reveal—what the word of God requires—what appertains to the foundation of the gospel faith, and is essential to the Church of Christ,—is never in any case to be abandoned. The Christian warrior may use his own discretion in making incursions into the enemies’ ground; but, having put on the armour of God, he must, to the last extremity, defend the walls of Zion.

But the chief cause of the slow progress of our labours, we may well fear, is deficiency of zeal, a want of devotedness to the Lord’s work. Even supposing that in our families and our parishes, where our interest and our honour are much concerned, we are faithful, and nothing is neglected, how is it with our zeal in those parts, and in those things, in which our glory is less concerned, and that of our Saviour more? It is when we give, and lend, and labour, expecting no honour nor worldly good in return, that we imitate our Divine Master, and prove ourselves to be his disciples. When you labour to save those souls whom you will never meet perhaps, till you meet them in heaven; when you feel a deep concern, and are willing to make much sacrifice of wealth, or ease, or worldly pleasure, for the extension of the light of truth to those who are yet in darkness, it is a bright evidence of godly zeal. God, in his wise providence, has committed this diocese to our care; it is a stewardship for which we have to render an account. According as we are diligent or unfaithful, hundreds will be taught, or they will die ignorant of the doctrines of Christ.

Let us carefully endeavour to cultivate peace among ourselves. It is when cemented together as a band of brethren—when, banishing pride and selfishness, and all mean and narrow views, we are firmly united in whatever shall honour our Divine Master, and promote true religion, that we may hope for God’s blessing. Did we possess that Christian love which ought to glow in our breasts, what would exceed the

pleasure which we should feel in conversing together on these very interesting occasions! In all our deliberations and intercourse at the present time, and on all occasions, let us follow after the things which make for peace. Let nothing like party spirit be found amongst us. In order to exclude so baneful an evil, let us be very cautious how we use insidious epithets and distinctive appellations which engender strife. Let all be orthodox and all be evangelical.

Permit me, in the conclusion, to recommend to your continued and serious attention the subject of a fund for the Episcopate, to be in readiness against the next election, which cannot be far distant.

Nothing can excuse our neglecting any thing in our power to raise missionary funds for supplying vacant parishes in this diocese. No means will probably be more effectual than to encourage the formation of missionary societies in every parish, and to make the Easter contributions general through the diocese.

I would also suggest the consideration, whether it may not be expedient to appoint a committee, or instruct the standing committee, to take into consideration means and measures for promoting religion in this diocese, and to report to this or the next convention.

And I would recommend that such measures be taken for collecting the parochial reports, that at the meeting of our convention in 1826, a complete view of the state of the diocese may be prepared to lay before the General Convention.

May the Lord be with us, and so inspire our counsels with wisdom, and unite our hearts in love, that both now and ever, we may do his will and promote his glory.

For the Christian Journal.

No. VIII.

REVIEW of the proposed Additions to the HYMNS.

THERE remain, to be laid before our readers, seventeen hymns; fourteen of them are for "*Family and Private Devotion*;" and the other three are marked "*Addenda*." As to denoting any

hymns as for *private use*, we would respectfully ask whether it be expedient? the church has set forth no private *prayers*, but has left its members entirely free in their devotions in the closet; they may compose for themselves, or select from the many forms contained in the liturgy or other devotional books: and we think the same latitude is proper in regard to *hymns* for the closet. We would suggest, therefore, that such of these hymns for private use as may be adopted, be printed as *general* ones; and then each individual may select from these, or from the many other general hymns which are in, or to be added to the Prayer Book, and which are equally appropriate, or from other collections, or from the psalms, as his devout feelings may prompt him.—As to a class of *family* hymns in the Prayer Book, we cannot argue so decidedly; some topics are proper to an earlier or a later period of the day than is commonly chosen for public worship; yet we should regret to see such hymns distinguished by topics of another kind, those too much wanting in dignity for public worship: the Prayer Book should admit to its fellowship *nothing* of an inferior stamp.

FAMILY AND PRIVATE DEVOTION.

Hymn XCII.—Doddridge.

Family Religion. Gen. xviii. 19.

- 1 Father of all, thy care we bless
Which crowns our families with peace;
From thee they spring, and by thy hand
They have been, and are still sustain'd.
- 2 To God, most worthy to be prais'd,
Be our domestic altars rais'd;
Who, Lord of heav'n, scorns not to dwell
With saints in their obscurest cell.
- 3 To thee may each united house
Morning and night present its vows,
Our servants there, and rising race,
Be taught thy precepts and thy grace!
- 4 O may each future age proclaim
The honours of thy glorious name!
While pleas'd and thankful we remove
To join the family above.

The *subject* of this hymn is "*family religion*;" but for *use* it is rather adapted to a congregation than a single household; the expressions "*our families*," "*our domestic altars*," "*each united house*," have no reference to the particular case of any one domestic circle engaged in worship; and it is far from

impossible that such language may excite thoughts somewhat pharisaical, in those who are practising family devotion, towards those who neglect it. The phrase "obscurest cell," verse 2, line 4, applies the hymn to the poor, instead of leaving it a general one. The expression in verse 3, line 3, "our servants *there*," referring to "house," meaning the persons in the house, though not absolutely wrong, is doubtful as to accuracy, and certainly not elegant. And the epithet "*pleas'd*," in verse 4, line 3, is not solemn enough to be applied to a dying person. These specific faults, and the want of poetical merit throughout, are sufficient, we think, to condemn the piece.

Next are three hymns under the title

MORNING.

Hymn XCIII.—Dr. Hawksworth.

- 1 In sleep's serene oblivion laid,
We safely pass'd the silent night;
Again we see the breaking shade,
And drink again the morning light.
- 2 New born we bless the waking hour,
Once more with awe rejoice to be;
Our conscious souls resume their pow'r,
And spring, O gracious God! to thee.
- 3 O guide us through the various maze
Our doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze
When dangers press around our head.
- 4 A deeper shade will soon impend,
A deeper sleep our eyes oppress;
Yet still thy goodness shall defend,
Thy mercy still delight to bless.
- 5 That deeper shade shall pass away,
That deeper sleep shall leave our eyes;
Thy light shall give eternal day,
Thy love the rapture of the skies.

The thoughts are excellent and beautiful; and so is much of the language; but some corrections are required. In verse 1, line 2, "We safely pass'd" refers grammatically to any previous night, not particularly to the last one; it should be, "We safe have pass'd:" the figure "*drink* the light," in line 4, is not a good one, unless something in the context supports it,—we would propose "Again we hail," &c. We do not like the word "*spring*," in verse 2, line 4, but no better word suggests itself. In verse 3, line 1, for "various" we would prefer "varied," partly to avoid *s's*, and partly because the former word inclines to a plural signification, while "*maze*" is singular: in

the next line, "doomed" savours of calvinism, or rather fatalism; for to many of the "mazes" of life we are *not* doomed, and ought to avoid them; may we read the line thus?

Which day by day through life we tread:

the word "blaze," in the next line, carries the figure too far; we propose,

Thy shield, divine Protector, raise, &c.

Hymn XCIV.

- 1 Now the shades of night are gone,
Now the morning light is come;
Lord, may we be thine to-day,
Drive the shades of sin away.
- 2 Fill our souls with heav'nly light,
Banish doubt, and clear our sight;
In thy service, Lord, to-day,
May we labour, watch, and pray.
- 3 Keep our haughty passions bound;
Save us from our foes around;
Going out, and coming in,
Keep us safe from every sin.
- 4 When our work of life is past,
O receive us then at last;
Night of sin will be no more
When we reach the heav'nly shore.

The first two lines of verse 1 make a bad rhyme, and a bad rhyme is often worse than none, particularly when, as here, the final consonant sounds do not correspond; the last lines of verses 2d and 3d are a repetition of a rhyme with only two lines intervening, which is unseemly in this sort of composition; "then at last," in verse 4, line 2, is an awkward expression; so is "night of sin" without the article; and "shore" introduces a new figure unrelated to the former parts of the hymn: these are positive inelegancies, without one beauty to counterbalance them. We attempt no particular corrections, but offer, in a note, a different reading of the entire piece.*

* Morning.

- 1 Night is past, and past its gloom,
Morning rises, day is come;
Nature's glories, as they shine,
Lord, reflect thy face benign.
- 2 Jesus, orb of heav'nly day,
Drive the shades of sin away;
Fill our souls with hallow'd light,
Banish doubt, and clear our sight.
- 3 Earth is fair by heav'nly beams,
Man is pure by heav'nly streams;
Fair as nature's beauties glow,
May our hearts thy image show.
- 4 When our mortal days shall cease,
Grant us, Lord, the day of bliss:
Night nor sin shall cast their gloom
When th' eternal morn is come.

Hymn XCV.

- 1 To thee let my first off'rings rise,
Whose sun creates the day,
Swift as his gladd'ning influence flies
And spotless as his ray.
- 2 This day thy fav'ring hand be nigh,
So oft vouchsaf'd before;
Still may it lead, protect, supply,
And I that hand adore.
- 3 If bliss thy providence impart,
For which, reign'd, I pray,
Give me to feel the grateful heart,
And without guilt be gay.
- 4 Affliction should thy love intend,
As vice or folly's cure,
Patient to gain that gracious end
May I the means endure.
- 5 Be this and every future day
Still wiser than the past;
And when I all my life survey,
May grace sustain at last.

A devout hymn. In verse 3, line 3, the word "the" should be "a;" the definite article is often an indefinite relative, or demonstrative,—one of which it should be in this case, but there is nothing implied to which it can refer.

There next follow six hymns under the title

EVENING.

Hymn XCVI.—Watts.

- 1 Thus far the Lord has led me on,
Thus far his pow'r prolongs my days;
And every evening shall make known
Some fresh memorial of his grace.
- 2 Much of my time has run to waste,
And I, perhaps, am near my home;
But he forgives my follies past,
And gives me strength for days to come.
- 3 I lay my body down to sleep,
Peace is the pillow of my head,
While well appointed angels keep
Their watchful stations round my bed.
- 4 Thus, when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb
With sweet salvation in the sound.

This hymn may be useful in private devotion, but it is too deficient in dignity, and in poetical merit, to have a place in the Prayer Book. The phrase "make *known* a memorial," in verse 1, line 3, is at least awkward, and not adapted to either private or family devotion. The first two lines of verse 3 are peculiarly bad.

Hymn XCVII.—Mason.

- 1 'Now, from the altar of our hearts,
Let flames of love arise;
Assist us, Lord, to offer up
Our evening sacrifice.
- 2 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift, more free than they.

- 3 New time, new favours, and new joys,
Do a new song require,—
Till we shall praise thee as we would,
Accept our hearts' desire!

There is a sad alliteration of emphatic *m's* in verse 2, line 1; but we see not how to correct it. In verse 3, line 2, for "Do a new song," we propose "Songs ever new."

Hymn XCVIII.

- 1 The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near!
- 2 We lay our garments by,
Upon our beds to rest;
So death shall soon disrobe us all
Of what we here possess. [possess'd.]
- 3 Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.
- 4 And if we early rise
To view th' unwearied sun,
May we set out to win the prize,
And after glory run.

The 1st verse is not bad. The 2d verse expresses, in a nursery style, a very proper thought: yet the scriptural allusion to our disrobing by death, is not to parting with earthly "possessions," but to the soul's being "uncloth'd" of the earthly body. The 3d verse intimates the guardianship of angels to be only during the night, and to cease when "morning light appears." The 4th verse names the contingency "if we early rise;" if not, the final aspiration of the hymn is void. The piece must be re-written before it is fit for adoption.

Hymn XCIX.—Toplady.

- 1 Inspirer and hearer of prayer,
Thou shepherd and guardian of thine,
My all to thy covenant care
I, sleeping or waking, resign.
- 2 If thou art my shield and my sun,
The night is no darkness to me;
And fast as my minutes roll on,
They bring me but nearer to thee.
- 3 A sovereign Protector I have
Unseen, yet for ever at hand;
Unchangeably faithful to save,
Almighty to rule and command.
- 4 From evil secure, and its dread,
I rest, if my Saviour is nigh;
And songs his kind presence indeed
Shall in the night season supply.
- 5 His smiles and his comforts abound,
His grace as the dew shall descend,
And walls of salvation surround
The soul he delights to defend.

We would omit the 4th verse; its first two lines intimate the presence of Christ to be a security from "evil," temporal evils, such as in the 1st verse are "resigned" to the "care" of God; which resignation, by the way, is not quite consistent with the hope here expressed of being "secure" from them: the 3d line of the verse (4th) is wretched, and the 4th line but little better: we would, therefore, omit the entire verse. This done, as there will remain but little peculiar reference to the night, we would separate the hymn from its title of "Evening," and, if necessary, give it another one more general,—say, "Trust in God." In verse 1, line 3, the phrase "covenant care" may either be retained, or changed to "provident care."—With these amendments, we would retain the hymn, partly from its intrinsic merits, and partly for the sake of having one of this metre.

Hymn C.—Doddridge.

- 1 Thou, my ever bounteous Lord,
Daily mercies dost afford;
My guard'an kind, that needs not sleep,
My defenceless hours shall keep:
Blest vicissitude to me,
Day and night I'm still with thee!
- 2 Mid the silence of the night
Let me join those angels bright,
Whose harmonious voices raise
Ceaseless songs of joy and praise;
Mixt with theirs, thy pitying ear
Shall my humble accents hear.
- 3 What if death my sleep invade,
Shall I be of death afraid?
Whilst I'm shielded by thy arm,
Death may strike, but cannot harm:
Blest alternative to me,
Thus to sleep or wake with thee!

The 3d line of stanza 1st must be a misprint; if the true reading be no better, we would propose the following in place of that and the 4th line—

Guardian kind, who wilt not sleep,
Thou my helpless hours shalt keep; &c.

The 2d stanza, line 1, we would vary thus, as it seems to imply that it is a duty to interrupt sleep for the purpose of midnight devotion,—

In the wakefulness of night, &c:

and we also suggest, whether "pitying," in line 5th, might not be "willing:"—would it not, however, be a yet greater improvement to omit the entire 2d stanza?

Hymn CI.—Watts.

- 1 Great God! to thee my evening song
With humble gratitude I raise;
O let thy mercy tune my tongue,
And fill my heart with lively praise.
- 2 My days unclouded as they pass,
And every gently rolling hour,
Are monuments of wondrous grace,
And witness to thy love and pow'r.
- 3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful, can from thee depart,
And, fond of trifles, vainly rove.
- 4 Seal my forgiveness in the blood
Of Jesus; his dear name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.
- 5 Let this blest hope mine eyelids close;
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.

The greater part of this hymn is remarkably smooth in the rhythm; the thoughts are plain and useful; and the language correct, except that in several places it inclines to redundancy. In verse 2, line 1, the word "unclouded" expresses a portion less mingled than is usually the lot of mortals; we would change it to "in mercy," or "in safety," or "protected." To avoid the word "dear" in verse 4, line 2, we would begin the line, "Of Jesus Christ: his name, &c." or else, "Of Jesus; Jesus' name, &c." Verse 5, line 1, to avoid several defects, we would read

With hope in Christ my eyelids close, &c.

There next are four hymns for particular mornings and evenings,—the general head of "Family and Private Devotion" being continued.

Hymn CII.—Newton.

Saturday Evening.

- 1 Safely through another week
God has brought us on our way;
Let us now a blessing seek
On th' approaching holy day,—
Day of all the week the best,
Emblem of eternal rest.
- 2 When the morn shall bid us rise,
May we feel thy presence near;
May thy glory meet our eyes,
When we in thy house appear;
There afford us, Lord, a taste
Of our everlasting feast.
- 3 May the Gospel's joyful sound
Conquer sinners, comfort saints,
Make the fruits of grace abound,
Bring relief for all complaints;
Thus may all our Sabbaths prove,
Till we join the church above.

The 1st stanza is too simple for admission into the Prayer Book. The 2d stanza has the objectionable phrases "*feel thy presence*," and "*glory meet our eyes*;" and if "*taste*" (line 5th) is to be parallel in its meaning with these, it loses its scriptural authority. Stanza 3d is the best; yet we there read "*relief for all complaints*," a very undignified phrase. On the whole we condemn the hymn.

Hymn CIII.

Sunday Morning.

- 1 To thy temple I repair;
Lord, I love to worship there,
When, within the veil, I meet
Christ upon the mercy-seat.
- 2 Thou through him art reconcil'd,
I through him become thy child;
Abba, Father, give me grace
In thy courts to seek thy face.
- 3 While thy glorious praise is sung,
Touch my lips, unloose my tongue,
That my joyful soul may bless
Christ the Lord, my righteousness.
- 4 While the prayers of saints ascend,
God of love, to mine attend;
Hear me, for thy Spirit pleads,
Hear, for Jesus intercedes.
- 5 While I hearken to thy law,
Fill my soul with humble awe,
Till thy gospel bring to me
Life and immortality.
- 6 While thy ministers proclaim
Peace and pardon in thy name,
Through their voice, by faith, may I
Hear thee speaking from on high.
- 7 From thy house when I return,
May my heart within me burn;
And at evening let me say,
"I have walk'd with God to-day."

The expression "*within the veil*," in verse 1, line 3, is not, we apprehend, quite accurate; the veil of the heavenly sanctuary we do not pass in our devotions: the veil of the earthly temple is "*rent*," and there is no longer either without or within relating to it. The topics of the first two lines of verse 2, though just, are not of the kind adapted to a *preparatory* hymn. The 3d verse, lines 3 and 4, gives the praise of the worshipper to Christ exclusively, not to the Father or the Spirit. To remedy these imperfections, and to shorten the hymn, might the first three verses be condensed into one? thus—

- 1 To thy temple I repair,
Lord, I love to worship there;
Touch my lips, unloose my tongue,
While thy glorious praise is sung.
- 2 While the prayers of saints ascend, &c.

In the last verse, line 2d, for "*with-in me*," we propose "*with love still*," to express the continuance of a devout frame of mind after public worship is over: in line 4, "*walk'd with God*" is applied to a period of devotion, as distinct from active duties; we think the expression includes both; as the mistake is not great, we will not urge a change, but if one be deemed expedient, the line might read—

God has been with me to-day.

Thus amended the hymn is excellent.

Hymn CIV.

Sunday Morning.

- 1 My op'ning eyes with rapture see
The dawn of thy returning day;
And all my thoughts ascend to thee,
While thus my early vows I pay.
- 2 I yield my heart to thee alone,
Nor would receive another guest;
Eternal King, erect thy throne,
And reign sole monarch of my breast.
- 3 O bid this trifling world retire,
And drive each carnal thought away;
Nor let me feel one vain desire,
One sinful thought, through all the day.
- 4 Then while I to thy courts repair,
My soul shall rise on joyful wing,
The wonders of thy love declare,
And join the strain which angels sing.

A truly devout and not inelegant hymn. In verse 1st, line 4th, the word "*thus*" has only a vague and awkward reference: we would read the line—

While I my early off'rings pay.

Verse 4th, line 1st, intimates that on the way to church, "*while I to thy courts repair*," the soul will perform its various devotions: to avoid this mistake, though somewhat at the expense of the rhyme, we would read—

Then, in thy courts when I appear, &c.

Hymn CV.—Watts.

Sunday Evening.

- 1 Lord, how delightful 'tis to see
A whole assembly worship thee:
At once they sing, at once they pray,
They hear of heav'n, and learn the way.
- 2 I have been there, and still would go;
'Tis like a little heav'n below;
Not all that earth or sin can say
Shall tempt me to forget this day.
- 3 O write upon my mem'ry, Lord,
The text and doctrine of thy word;
That I may break thy laws no more,
But love thee better than before.
- 4 With thoughts of Christ and things divine
Fill up this foolish heart of mine;
That, hoping pardon through his blood,
I may be devout, and wake with God.

In our tender years, this, somewhat varied, was a nursery hymn; and so strong are our associations to this effect, that we will not venture to express any opinion as to admitting it into the Prayer Book.

There are three more hymns, classed under a title, the precise purport of which we do not understand,—

ADDENDA.

Hymn CVI. In Affliction.

- 1 Hear, gracious God, my humble moan,
To thee I breathe my sighs;
When will the mournful night be gone,
When shall my joys arise?
- 2 Yet though my soul in darkness mourns,
Thy word is all my stay;
Here would I rest till light returns;
Thy presence makes my day.
- 3 Speak, Lord, and bid celestial peace
Relieve my aching heart;
O smile, and bid my sorrows cease,
And all the gloom depart.
- 4 Then shall my drooping spirit rise,
And bless thy healing rays,
And change these deep complaining sighs
For songs of sacred praise.

From the tone of the hymn we apply it, not to ordinary, but spiritual "affliction." In verse 2d, line 2d, for "word is all," we propose "promise is:" and for the 3d and 4th lines, we offer a substitute:—as the 4th line now stands, it implies that God's "presence" is withdrawn from the afflicted soul, ("thy presence makes, *will make*, my day,") though David, in a similar frame of mind, regarded himself as still having the divine presence, and prayed not to be "cast away from it" (Ps. 51)—we propose therefore—

My comfort, till thy light returns,
And hope resumes its sway.

In place of verse 3d, line 1st, we suggest—to avoid the objectionable word "speak"—

Come, Lord, and with celestial peace, &c:
and in line 4th, for "the" read "their."
—This will be an useful hymn; but it does not compare advantageously with parts of Psalms 42d and 43d.

Hymn CVII.—Doddridge.

Submission under Affliction.

- 1 Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath.
- 2 'Tis he, the Potentate supreme
Of all the worlds above;
Whose steady counsels wisely rule,
Nor from their purpose move.

- 3 'Tis he, whose justice might demand
Our souls a sacrifice;
Yet scatters with unwearied hand
A thousand rich supplies.
- 4 Fair garlands of immortal bliss
He weaves for every brow;
And shall tumultuous passions rise
If he correct us now?
- 5 Silent we own Jehovah's name;
We kiss the scourging hand,
And yield our comforts and our lives
To thy supreme command.

The title should be "Submission under the Loss of Friends." The 4th line of verse 1st, to avoid the phrase "gathers back," we would change to

Recalls the fleeting breath.

In place of verse 2d we propose the following, as not being tinctured with predestination—

'Tis he, whose providence, supreme
O'er earth and worlds above,
Appoints our joy, appoints our grief,
In wisdom and in love.

Verse 4, lines 1 and 2, we would read thus, to avoid the expressions "garlands," and "weaves," and to continue the mechanism of the first lines;—

'Tis he, who diadems of bliss
Prepares for every brow; &c.

In verse 5th we would make a corresponding mechanism in the 1st line—

'Tis Thou; we own thy sceptre, Lord! &c:

and in line 2d "the" should be "thy." If these alterations be allowed, it may possibly be a farther improvement to give the same mechanism to the 1st line of the 1st verse—

'Tis God! 'tis his Almighty hand &c.

This hymn, with due correction, will not be without its value.

Hymn CVIII.—Doddridge.

O Lord, say unto my soul, I am thy salvation.
Psalm xxxv. 3.

- 1 Salvation! O melodious sound
To wretched dying men;
Salvation that from God proceeds,
And leads to God again.
- 2 Reson'd from hell's eternal gloom,
From fiends, and fires, and chains;
Rais'd to a paradise of bliss,
Where love triumphant reigns!
- 3 But may a poor bewilder'd soul,
Sinful and weak as mine,
Presume to raise a trembling eye
To blessings so divine?
- 4 The lustre of so bright a bliss
My feeble heart o'erbears;
And unbelief almost perverts
The promise into tear.

5 My Saviour God, no voice but thine
 These dying hopes can raise;
 Speak thy salvation to my soul,
 And turn my prayer to praise.

The "salvation" intended in this hymn is that announced by calvinism: it is not the *state* of salvation into which we are introduced by baptism, and in which we are to labour to *make* our "calling and election *sure*;" but the individual concerned is supposed to have some of the tokens of his infallible election, and he prays for a full persuasion of it; he regards himself as actually "*raised* to a paradise of bliss," but, scarcely "presuming to raise his eye" to such "blessings," he asks God to "speak salvation to his soul," i. e. to give him an indubitable feeling of assurance. We would omit the hymn: the subject of salvation is better treated in several other compositions.

We have now finished our laborious undertaking. In reviewing our numbers we have occasionally found mistakes, but not of great moment; and as we have all along disclaimed infallibility, and as the whole subject will be investigated by the Committee and the General Convention, they give us no anxiety. Our chief regret is that our review of the old additional hymns was not more thorough.

Some of the other magazines conducted by members of our church have noticed the general question, whether it be expedient or desirable to adopt any new hymns. We may therefore, we trust, without offence, conclude with our own thoughts on that point. We say then, in the first place; if the correction of the old hymns and the admission of new ones is to be, *in any sense whatever*, a precedent for changes in the Prayer Book, let the whole project be dropped; let it be dismissed by the convention with every possible mark of decisive repugnance. We say, in the next place, that if there be any symptoms of a purpose to give, by means of hymns, a *certain enthusiastic tone* to the piety of Episcopalians which the Prayer Book itself does not countenance,—an enthusiasm in which feelings are too much sublimated, or made the *tests* of piety,—then also let the *whole project* be abandoned: we are

at present perhaps the only denomination in which Christian orthodoxy and genuine Christian warmth are *both secure*; and God forbid that we should touch a single guard of either, or introduce any thing into our devotions which may do to either a secret or indirect injury:—artificial warmth in a denomination ends usually in coldness, and coldness prepares the way for false doctrine. But we hope there is no serious danger in either of the above respects; we believe that a collection of good metrical pieces may be adopted without putting in jeopardy any thing which Episcopalians hold dear. In this belief, we give our humble voice in favour of the measure; and we respectfully add the following remarks on the subject.

Variety,—which in some respects is to be dreaded, as interminable in its nature, and as creating an interminable appetite for *more* variety,—is, to a degree, allowed by our church, in its acts of *praise*: the Book of Psalms, used in portions, varies this branch of devotion every day; the proper psalms and selections vary it yet more; there are two forms provided after each of the lessons; and the metre-psalms and hymns are used, any part of them, at the discretion of the minister. No argument therefore against new hymns can be built on the mere dread of *variety in itself*. To what *degree* it may be safely indulged is for the General Convention to decide.—Praise differs from prayer, in being a more excited act of worship, in its topics being more various, and in its tone being sometimes changed for that of melancholy musing. Hence there may very properly be variety in our acts of praise; the same latitude in prayer would be mere caprice.

Some greater variety of metres should be adopted in justice to the claims of music. In most of the books of sacred music with which we are acquainted, and which we suppose to be at least as current throughout our country as any others, there are many tunes, and good ones, which cannot be sung to the measures in our Prayer Book. This is a difficulty not without its ill effect, particularly on the young, in those districts where singing schools are common; in

some of which districts our church is greatly dependant for its growth on the accession to it of persons not fixed in any denomination. And in *any* district of the church, we should think it desirable to have metres like that for the "German hymn," like that of Dr. Ogilvie's version of the 148th psalm, metres of ten syllables to the line, or heroic measure, more pieces of the measure like our hymn 55th, more like our 148th and 149th psalms, more like our psalm 87th and hymn 15th (restored to six line stanzas), &c. As we are now provided in these respects, we are entirely excluded from a number of good tunes; and others, such as the "German hymn," we never force on our metres without committing musical murder.

Music, or at least the taste for particular music, is changeable; but, in the department of psalm-tunes, it is not probable that it will ever stray beyond the metres which are allowed to psalms and hymns by the rules of poetry. The tunes may vary, but will always be adapted to some of these measures. If, therefore, we have an ample assortment of these, we shall have less to apprehend from the fickleness of music. It would indeed be desirable to have some check on musical innovations; but, as a matter of *fact*, is there any effectual restraint in this respect? we know not of a single congregation, where pains are taken in the singing, which, for any number of years, has been free from less or greater innovation of this kind; and, judging from the supply of new tunes, both domestic and imported, we question whether there be many congregations, either here or in England, which can plead an entire exemption. If the clergyman selects the tunes, as he has a right to do, who shall control his taste, if they be not "light and unseemly?" if he ask advice "from persons skilled in music," what other limit is there to *their* taste? We argue, therefore, that there is no prospect of fixing or limiting this department of church music, or of assigning any effectual standard to either public or individual opinion in the case. We also argue, that the greater the variety of metres we pro-

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vide, the less shall we experience the ill effects of these irremediable fluctuations of taste among those who cultivate psalmody.

As the subject is actually before the General Convention, and the committee is worthy of all confidence, and as they have sufficient time before them, we think the present a favourable opportunity of bringing this department of the Prayer Book to a state which will be more generally satisfactory, and which will leave no plea for asking another revision, and thus exciting, from time to time, apprehensions for the stability of the liturgy itself. For this purpose, let none but the good hymns now used be retained, and let as many others as are truly good be added: the number of these is not so great as to endanger the convenient size of our Prayer Books.

STERNHOLD.

Historical Notices of Saint John's Church, Elizabeth-Town, New-Jersey; contained in a Discourse delivered in said Church, November 21, 1824, by JOHN C. RUDD, D. D. Rector of the same. Published by request.

[This publication was noticed at page 128 of our present volume. We doubt not but our readers will be gratified with the interesting account of that Church which it furnishes, and have therefore extracted the greater part of the Discourse. Like notices of other churches will be proper and acceptable articles for this Journal.]

"THE earliest distinct information which we have of the affairs of this congregation, carries us back to the beginning of the year 1704. This town, named after the wife of Sir George Cartaret, by Philip Cartaret, the Governor of East-Jersey, was at that time the largest place in the province, having about 300 families. In this year the Rev. Mr. Brook was sent a missionary, by that noble and useful society, the oldest missionary society in the Protestant world, still in active and extensive operation under the old name of 'The Society for Propagating the Gospel in Foreign Parts.' My information of the early condition of the parish is derived chiefly from the re-

cords of this society.* When Mr. Brook came here, there was no suitable place in which he could officiate. The record states that he had leave, at first, to preach in Col. Townley's house. This person made great exertions for the advantage of the church, and with his family was a well tried and faithful friend; and to his bounty the congregation is to this day indebted for the ground upon which this edifice stands, and which forms the depository of their slumbering relatives and friends.

"In less than six months the congregation grew so numerous that the house of their friend would not accommodate them, and they resorted to a barn, which, however, they were obliged to abandon in the winter. It was now determined to attempt the building of a church, and on St. John the Baptist's day, in the year 1706, the foundation of the building in which we now are was laid. This building, small and humble as it then was, was spoken of in England as worthy of great praise, and evincing an honourable zeal.

"The diligence of Mr. Brook in this place, and in the adjacent country for thirty or forty miles in various directions, secured to him the warmest and most grateful affection of the people, as well as the high approbation of the society by whom he was employed in this then new and uncultivated country. He was, however, soon called from his most useful labours, for he died in 1707, deeply lamented, and for many years remembered, and spoken of in the annals of the society with an affection, in which no doubt many of those participated who now moulder in dust around us. It would seem from the records, that two or three years at least elapsed before the place of Mr. Brook was filled. The Rev. Mr. Vaughan was his successor, and the first information is found in the record of a letter from Mr. Vaughan to the society, in 1711, in which he says his congregation was flourishing, that he had 30 communi-

cants, and that he had baptized here 12 adults and eighty children. In this year he received from the society 100 Bibles and Prayer Books, besides small tracts to the value of five pounds sterling, for distribution among the poorer people. It is natural to observe here, that the plan of Bible and Prayer Book societies is much older than many people are apt to imagine. The first effort in this kind of charity on the records of the Protestant world was put forth by this institution and its contemporaneous sister, "The Society for Promoting Christian Knowledge." To these societies the church in this country has been deeply indebted, as well for books of devotion, for Prayer Books and Bibles for the desk of churches, as for the ministers who dispensed the word and ordinances.† From this time down to

"† The principle upon which these societies proceeded was the same as that which has since been ably advocated by some warm friends of the church, and the defence of which has brought upon them many severe animadversions; that the Word and the Church of God should go together; that in order to the advantageous circulation of the Scriptures, they should be accompanied with the Prayer Book, which not only contains a comprehensive view of the doctrines of revelation, but conveys the language of Scripture to the heart in the most appropriate devotions. The propriety and usefulness of uniting the Book of Common Prayer with the Bible, could not be more forcibly urged by the most zealous Episcopalian, than in the following extract from a lecture of the Rev. Dr. Miller, one of the professors in the Theological Seminary of the Presbyterian Church at Princeton. We have only to substitute for the public standards of the Presbyterian Church, the Book of Common Prayer, and the principle referred to above has as warm an advocate in Dr. Miller, as in any churchman who has written on the subject. 'We may infer,' says the professor, 'from what has been said, the duty and importance of all the members, and especially the ministers of the Presbyterian Church, exerting themselves to spread the knowledge of her public standards: I say, her public standards,' notwithstanding all the sneer and censure which have been cast on this language; for every intelligent and candid man in the community knows that we employ it to designate, not formularies which we place *above the Bible*, but simply those which ascertain and set forth *how we interpret the Bible*. These formularies, if they be really an epitome of the word of God—and surely, we think them so—every minister is bound to circulate with unwearied assiduity, among the people of his charge.'—Again, says this learned divine, 'Our Episcopal brethren exercise a most laudable diligence in placing the volume which contains their articles, forms, and offices, in every family within their reach, which belongs to their communion, or

* "For much of this information I am indebted to my estimable friend, the Rev. R. F. Cadle, now a missionary at Detroit, who transcribed it for me, from the abstracts of the proceedings of the society, in the library of the General Theological Seminary of the Protestant Episcopal Church."

the severance of the colonies, benefactions in Bibles and Prayer Books, and various useful publications, as well as parish libraries, in some instances, were sent to all the missionary stations in this country.

"From the records of the society it is obvious, that Mr. Vaughan was a highly useful and faithful labourer in the vineyard of his Master. His flock here increased much beyond his expectations. In 1713 the congregation forwarded a letter of thanks to the society, for their kindness in sending them a clergyman of such estimable character as Mr. Vaughan. 'We esteem ourselves happy,' says this letter, 'under his pastoral care, and have a thorough persuasion of mind that the church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling with the utmost application and diligence; adorned his character with an exemplary life and conversation; and so behaved himself with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, sound speech; that they who are of the contrary part have no evil thing to say of him.'

"The justice of this exalted character may be found in the fact, that his labours were extended with great advantage to many other places, where he organized congregations, which would still have been flourishing could they have enjoyed the uninterrupted services of the ministry. 'Amboy, Woodbridge, Piscataway, Newark, Whippany, and in the mountains—in these places he baptized in two years 556 children and 64 adults,' and, it is added, that 'he found the people in general anxious to be settled and grounded in the Christian faith.'

"In 1721, it is stated that this congregation consisted of 200 souls, of whom 40 were communicants. Twelve years later, Mr. Vaughan made application to the society for Prayer Books

and other pious works, stating, that the several congregations he served were large and attentive, but that the expense of Prayer Books could not well be borne by many people.

"The society, with their accustomed liberality, soon forwarded the books solicited, and we find a letter from Mr. Vaughan acknowledging the receipt of them. The same letter states that his number of communicants in this church was 70. In 1739 he informs the society of a benefaction of land for a glebe, which the parish had recently received: he now states the number of communicants at 84.

"The church here continued to flourish under the care of this active and valuable servant of the altar, till the year 1747, when she was deprived of his services by death, after a life of piety and zeal, and after 38 years of laborious exertion in the cause of his divine Master. From the information I have received from one* who recollected this valuable man, it would appear that he was happily constituted for the times in which he lived, and the sphere of his labours. He was sprightly and engaging as a companion, as a friend and neighbour kind and liberal, and his public ministrations were marked by great solemnity and tenderness, especially the administration of the holy supper.

"It is worthy of notice, that Mr. Vaughan and the minister of the Presbyterian congregation, then the only clergymen in this town, both lay corpses on the same day, the latter having died a few hours the first.

"During the year 1748 or 1749, the society in England, which it ought to be remembered supported nearly all the clergy of the Protestant Episcopal Church in the colonies, finding it difficult to obtain missionaries, resolved to unite this parish with that of Christ Church, New-Brunswick; and these two places made one mission, under the care of the Rev. Mr. Wood. But as this missionary had much duty in the city of Brunswick and its neighbourhood, and could officiate here only once

can be considered as tending towards it. All this is as it should be; it bespeaks men sincere in their belief, and earnest in the dissemination of what they deem correct principles."

* Gen. Matt. Williamson, who died in November, 1807, at the age of 91 years."

† The Rev. Mr. Dickinson."

in four weeks, the members of this congregation earnestly solicited the society for a more frequent supply of divine service. This anxiety of the people was gratifying to the society, and they immediately appointed Mr. Thomas Bradbury Chandler their catechist, with the assurance that he should be admitted to holy orders on the due application being made, and that he should then become their clergyman.

"The life and history of this person, who afterwards rose to the notice, affection, and esteem of the dignitaries of the church, became identified with the history of this parish; and St. John's Church, Elizabeth-Town, is secure of a remembrance on the other side of the Atlantic, from the circumstance that the name of Chandler will long be recollected there, as an able defender of the church, a laborious student, a sensible divine, a sound scholar, and an active missionary.

"In 1750, Mr. Chandler went to England, where he obtained holy orders, and after forming those acquaintances which afterwards grew into most valuable and interesting friendships, he returned, and became the minister of this parish, of which he was rector for nearly 40 years, having never held any other cure, though more important livings were at his command. He even declined, in consequence of impaired health, the bishoprick of Nova-Scotia, and might have refused more distinguished favours. He now slumbers here, in the bosom of the family and parish which grew up around him; and it is not saying too much to add, that, under God, the church in Jersey, and particularly this parish, is indebted for much of her present respectability to his timely and laborious efforts. As an able instructor of the young, and as the friend and promoter of the Society for Supporting the Widows and Children of Clergymen, both this parish and the state are bound to remember his name with reverence and affection.

"In November, 1751, he informed the society, in a letter which they have preserved, that after a passage of nine weeks, such was the tedious length of a voyage from England in those days, he had reached the place of his desti-

nation, where he had been most joyfully received, and had entered upon the duties of his office.

"Notwithstanding the attention of Mr. Wood, and the efforts of lay readers, the congregation evidently declined from the death of Mr. Vaughan, to the appointment of Mr. Chandler. We find the society remarking in the year 1755, that 'Mr. Chandler, their missionary, doth great good in Elizabeth-Town and Woodbridge. When there, as lay reader, about seven years ago, the number of communicants was about 40, but they are increased now to 90.' This is one among many obvious proofs that a parish will seldom flourish to any extent without the residence in it of the pastor. This place and Woodbridge now formed one mission, and the people of the latter commenced the building of a church. The greatest number of families ever attached to the church in that village was about twenty. Two years after the date of this communication, the rector informed the society, that though the church here maintained her ground, very little more was done. The people, it would seem, were more anxious about their civil than their religious concerns. The political affairs of the country at this time were in a confused state, and the anxiety excited by them unfriendly to religion and the church. About the year 1757, the church here was favoured by the notice of George the 2d, who ordered a chime of bells and a valuable library for the use of the congregation, with some plate for the altar. These were taken by the French, and of course we lost the benefit and pleasure of the gift.

"The next notice taken of this parish on the society's books was in 1762. For several years previous to this date there had been a considerably keen controversy maintained between the church and dissenters. It is recorded that it had happily subsided: that the opponents of the church had abated their prejudices, and that there was now much harmony and quiet understanding between the parties. Dr. Chandler states his number of baptisms in the half year preceding his report, to have been 29, which shows a flourishing state of things.

"It is somewhat singular, that though this parish had existed for more than half a century, and though it had been highly respectable for numbers, as well as for the reputation of its members, it had never been incorporated. Dr. Chandler, with the leading men of the congregation, made the requisite application, and the charter* of the crown was obtained in July, 1762. A copy of this instrument is preserved in the records of the vestry, and as it was confirmed after the revolutionary war by the legislature, it still serves as the rule for regulating the temporalities of the congregation. If there had been any records of the proceedings of the parish previous to this time, they have been lost, and they were probably of very little consequence, from the circumstance that they were not remembered by the oldest persons with whom I conversed on the subject, nearly 20 years ago. Dr. Chandler, however, commenced a parish register for the record of marriages and baptisms, in 1750, which has been carefully preserved, and the same book is now the parochial register.

"The year following the date of the charter, Dr. Chandler returns his thanks for a donation of books for distribution, and notices the improving state of the church at Amboy, in consequence of the appointment of Josiah Hardy as governor of the province. In the same letter he entreats the society to annex Woodbridge to the mission of Amboy, stating as his reason, that 'the circumstances of his own congregation require his constant attendance, and he is anxious to devote himself entirely to them, and they have exerted themselves in an extraordinary manner to deserve it.' In order to accommodate some families who lived remote from the church, Dr. Chandler often officiated at their houses

* The charter is dated in the second year of the reign of George the 3d, July 20, A. D. 1762. The following persons are named in this instrument as applicants for the act of incorporation, and constitute the first rector, wardens, and vestry duly appointed.

"Rev. Thomas Bradbury Chandler, rector.—John Habster, Jacob De Hart, wardens.—Henry Garthwaite, Aaron Morss, Ephraim Terrell, Matthias Williamson, John De Hart, Jonathan Hampton, John Ogden, Cavalier Joutet, John Chetwood, vestrymen."

and baptized their children. In the half year preceding this communication, he had baptized 4 adults and 71 infants.

(To be concluded in our next.)

For the Christian Journal.

The following Address was delivered at the annual Meeting of the Female Episcopal Tract Society of Baltimore, in St. Paul's, on the 3d day of June, by Bishop KEMP.

To convey instruction by parables was an ancient, and, under certain circumstances, a most happy mode. When the term parable is confined to a comparison between sensible and spiritual objects, or to short narratives, this way of teaching has some eminent advantages. Spiritual things are more easily comprehended when compared with natural. Little stories, true or fictitious, rouse the attention and affect the heart. As there does not seem to be an immediate reproof of the person for whom they are intended, offence cannot well be taken. Nor are prejudices and passions brought into action by this indirect way of reproof or information.

Our Saviour, who exactly knew the true state of the hearts of his hearers, and who in this respect, as well as in all others, spake as never man spake, often used parables; and in proportion to the condition of his audience, he made the allusion of his parables more or less obscure. The parable of the sower is inimitably simple in style, but rich in instruction. The fate of the Gospel with all those descriptions of men that are found in all nations, is exactly described by the common and well understood process of a sower going out to sow. The parables of the tares and of the drag-net are of the same kind. Spiritual things are beautifully illustrated by the works of men and the ways of Providence.

The parable of the prodigal son is a most interesting narrative, and full of valuable instruction as well as affecting incidents. All the characters introduced are strongly marked. In the father, paternal indulgence and affection shine conspicuous. The progress of

sin and its direful consequences—the nature of true repentance and its happy effects—are finely depicted in the young son; and jealousy appears prominent in the character of the elder brother.

The parable of the pharisee and the publican is a specimen of the most impressive reproof that could possibly have been given to a proud and self-conceited sect. And in the parable of the rich man and Lazarus, the regions of the dead are laid open to view.

No one perhaps, in modern times, has approached so near this mode of instruction of our blessed Saviour as Miss Hannah More. This pious, learned, and indefatigable lady, wrote and circulated an incredible number of tracts, the greater part of which were little stories, calculated to exhibit the beauty and happiness of religion, and the progress and misery of sin, among the lower classes of people. The Shepherd of Salisbury Plain, to mention no others, is a most interesting picture of contented poverty under the influence of religion.

The Protestant Episcopal Female Tract Society of Baltimore have a just claim to be ranked among those who pursue the same great purposes by the same means. The principal objects of their pious regard, and their cheerful exertions, were the families of the poor. In visiting the abodes of poverty and disease, they had found an alarming degree of carelessness and ignorance in religious matters, as well as sin and misery. Although Bibles had been given to their families, they were often suffered to lie useless. The Lord's day was, in the least offensive way, made a day of idleness, but much more frequently a day of sin and dissipation.

Little interesting tales, it was thought, would be the most likely instruments, with the blessing of God, to rouse attention. For by reading these to sleepy and careless parents, children might affect their hearts, and prepare them for religious impressions and religious instructions—by exhibiting the danger and the misery of sin, they might rouse them to the concerns of their soul. They would then resort to the Bible, and to the house of God.

Tracts too were published upon the

ordinances and the sacraments of the Church, with a view, by the means of grace, to bring those who were duly awakened, to the hope of glory. There were also happy allusions to, and illustrations of the services and offices of the Church; and in addition to the effects produced upon the objects of their care, the ladies themselves became enlightened and correct theologians, so as to strengthen the Church of Christ, and to resist the innovations and follies of a speculative and fanciful age.

Soon after their publication in England, this society became possessed of the Stories of Mrs. Sherwood, explanatory of the Church Catechism; and, with due acknowledgments to the pious writer, were proceeding to issue them in tracts, with such alterations as they certainly required to bring them to a conformity to the doctrines and sacraments of the Church. Circumstances, however, induced them to publish the whole volume in a corrected state: and although attempts were made to raise a clamour against this publication, by persons who seemed neither to know the laws of literature nor the doctrines of the Church, still it has been kindly received, and zealously circulated, by the most enlightened and pious Churchmen.

Thus has this society proceeded in its pious labours; and for my own part, I have great pleasure in recommending it to the patronage and support of the members of our communion, well-assured that its tracts are highly calculated to allure the thoughtless to a concern for their souls—to draw the young into a delight of religion—to prepare the way for reception of the Bible, the observance of the Lord's day, and the application of the means of grace.

With regard to the success of their labours, although the same principle must apply as to the labours of the ministers of the Gospel, "Paul may plant and Apollos may water, but it is God that giveth the increase," still these ladies have good ground to believe that they have done much good. The extensive circulation of their pieces, the gratitude with which they are received, and the eagerness with which they are read, yield reason to hope,

that they are acting as valuable pioneers for the extension of the Gospel of Christ, and for the improvement of the rising generation in the most valuable of all acquirements, religious affections and holy lives.

On all such occasions as this, they do expect that their means will be considerably increased, their resources enlarged, and their hearts encouraged. And should this be the case, they will print and distribute tracts of a larger size, and calculated to yield instruction on all the prominent doctrines of the Gospel, and the ordinances and sacraments of the Church.

This society wish it to be believed that they move in a sphere too high for the circulation of such poor, incorrect, and often injudicious little pieces as issue daily from the press. While they have heretofore pursued the example of Mrs. More, they hope in future to follow the *Society for the Promoting of Christian Knowledge*. Already have thirteen volumes been published by that learned and pious body of men in England, and copies have been kindly sent to this country. These form almost a complete body of divinity; nay, indeed there is hardly a subject with which a pious Churchman ought to be acquainted, that is not ably illustrated in these tracts.

The Holy Scriptures, the liturgy of the Church, family and private devotions, the catechism, confirmation and the Christian sacraments, the doctrines of the Gospel and the duties of a Christian life, education in Sunday schools in particular, with many other subjects, are treated in these tracts; and judicious selections may be made, so as to render essential service to the Church of Christ, and to promote the salvation of human beings.

Thus the labours and the views of this society are laid before you. It cannot be doubted but you will cheerfully advance their objects, and cooperate in their works of love.

To every well disposed and generous mind, to every pious Christian, it must be a subject of elevation and joy, that a number of ladies, some surrounded by large families, who require much care and much attention—some in the

midst of the infatuations of a city displaying all the gaudy attractions of folly, and all the deceptive allurements of amusement—should still find time and inclination to labour to initiate the young in the way of godliness, to rescue the miserable from the paths of vice, to rouse the careless to a concern for their souls, and to yield to the ignorant the knowledge of salvation. Blessed Lord! to the divine influence of thy holy religion, to the effectual workings of the Spirit of God, are to be ascribed so distinguished a charity as this.

Let the hand of benevolence put into this treasury the rich man's munificence as well as the widow's mite, that we may all, in our various degrees, add to the number of glorified spirits in God's everlasting kingdom.

For the Christian Journal.

Church Grants in New-Hampshire.

A friend has extracted from the Proceedings of the Society for Propagating the Gospel in Foreign Parts, the following interesting notices of early church grants in New-Hampshire; and they are published with the view of calling attention to them, should they have been altogether forgotten or neglected by our friends in that quarter:—

“In 1762, the Rev. Arthur Browne, in a letter to the Society for Propagating the Gospel in Foreign Parts, dated March 3, writes, that about eleven years ago, when he was in London, he informed the society that the governor of New-Hampshire, Benning Wentworth, Esq., directed him to acquaint them, that there were several large tracts of land to be granted away in that province by his Majesty's authority, which, in process of time, would be very valuable; and that it was his opinion, that, upon the society's application to his Majesty, orders would be issued to him to grant that body such tracts of land in that province as should seem good to his sacred Majesty; and that, upon the issuing such orders, he would faithfully discharge his part in granting and laying out such lands for their use, as would be most capable of improve-

ment. He now informs the society, that the governor has interested them in 108 towns; and as there are still more to be granted, intends to interest them in every one he shall hereafter grant. This, Mr. Browne observes, will be an improving estate, and attended with no expense, unless the society should be disposed to cultivate and improve immediately. The interest in each of these towns will amount to 300 acres or more. He adds, that the governor has not only made this generous provision, but has also set apart glebes in each of the towns, for the support of the ministry of the Church of England; and has also granted an equal portion or right to the first settled minister of the Church of England and his heirs, with the rest of the proprietors of every town, for ever: thus laying a lasting foundation for the growth of the Church in those parts.

"In another letter, dated July 10, 1762, Mr. Browne acquaints the society, that his excellency has interested the society in 12 towns more, making in all 120."—*Abstract of the Proceedings for 1763*, p. 49, 50.

"The Rev. Arthur Browne, in a letter dated October 10, 1763, continues to write on the subject of the lands granted to the society in New-Hampshire, and recommends the appointment of an agent duly qualified, to see justice done in laying out the rights, and ascertaining the limits and bounds of the several towns, and preserving the timber in the towns where settlements are already made."—*Abstract of the Proceedings for 1764*, p. 59.

Quere.—Are any of these lands recoverable? Have any measures been taken to ascertain this fact, or, if they are, to reclaim them?

For the Christian Journal.

Extract from the Report of the Female Protestant Episcopal Missionary Society of Salem, New-Jersey.

The amount of funds collected this year was paid over to the Right Rev. Bishop Croes, and by him transmitted to the treasurer of the convention of this diocese, as appears by his report

entered on the journals of said convention. The managers have the satisfaction to state, that almost, if not all, the vacant and destitute parishes in this diocese have, through the aid of this and similar institutions, been supplied with frequent services, and that none have been entirely neglected. From correct information they are enabled to add, that the present condition and future prospects of such parishes give reason to indulge the hope, that the period is not far distant, when most of them will require but little missionary aid. Within two years at least, one third of the former destitute parishes have been connected with regular cures, thus enabling the remainder to be more frequently and profitably supplied. With regard to the General Missionary Society, with which this institution is connected, the managers have with great satisfaction to state, that its exertions have also been crowned with much success. A mission has been established at Green Bay, exclusively for the benefit of the aboriginal tribes in that remote section, and several other important stations are in contemplation to be established the ensuing year.

Before closing this communication, we would wish to notice the mission of the Rev. R. F. Cadle at Detroit, Michigan Territory. We could readily conceive, from our knowledge of that gentleman, that it would be conducted with zeal and ability; his talents, his piety, and unassuming merit, must ensure esteem and respect wherever the path of duty may lead him; and when the truths of the religion he inculcates are so beautifully exemplified in his own conduct, they can scarcely fail of producing conviction in the minds of others. And it is with great pleasure we have understood, that since his residence at Detroit, a church has been constituted, of which he has been chosen rector. It must certainly be a source of great satisfaction to the philanthropist to learn, that the light of religion is shedding its mild rays through every portion of our western hemisphere. On the shores of those lakes so often the theatre of war, where its tocsin has so lately sounded, and where the savage roamed the forest with hands stained with human blood,

and feelings fierce and unrelenting as the beasts of prey, churches are erecting, and the pious exertions of missionaries diffusing the principles of a religion that changes the heart, subdues its evil propensities, and enables us to extend the hand of fellowship and good will to all mankind. In review of this subject there is indeed abundant reason for gratulation and encouragement to all who are disposed to aid in this institution, and ample testimony evinced from experience, that the exertions and contributions of its members have not been in vain.

By order of the managers,
ISABELLA PARRETT, Sec'ry.

No apology is necessary for transplanting from the Churchman's Magazine for April, the following interesting biographical sketch.

Memoirs of Mrs. JULIA BEACH.

FOR the benefit and improvement of the world, conspicuous examples of piety and religion should be commemorated, and preserved from oblivion. Encomiums lavished on the *dead*, are indeed too often but mere flattery, addressed to the *living*. But those who were intimately acquainted with the subject of the following sketch, can witness, that the modesty of truth is, in no instance, violated by undeserved commendation.

Mrs. *Julia Beach*, was the eldest daughter of the late Dr. Bowden, Professor of *Rhetoric* and *Belles Lettres* in *Columbia College*; a gentleman well known in this country, by his controversial writings on the Church, and its government. She was born at New-York, October 19th, 1775. Under the superintendence of such a father, as might be expected, her education was superior to that of females in general of her age and standing. Her mind was well stored, in particular, with sentiments of piety and religion. Nothing, however, is preserved, worthy of remark, respecting her childhood. In 1789, Dr. Bowden accepted an invitation to the charge of a parish in the Island of St. Croix, West-Indies; and immediately removed thither with his family. But the effects of the climate

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were soon experienced. Almost all of them were attacked with fever; which proved mortal to two of the children. Mrs. Beach herself long languished in a state of almost total insensibility. In this state she was removed, by the advice of physicians, to the mountain air of Tortola; and from thence, as soon as her health would permit, to New-Haven; and placed in the family of the late Rev. Dr. Hubbard. Here she remained until the whole family returned to Stratford, in this state, in 1791. By this sickness her constitution appears to have been broken, and never wholly repaired. And now it was, that under the apprehension of approaching death, her mind became seriously affected; and young as she was, only fourteen, she manifested evidence of more than common impressions of divine grace upon her susceptible heart. She herself always considered this as the period when she began to live the Christian life; to see and feel the need she had of atoning mercy through Christ—As a sinful creature, that she was unable of herself to help herself. These impressions continued with her through life, and afforded her consolation in believing in the midst of many temporal evils she was called to endure. Nor should any one object to the sincerity of her profession, by alleging that its first emotions were the effect of terror, and the apprehension of death. A merciful God often takes this course to awaken the thoughtless, and rouse the stupid. And there is reason to think there are few really pious persons who cannot date the beginning of their Christian life from some calamitous event, or grievous dispensation of Providence. Under this view they always bless God, that he tried them with afflictions, that they might feel their pressing need of divine assistance.

During the period in which young persons commonly indulge in amusements, the subject of these memoirs mostly resided with her father at Stratford, until 1796; and then at Cheshire; enjoying his tenderness, solicitude, and care. Her religious impressions did not render her gloomy and unsocial: she found consolation in believing, and was therefore cheerful among her friends,

and tranquil in her own mind. Her conversation, though commonly serious, was yet animated, and consequently interesting. A good proficient in both vocal and instrumental music, her presence was desirable in all sorts of company.

After passing thus a few years in calm repose, under a conscious sense of her heavenly Father's surrounding care and protection, she was destined to a different situation; to take upon herself the care of a family. In the year 1801 she became the wife of Burrage Beach, Esq. of Cheshire; and in the domestic circle she felt all the responsibility of her station. Her undissembled piety, and amiable disposition, caused her to experience the force of the poet's exclamation:—

Delightful task! To rear the tender thought,
To pour the fresh instruction o'er the mind,
And teach the young idea how to shoot—

In this she was constantly occupied; and few have been so to better effect. Early reverence, and undissembled affection towards her, with piety towards God, were the fruits of her maternal care and tenderness.

Thus occupied, several years more passed in pious tranquillity. But now her constitution, fatally impaired by a short residence in the West-Indies, as has been mentioned, began more and more to give way. She was attacked, often and again, by a complication of disorders; by which she was confined for weeks together to her room, and sometimes to her bed. These attacks were always attended with severe pains, that baffled the skill of her physicians, to remove or moderate. These sufferings were aggravated by the repeated dispensations of Providence, in taking from her, by death, her father, mother, and three brothers, in the space of about seven years.* Still in the intervals of relaxation from her complaint, she was

cheerful and social as usual. She received and visited her friends—she murmured and repined not—she knew in whom she had believed: and her faith was not to be shaken from its steadfastness by these temporary calamities.

At length, in April last, 1824, her physicians began to despair of longer contending against her disorders; and her friends who visited her, saw her body wasting away, in a surprising manner. Yet her mind even seemed to brighten with the prospect of soon seeing a brighter world, in the society of her friends, who had gone before, in the faith of a blessed immortality. She often spake of her dissolution, with manifest joy and triumph, expecting soon to be blessed by the smiles of her divine Lord and Master. With perfect self-command and tranquillity, she frequently charged her family how to behave themselves after her departure; as if setting out on a distant journey, expecting again to return. To absent friends she sent kind messages; exhorting them to persevere in the good way. To those whose conduct she approved not, she desired her solemn admonition might be communicated, that they should bethink themselves in good time, and turn unto the Lord before it should be too late. To her friends who were present, her remarks were often striking and impressive. Some of them deserve particular mention; as they are recollected by a female religious friend, who constantly attended her, during two or three of her last weeks. Being asked if she did not expect to meet her father, mother, and other deceased relatives, in the regions of bliss, she seemed to pause, but at length replied, that she did not doubt of their being blessed; but if she should see and know them, yet the supreme love of her Saviour, she expected, would absorb all thoughts of earthly attachments. To her daughter, who asked if she would not wish to live, provided she could be restored to health, her reply was, O no; when my divine Saviour has conducted me to the gate of heaven, and shown me its glories, should I desire to return again to this evil world? Being asked by the above mentioned friend, some three or

* Mr. Thomas Bowden was lost at sea, in the memorable equinoctial gale of September, 1815. Mr. Richard Bowden sailed from Charleston, S. C. in 1816, bound for Europe, and the vessel has never been heard from. Dr. Bowden, the father, died at Balston Springs, July 31st, 1817. Mrs. Mary Bowden, the mother, died at Stratford, December 29th, 1819. The Rev. James Bowden and his wife, died at Charlotte Hall, Maryland, within five days of each other, on the 18th and 23d of August, 1822.

Your days before her dissolution, whether her mind continued clear, with respect to her future prospects, she replied, Sometimes methinks I discern a little cloud; but it soon passes away, and all is bright and glorious as the sun. Mourn not, said she to her children; it would be impious to be disconsolate on my account, who am going to be so happy in the world of light. Never for an hour, hardly for a minute, did she appear to lose her mental powers. With a full sense of approaching dissolution, triumphant was her death; such a death as all who witnessed, should bless God for the instruction it afforded.

At length, having been many years a communicant at the Lord's Table, whenever opportunity and health permitted, she desired once more to give a pledge of her faith, in his own appointed ordinance. It was accordingly administered to her, in company with her husband, two daughters, and a few select friends. The scene may well be conceived to have been interesting. She distinctly joined in the devotions, and after receiving the elements, she clasped her hands on her breast, in calm repose; then after the ordinance was finished, she kissed the younger children, that kneeled and leaned over her emaciated face. To be present seemed heaven on earth!

After this she lingered three days, unable to speak, or but feebly. Still the speaking eye told that she knew her friends. It said, Weep not for me, since I am going to be blessed above thought. On the 31st of July she expired, leaving a rich legacy to her children, in her amiable and pious example.

From the station which women hold in society, they are precluded from achieving what the world calls great and interesting actions. But still in the domestic circle, in sweetening the charities of life, and in inspiring religion and piety, they may be truly great, in the estimation of God. And such, we can justly say, was Mrs. Beach. Her piety was noiseless, but sincere. It looked not for the praise of men; but for his approbation, who seeth not as man seeth. A firm believer in all the doctrines of grace, her faith produced its genuine fruits, in her life and conver-

sation. Fond of solitude, she spent much time in converse with her God and Saviour in secret prayer. Yet in company she was always cheerful: For her prospects of futurity were bright and animating; and what should render her gloomy and desponding? She knew the temporal ills, she sometimes experienced, would soon be no more; and why should they deeply corrode her feelings? She frequented the house of God, whenever opportunity presented; where she joined in the prayers and praises of the Church, with sincere affection, and fervent devotion. She was fond of reading, not for pedantic distinction, but to render her intelligent and social. Her Bible and books of devotion were her chief companions; particularly *Law's Serious Call*. Kindly affectioned to the needy and distressed, in her such always found relief if in her power. Charitable to the utmost of her means, she aided, with her advice and subscription, all societies within her reach, whose object was charity to the bodies or souls of men. She was a kind neighbour, an affectionate wife, a tender mother, and a friend to all mankind. Thus having lived, it was to be expected her death would be tranquil and glorious. And all who had the happiness of witnessing it, could but exclaim, *Let me die the death of the righteous, and let my last end be like his.*

From the Christian Remembrancer for February, 1824.

Biblical Illustrations.

Isaiah xxx. 6—The burden of the beasts of the south; into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels.

THE whole caravan being now assembled, consists of a thousand horses, mules, and asses, and of five hundred camels. These are the ships of Arabia; their seas are the deserts. A creature created for burden—six hundred weight is his ordinary load, yet will he carry a thousand. Having with two days rest refreshed them, now to begin the worst of our journey, on the 10th

of March we entered the main deserts, a part of Arabia Petræa, so called of Petra, the principal city, now Rathalah. On the north and west it borders on Syria and Egypt, southward on Arabia Felix and the Red Sea, and on the east it hath Arabia the Desert; a barren and desolate country, bearing neither grass nor trees, saving only here and there a few palms, which will not forsake those forsaken places. That little that grows on the earth is wild hyssop, whereupon they do pasture their camels, a creature content with little, whose milk and flesh is their principal sustenance. They have no water that is sweet, all being a mere wilderness of sand, the winds having raised high mountains, which lie in drifts, according to the quarters from whence they blow.—*Sandy's Travels*,

St. Luke i. 80.—And was in the deserts till the day of his showing unto Israel.

We came to the cave where John the Baptist is said to have lived from the age of seven years, until such time as he went unto the wilderness by Jordan, sequestered from the abode of men, and feeding on such wild nourishment as these uninhabited places afforded. This cave is seated on the northern side of a desert mountain, hewn out of the precipitating rock. Over this, on a little flat, stands the ruins of a monastery, on the south side naturally walled with the steep of a mountain, from whence there gushes a living spring, which enters the rock, and again bursts forth beneath the mouth of the cave, a place that would make solitude delightful, and stand in comparison with the turbulent pomp of cities. This overlooks a profound valley, on the far side hemmed with aspiring mountains, whereof some are cut (or naturally so) in degrees like alleys, which would be else inaccessiblely fruitless, whose levels yet bear the stumps of decayed vines, shadowed not rarely with olives. And surely I think that all or most of those mountains have been so husbanded, else could this little country have never sustained such a multitude of people. After we had eaten of such provision as was brought us from the city, by others of the fraternity that there met us, we turned to-

wards Jerusalem, leaving the way of Bethlehem on the right hand; and that of Emmaus on the left.—*The same*.

1 Kings xviii. 42, 43.—And Elijah went up, to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees;

And said to his servant, Go up now, look toward the sea.

Mount Carmel stretches from east to west, and has its uttermost basis washed with the sea, steepest towards the north, and of an indifferent altitude; rich in olives and vines when husbanded, and abounding with several sorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods and shrubs of sweet savour. It is celebrated for the habitation of Elias.—*The same*.

Jeremiah xlii. 13.—Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

We passed Mount Hermon and Mount Tabor at a considerable distance on our left. The latter is a dark-looking, insulated, conical mountain, rising like a tower to a considerable height above those around it. Advancing a little further, we came to a well of excellent water, which we found extremely refreshing after the tepid waters of Genesaret. After this the country became better inhabited, and we passed several comfortable villages, with considerable cultivation on the hills and valleys around them; and in about five hours and a half from Tiberias, reached Couvercane, or Cane Galil; it receives both names in the country, and is the Cana of Galilee where Christ performed his first miracle of turning water into wine.—*The same*.

From the Christian Remembrancer for May, 1835.

Arrival of the Bishops of Barbadoes and Jamaica.

"On Saturday morning, at 11 o'clock, the bishop left his Majesty's yacht Herald, under a salute from the shipping, and landed at the upper stepping-stones of the wharf, where he was received by a guard of honour of the 35th regiment. Four companies of the royal regiment of militia, under the command of Major Walrond, were also there by order of his excellency the governor, and formed a line on each side of the street from Trafalgar-square,

leading to the church, through which the bishop, attended by nearly the whole of the clergy of the island, with the Rev. archdeacon Parry, the Rev. Mr. Adam, and the Rev. Mr. Chaderton (rector of St. George's, Tortola,) walked to St. Michael's church. The procession having arrived at the church, the Rev. Mr. Garnett, our rector, conducted the bishop to the chair prepared for him on the right side of the altar; his lordship's secretary, Mr. Cole-ridge, read aloud the royal commission, and the certificate of the bishop having been duly consecrated; at the conclusion of which the rector ushered his lordship into the stall, fitted up some time ago by the provident care and attention of the vestry for his reception. The morning service was then read by our lecturer, the Rev. Mr. King, with which were joined the prayers for the 29th of January, being the anniversary of our gracious King's accession to the throne of his ancestors. We are disposed to consider this as a peculiarly happy coincidence of events; and so powerfully were our feelings excited on the interesting occasion, that, independent of our joy at seeing the hope, for many anxious months ardently cherished, at last realized, of seeing our own bishop, we hailed the double celebration of the day as an auspicious omen for our country. An immense crowd of persons, who filled not only the pews but the aisles of the church, were gratified, and we are sure we use no unfit word when we say, they were delighted to hear the Communion Service read by the lord bishop. His voice, and his manner of reading the commandments, and the beautiful prayers from the service for the King's accession, were, beyond comparison, fine and impressive.

"Notwithstanding the vast assemblage of persons of every description, the instant that the bishop's deep-toned commanding voice was heard, the most perfect silence prevailed; and, when he pronounced the blessing, we do believe it penetrated the heart of every one present: every countenance indicated a feeling which words would fail to describe. When we think on the affectionate earnestness, the pious fervour with which he gave utterance to his words, we do indeed feel a conviction that it was with all his heart and soul that this minister of the Gospel invoked the blessing of the Most High, the adorable Trinity, upon the people of this land. And, oh! that we could, in the prophetic spirit of the patriarch, repeat, "Yea, and they shall be blessed."—*The Barbadian Newspaper, Tuesday, February 1, 1825.*

A deputation from the clergy having previously waited on his lordship on board the *Herald*, and ascertained when it would be convenient to him to receive the body of the clergy, the clergy repaired in a body to his lordship's residence, where they

delivered a congratulatory address to him on his landing: after which his lordship was sworn in as a member of the council. The bishop subsequently visited the schools at Bridgetown, with the state of which he professed himself satisfied, and was about to proceed on a tour through the different parishes.

The bishop of Jamaica sailed immediately for Jamaica, where he arrived on the afternoon of February 11. Shortly after the *Herald* came to anchor at Port Royal, Vice-Admiral Sir Laurence Halstead, with the different captains of the squadron, and Commissioner Ross, went on board and complimented the bishop on his safe arrival. Every preparation was made for his reception, on landing, with the honours due to his rank and sacred office.

"At 7 o'clock on Tuesday morning, our anxiously expected prelate quitted the *Herald* yacht, in Port Royal harbour, under a salute from Fort Charles, and all the vessels of war in port, and accompanied by Captain Leeke, proceeded in Vice-Admiral Sir L. Halstead's barge to the landing-place at Port Henderson, where a guard of honour from the 91st regiment received his lordship, and Fort Augusta repeated the salute. Captain M'Donald, his grace's military secretary, received his lordship, and with Commissioner Ross entered the carriage of his grace the governor, which waited to convey the bishop to Spanish Town, where another guard of honour from the 50th regiment received him at the entrance of the King's house, in front of which the royal standard was hoisted. Vice-Admiral Sir Lawrence Halstead had previously arrived there.

"About 10 o'clock, the 50th regiment, with the militia of St. Catherine's, lined the streets; and shortly before 11, such of the members of the honourable the council and assembly as upon such short notice were in town, namely, the honourable the attorney-general, the Hon. William Rowe, the speaker, the chief justice, and the judges, the advocate-general, the judge of the admiralty, the custos of St. Catherine's, Colonel Moffat, commandant of the forces, with the adjutant and quarter-masters-general, the military secretary of the commander of the forces, with other civil and military officers, attended his lordship at the King's house, and soon after the procession moved towards the church, his grace the governor and the lord bishop, attended by Capt. M'Donald and Mr. Lipscombe, in the foremost carriage, followed by that of the admiral, and those of the official personages above enumerated.

"The troops lining the streets saluted the bishop as he passed; and on his arrival at the western door of the church, his lordship was again received by a guard of honour, and a numerous body of the island

clergy in their robes; together with John Lunan and J. G. Vidal, Esqrs. the churchwardens. Hence the procession moved underneath the organ-loft, along the nave of the church, to the altar, where his lordship occupied the chair prepared for him. His lordship's secretary, Mr. Henry Lipscombe, commenced the ceremony by reading his Majesty's letters patent, constituting this island, the Bahamas, Honduras, and the other dependencies, a see, and his lordship the bishop of such see. The certificate of his lordship's consecration at Lambeth, in July last, was next read, and the rector of St. Catherine's, having conducted his lordship to the throne lately erected, commenced the morning service; upon the conclusion of which the bishop returned to the altar, and in a most expressive and affecting manner read the Communion Service, pronouncing the concluding solemn benediction with a tone and expression which conveyed to the hearts of his numerous auditory his deep interest in obtaining its acceptance at the throne of mercy.

"The church was crowded beyond all precedent, and the whole ceremony was conducted with the greatest decorum and respect, all ranks seeming to be fully impressed with the solemnity of the occasion, and the benefits likely to accrue from such an establishment under such a prelate. His lordship's voice is melodious and powerful, and his delivery most correct and impressive; and we congratulate the island upon the selection of this eminent person to be our bishop.

"Upon the conclusion of the service, his lordship accompanied his grace the governor to the King's house, followed by the admiral and the other persons who had formed the procession, where a levee was held, and they were severally introduced to his lordship, together with the mayor and recorder of Kingston; John Lunan, Esq. and the Hon. William R. Rennalls, the members for St. Catherine's; Sir Michael B. Clare, and George W. Hamilton, Esqrs. members for St. Thomas in the Vale; L. Lynch, Esq. the member for Manchester; William Heath, Esq. the member for St. James's; the masters in chancery, and the clergy; with the last the bishop withdrew, and held a long conference.

"The cordial and respectful reception of his lordship has evinced, we trust, the high importance which all ranks must attach to his person and sacred office.

"In the evening, his grace the governor gave a splendid entertainment at the King's house, when all the public functionaries, and a large party of the principal inhabitants, were invited to meet the bishop.

"The attorney-general, accompanied by the Rev. A. Campbell and the Rev. Lewis

Bowerbank, waited on his lordship as a deputation appointed by the Jamaica district committee of the Society for Promoting Christian Knowledge, to offer their congratulations on his lordship's safe arrival, and to request him to accept the office of president. The bishop was pleased to return his thanks to the members of the society for such a mark of their attention, and to accept the appointment."—*Jamaica Gazette*, Feb. 19.

Western Canals.

The canals to be made from Cincinnati to Dayton, from the Ohio to Lake Erie, and around the Falls at Jeffersonville, Indiana, have excited a considerable spirit of enterprise in the west; and at no point will its effects be more sensibly felt than at this place. Emigration must gradually increase with the commercial advantages held out to the ambitious and aspiring; and when we contemplate the products of the rich and fertile valley between the Miamis, which must necessarily find a market here, we have no doubt that Cincinnati will ultimately be the New-York of the west.—[*Cincinnati Gazette*.]

Obituary Notices.

Died, at Marchmont, near Quebec, on the 16th of June, in the 76th year of his age, after a lingering illness, the Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec. His Lordship was the first bishop of this diocese, to which he was consecrated in the year 1793.

Died, at his residence at Staten-Island, on Saturday, the 11th of June, after a long and painful illness, DANIEL D. TOMPKINS, Esq. late vice-president of the United States, in the 51st year of his age. The funeral of Mr. Tompkins took place on Monday afternoon. The corpse arrived at Whitehall slip, on board the steam-boat Nautilus, at half past five o'clock: minute guns being fired from one of the government vessels as the boat approached the landing, and as the procession moved up Broadway. The mayor, recorder, the members of the corporation, the judges of the supreme court, the senate of the state, together with a large concourse of citizens, joined in the procession at Whitehall, and proceeded to St. Mark's church, where the funeral service was performed.

It is our painful duty to record the death of one of our most respectable and worthy fellow-citizens, Mr. DAVID R. LAMBERT, in the 51st year of his age. About 2 o'clock in the morning of the 3d of June, 1825, as this gentleman, in company with a number of others, were returning home from a friend's house in the country, they were

assaulted by a party of rude young men, and in the affray Mr. Lambert was killed.

Although surrounded by daily instances of mortality, although repeatedly reminded, "it is appointed to men once to die," it seldom occurs that the solemn monition, "in the *midst* of life we are in death," is more forcibly and affectingly presented, than in the lamentable instance of the death of this highly respected and esteemed fellow-citizen. In the meridian of life, the enjoyment of the utmost vigour of health, engaged in a variety of important pursuits of a public and private nature, was this amiable, virtuous, useful, and excellent man thus suddenly cut off, and his immortal spirit ushered into the invisible world. To one in the more humble walks of life, similar circumstances would cause the tribute of sympathy to be extended: how justly then were the universal sensations of sorrow and regret called forth on the occasion of the untimely fate of one so peculiarly distinguished for his virtues and moral worth as the departed. When a *good* man dies, the community indeed sustains a loss. Neither time nor circumstances will permit us to detail the particulars of his estimable character. For a series of years the deceased had been extensively engaged in various commercial pursuits, during which he not only sustained a reputation peculiar for honour and strict integrity, but also had deservedly acquired an unusual share of public confidence, respect, and esteem. Profiting by his experience and correct judgment, many were aided in their most important concerns. To numbers, in these respects, he was a friend and counsellor, and stood in the place of a father. Long by them will his loss be felt and his memory revered. As a useful as well as enterprising citizen was he likewise conspicuous. In several important recent improvements in our city in which he was concerned, he was not actuated by sordid or selfish motives; he consulted the public benefit, convenience, taste, and ornament. In a neighbouring state he had likewise recently concluded arrangements, in their result of much public importance and utility. In the religious and charitable institutions of the city and diocese, he was an active and zealous member. To the promotion of these objects his liberal hand was ever extended. From the numerous applications of the indigent, the distressed, the widow, and the orphan, his face was never turned away. Of the clergy he was the peculiar friend, and in many instances, special benefactor, numbers of whom living bear the most affectionate testimony, and by the families of several deceased his memory will ever be cherished. For several years past he was one of the officers, and an active member of the parish of Grace church. His aid and exertions were also extended

to several other churches of our communion. He was one of the first who engaged in the organization of the new parish of St Thomas's church. Particularly also was his beneficence extended to the parish of his ancestors in a neighbouring diocese.

In the domestic circle, where the human character is best known, his was ever displayed with peculiar lustre. A more amiable, kind, affectionate son and brother there could not exist. His own happiness and enjoyment were centered in that of his family and friends. He appeared to live for others, not for himself. It can hardly be necessary to add, that for a series of years he was a communicant of the Church of Christ, of which, from infancy, he had been a member. In his deportment he was ever mild, affable, dignified, yet unassuming. Few so perfectly united the characters of the gentleman, the valuable citizen; the philanthropist, the Christian.—While his lamentable fate is deeply to be deplored, while he was cut off in the midst of his public and private usefulness, his exemplary and well spent life is a pattern worthy of imitation, and his sudden removal from the busy theatre of human action, a voice from heaven proclaiming to all, Be ye also ready—Prepare to meet your God.

The editors of the American, in their paper of the 3d of June, pay the following just tribute to the memory of Mr. Lambert:—

"Connected with him by long acquaintance, by the ties of friendship and of family, we can bear witness to the irreparable loss which those who claimed him as a son, a brother, or a friend, have sustained in his death.

"By the commercial community, of which he was a distinguished member, he will long be lamented. He has not left behind him a more enterprising, persevering, and honourable merchant.

"By the city at large he will be regretted as a man of most useful ambition, who, in the various improvements he has projected and executed, never lost sight, in the pursuit of private interest, of the public good.

"By an aged and widowed mother—by bereaved sisters—by brothers to whom he has been as a father—by a vast family connexion—he will be mourned as one who, in each and every of these relations, was exemplary, affectionate, and self-denying, as few have ever been. From all these endearing ties, these manly duties, he has been untimely snatched, and in the fullness of his usefulness, in the enjoyment of health, affluence, and universal consideration, he has been hurried to the tomb. The sun which set last night upon a happy, joyous, and confident human being, rose this morning on a lifeless corpse!"

*Ordinations.**

At an ordination held at Washington, North-Carolina, on Sunday, the 24th of April last, by the Right Rev. Bishop Ravenscroft, Mr. C. C. Brainard, of Vermont, was admitted to the holy order of deacons; and the Rev. Joseph Pierson, deacon, officiating in Washington, to that of priests. The sermon was preached by the bishop, and the candidates were presented by the Rev. Messrs. Empie and Mason.

Bishop White, of Pennsylvania, held an ordination in St. Paul's Church, Philadelphia, on Wednesday, the 11th of May, and admitted the Rev. Robert Piggott and the Rev. Samuel Marks, deacons, to the holy order of priests.

On Sunday, the 24th of May last, an ordination was held in the Monumental Church, in the city of Richmond, Virginia, by the Right Rev. Bishop Moore, when the Rev. Franklin G. Smith, the Rev. Alexander Jones, the Rev. Charles H. Page, and the Rev. Nicholas H. Cutts, were admitted to the holy order of priests; and Mr. John M'Guire, to the holy order of deacons.

Calendar Notices for August, 1826.

- 7 Tenth Sunday after Trinity.
- 14. Eleventh Sunday after Trinity.
- 21. Twelfth Sunday after Trinity.
- 24. St. Bartholomew, the Apostle.
- 28 Thirteenth Sunday after Trinity.

TO CORRESPONDENTS.

We have before us several communications, which we proceed to notice in the order in which they lie.

To "*Jerome*" we would say, that we entirely accord with him in the sentiment, that the primitive character of our Church, in its constitution, doctrine, and worship, should be carefully connected with solicitude to preserve among its members the primitive purity of evangelical religion. Hence a peculiar obligation would appear to lie on our clergy, to guard their people against being lovers of pleasures more than lovers of God, and imbibing that worldly spirit which is inconsistent with the true spirit of our religion. On the subject of *discipline*, however, we must avow the deliberate opinion, that the clergy have no right beyond the administration of laws formed by the constituted authorities of the Church. They cannot prescribe terms of communion according to their own views of what is inconsistent with the character and profession of communicants. Every member of the Church, it appears to us, has a right to the privilege of communing, unless that right is forfeited by the laws of the Church. Now these laws declare who are prohibited. They are "any" whom "the minister shall know to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended;" and "those amongst whom the minister perceiveth malice and hatred to reign." If any are repelled agreeably to these laws, the minister is to give notice of it to the bishop, who, in the event of complaint by the party repelled, is to institute an inquiry into the case, according to the canons of the diocese in which the event has taken place.†

This is the law of the Church on the subject. And of this law only do we consider the clergy as the administrators, without the right of adding thereto. The fact that the united wisdom of our Church, in General Convention, has declined any act which might be construed even into a sanction of a more minute exercise of discipline, ought not to be without great weight on this subject.

In perfect consistency, however, with these views, is the obvious duty, which ought to be most diligently and conscientiously discharged, of frequent and serious exhortation by the pastors of the Church, on the subject of the proper qualifications for being meet partakers of the Lord's supper; of the awful danger of solemnly professing the choice of the Lord to serve him, while the heart is far from him, given to the world and worldly things; and of the great guilt of thus unworthily partaking of the holy mysteries of the altar. Better models for instructions on this head cannot be afforded, than in the exhortations for the Sunday or holy day immediately preceding the communion; and at the administration of that holy ordinance.

"*Beveridge*" requests information, through some of our correspondents, whether it is customary to have vestry meetings, in this part of the country, opened and closed with devotions. As far as our own knowledge extends, we believe that it is not. Vestries are civil corporations, entrusted with the charge of the temporalities of the Church, but without the least participation in its spiritual government. Although, therefore, their members, like men in every situation and connexion in life, should preserve a reverential sense of their dependence upon God, their need of his guidance in order to do what is right, their responsibility to him, and their duty to aim, in all things, at his glory; yet we are not aware that to the duties of their meetings, any more than to those of other bodies of men, having the charge of the property of corporations, and the management of temporal concerns, it is thought requisite to add religious exercises.

In answer to another inquiry of "*Beveridge*," we would observe, that neither the constitution nor canons of the Church in the United States prescribe, in any respect, the qualifications of a churchwarden.

To "*Tychicus*," writing under date of "Ohio, March 23, 1825" we would observe, that we entirely accord with him on the subject of the propriety and usefulness of an interchange between the several dioceses, of journals of conventions and other ecclesiastical documents. It has been the uniform custom of the secretary of the convention of this diocese, to send the journal to all the bishops, to the secretaries of all the conventions, and to the editors of Episcopal periodical works. We are perfectly satisfied with our correspondent's explanation of the apparent omission in reference to ourselves which we noticed in a former number.

* First and second Rubrics before "the Order for the Administration of the Lord's Supper or Holy Communion."

† Second Rubric before the Communion Service, and Canon III. of the General Convention of 1817.

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[Vol. IX.

Historical Notices of Saint John's Church, Elizabeth-Town, New-Jersey; contained in a Discourse delivered in said Church, November 21, 1824, by JOHN C. RUDD, D. D. Rector of the same. Published by request.

(Concluded from page 213.)

"THE affairs of the parish were very flourishing in the year 1764, though Dr. Chandler states that some difficulty had arisen, in consequence of his declining to allow Mr. Whitefield the use of the church. This refusal was grounded on the known irregularity of that gentleman, and his refusal to be governed by the canons of the church to which he nominally belonged. Dr. Chandler had the satisfaction of finding that the society approved of his conduct, and that those who disapproved of the measure, subsequently became satisfied of its propriety. This is the usual end of an independent and honest discharge of duty. The feelings of the moment may frequently revolt; but the public mind will, upon reflection, when the effervescence of the day passes off, approve of the manly and consistent course.

"In 1773 a resolution was passed by the vestry for enlarging the church, but it does not appear that any effort was made for accomplishing the object, and we hear nothing more on the subject until the year 1774, when, instead of enlarging, it was determined to build a new church. The foundation of a building, 85 feet in length by 50 in breadth, was laid around the present building. The materials for the building were collected, and money raised to defray the expense. The troubles of the revolution were in a few months so great as to put a stop to the work. During that long and agitating period, most *unfortunate to the immediate*, if not the

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ultimate prosperity of the church, all the money was spent in other ways, the materials were either removed or destroyed, and no vestige of this pious work remained but a part of the foundation, just even with the surface of the earth, the traces of which are still to be seen.

"From 1764 Dr. Chandler continued his active and profitable labours with the constant encouragement of increased success, for ten years, during which time, besides the duties of his own congregation, he went frequently into the country, where he administered catechetical instruction, and baptised many adults and infants. He informs the society that he had frequently extended his visits into Sussex county, which he says 'was a perfect wilderness in the last,' or French war, as it was afterwards denominated. In order to supply the church people in that county, he recommended the appointment of Mr. Uzel Ogden as catechist and lay reader, and the society followed his opinion. Mr. Ogden was subsequently admitted to holy orders, and appointed the missionary to Sussex county.

"This congregation continued to flourish, and is spoken of by the society as the largest and most respectable of our communion in New-Jersey. The number of communicants was from 75 to 80, generally, though the number of families was much larger in proportion than at present.

"In 1775 the affairs of the revolution became the general subject of interest and feeling. All eyes were looking to the event with solicitude, and all hearts were engaged in the agonizing concern. Dr. Chandler found his situation painful and unpleasant, as well from the active part which he deemed it his duty to take, as from the violent

feeling generally entertained against the church of which he was a minister. These considerations induced him to leave the colonies and go to England; where he remained during the whole of that most painful struggle, and for several years after.

"The war of the revolution had a melancholy and ruinous effect upon the concerns of our communion. The Church of England being connected with the state government of that country, and the circumstance that the clergy of that church were bound by the oath of conformity and allegiance, to support and defend the measures of the crown, led all the common people to believe, and all the prejudiced partisans of popular government to maintain, that a Churchman and a foe to American liberty were synonymous terms. This, of course, produced a strong feeling wherever the church was known; the effect of which was to bring odium on our communion, and to induce many to believe that they were *doing God service* by promoting her ruin. This idea was carried so far at the time this building was erected, that it was necessary for the friends of the church, with swords in their hands, to watch the walls by night, in order to prevent the work of the preceding day from being destroyed, a circumstance which occurred several times.* Happy for us, and for the community at large, the principle of toleration is now much better understood.

"It is most honourable to our country, and gratifying to our hearts to know, that these hostile feelings have given place to others more worthy of elevated minds, and more in harmony with truth. Though in this and many other neighbourhoods, *the fewest of all people*, we are nevertheless on an equal footing with others in point of toleration, and this is all that we can reasonably ask.

"We here are allowed to sit *under our own vine and fig tree, and there is none to molest or make us afraid*. If we now improve our opportunities as

we ought, there can be no doubt that we shall make a progress duly proportioned to others—honourable to ourselves, and beneficial to our souls.

"During the revolution the state of the parish was truly deplorable. These walls resounded not with the voice of prayer or praise. For many years no servant of the altar uttered the language of the liturgy—no exposition of the terms of salvation was heard from the pulpit—no consecrated bread was broken at the altar—no cup of blessing was offered to the people. Of the members of the congregation that remained, some kept up their attachments and their sense of duty, by meeting at the parsonage and perhaps at other places, where the service was read by some suitable person on Sundays, when the state of things would permit sufficient quietness. As the town was sometimes occupied by the troops of England, and at others by the colonial forces, it was naturally to be expected that every thing would be exposed to depredation and violence. This little church had its full share of the evil. The fences of the grave yard, like many others, were demolished, removed, and burnt. Thus the enclosure for protecting the repository of the dead, lay open to the range of beasts, and the unhallowed movements of men little better than they. The head-stones of graves became fire-places at which the soldier dressed his homely meal, while larger monuments served as tables at which he partook of his frugal fare. While all around this edifice wore marks of wasting and destruction; the interior exhibited a scene of ruin not less distressing to those who loved the courts of the Lord's house, and delighted in the worship of his temple. Almost the whole of the inside work was destroyed: the seats and floor were all torn up and burned; and two attempts to burn the building, by putting fire under the pulpit, were providentially defeated. The organ then in the church was demolished; and the metal pipes were converted into balls for the work of death. The bell was saved from similar treatment by the circumstance that no mode of easy access to it could be had. The dragoon who tethered his

* * This information was received from General Williamson, before referred to, and from Mrs. Hyton, a lady of distinguished piety, who died in 1810, at the age of 92 years.

horse by day upon the graves of the dead, led him by night within these walls, for a shelter from the storm. Such was the melancholy aspect of the temporal affairs of this parish at the termination of the war.

“When the violence of the revolutionary struggle was somewhat abated in this vicinity, and the people began to think of resuming their accustomed pursuits, they attempted to revive their ecclesiastical concerns. About the year 1779 or 1780, the congregation began to assemble in a private house, the church being unfit for public worship. At this time they were imposed on by an artful man, who pretended to hold the sacred office, and for a time acted as a clergyman here. Before his fraud and hypocrisy were detected, the people of the congregation had in some measure repaired the seats of the church—but the precise time when it was first re-opened for divine service does not appear. The impostor was soon after exposed, and fled from the odium which he had brought upon himself, and the punishment which his offence deserved. The church for some time had only occasional services, by the neighbouring clergy, especially by the Rev. Mr. Ogden.

“After the conclusion of peace, in 1783, the wardens and vestry addressed Dr. Chandler, then in England, on the subject of his return, and requested him to resume the duties of the rectorship. To this request the answer was, that he had not been able to make up his mind as to the course he should ultimately find it his duty to pursue; but that from the state of his health it was not at all probable that he could discharge the duties required by the parish. Still the vestry did not think proper to appoint another rector, though they made arrangements with Mr. Ogden for his services half the time. In this way the church was supplied until the year 1789.

“Dr. Chandler returned to his residence here in 1785, having been absent from his family and congregation ten years; and though his health was so much impaired as to preclude the possibility of his performing the duties of his office, the vestry requested him

to hold the rectorship as long as he lived. This was not only highly gratifying to him, but a substantial evidence of their high opinion. In 1790 the labours and sufferings of this able divine and scholar were closed by death, and his grave is here in the body of this church, to which he devoted his time and his talents. In reference to the latter, it was said by the first bishop ever consecrated for America, that ‘no man in this country could mend his pen.’ As an evidence of the high opinion entertained of him in England, the society, of which frequent mention has been made, contrary to their usual practice, but through powerful influence, headed by his warm personal friend, archbishop Moore, an honourable stipend was allowed his family.*

In 1789, the congregation finding that a non-resident minister, especially one who officiated here but half the time, could not very effectually promote the growth of the church, unanimously determined upon calling the Rev. Mr. Spraggs, at that time residing at Mount-Holly, in this state, and who a short time before had belonged to the Methodist connexion. Mr. Spraggs was appointed rector on the death of Dr. Chandler, and held the office till his decease, which was sudden, in the year 1794. Mr. Spraggs was an affectionate and useful pastor, and enjoyed the confidence and regard of his flock, with whom he was on terms of affable and cordial intercourse. His death was severe, as it was unexpected, and the paucity of clergy in our church rendered the filling of his place well an object of no easy attainment. The pious and amiable widow of this worthy clergyman, who died in the city of New-York in 1821, cherished for this parish a strong regard, and in her will left a legacy of one hundred and fifty dollars to the parish.

“Mr. Rayner, then of the Methodist connexion, was induced to apply for

* Dr. Chandler, at his death, left three daughters, one of whom was the wife of Gen. F. B. Dayton. She died in 1808. Another is the wife of William Dayton, Esq. The youngest married the Right Rev. Bishop Hobart, who presides with great advantage to the church, and honour to himself, over the extensive diocese of New-York.”

orders in our church, with a view to the service of this congregation. He was admitted subsequently, and chosen minister, and finally became the rector in 1795 or 1796. Mr. Rayner remained here as the minister till the summer of 1801, when he resigned the rectorship, and removed from the state, and is now the rector of a parish in the diocese of Connecticut.

"The successor of Mr. Rayner was the Rev. Frederick Beasley, the present provost of the University of Pennsylvania. The congregation enjoyed the talents and genius of this interesting man but a short time before he removed from the state. Previously to entering upon the duties of the office he now holds, and for which his learning and taste prepared him, he was engaged as a parochial minister in two very large and respectable congregations.* It would be unnecessary for me to give any details of the character or services of one who is well known to you all, and whose annual visits here for a number of years past, have been, it is hoped, no less gratifying to the flock he once served, than delightful to those who know that they have in him an undisguised and ardent personal friend.

"Dr. Beasley left the parish in June of 1803, and in the month of August following the Rev. Mr. Lilly became the minister, and on his admission to priest's orders he was appointed rector. Mr. Lilly served the parish something less than two years. He retired from the rectorship in April, 1805. Sometime after he removed to the south, where he died.

"We have now traced the principal circumstances in the affairs of this congregation down to the time when the present rector took his residence here. This was in December, 1805. In the month of May following he was duly instituted. It may to many seem a trifling subject for the attention of a congregation, to enter upon the details of a period of time, in which the incidents related are of no great magnitude, and the most of which must be well remembered by a large proportion of my

hearers; but there is some propriety, having commenced the narrative, in bringing it down to the present time. There is likewise a feeling connected with this employment, which must not only interest the speaker, but possibly may add a little to the stock of attachment which others may feel for a society to which they have devoted many of their anxious hours, their prayers, and their laborious efforts. The parish church is always the house of those pious affections which have been awakened and cherished under its roof. Well regulated minds contemplate with mingled but useful feelings, the scenes in which they have been trained to virtue and devotion. We naturally love the very spot in which we have counselled with our friends, where we have enjoyed the hour of relaxation and innocent mirth, or where we have mingled our tears in those seasons of sadness which come to all.

"Though the village spire may not rise high, and though the temple may have no splendour to adorn it, yet must it be interesting to a mind of pure and elevated cast, to collect all the circumstances which endear the spot where his fathers, and those he loved, are to slumber till the bright morning of the resurrection shall dawn. When we give our minds to musings like these; when we consider that here we were dedicated to the Lord in holy baptism; that we have here renewed our vows in confirmation; that we have here partaken of the hallowed symbols of the eucharist; that here we have laid our dearest friends, and that by their sides we expect ere long to repose our frames, when wearied nature sinks to her last sleep, and the soul departs for the world of spirits; it is hardly possible that we should not have our hearts directed to the great inquiry of all—Are we better fitted for the enjoyment of an untried world? In these reflections, connected with the church below, may we not conclude that some proper regard will be had to the employments of the church triumphant? In the present case it may be hoped, it surely will be the prayer of all, that there may be an increase of holy feeling, and such an improvement of temper and life, as

* St. Peter's Church, Albany, and St. Paul's Church, Baltimore."

shall secure the favour of our final Judge.

"When he who now addresses you became your minister, the number of attendants upon public worship for a considerable time seldom amounted to 100. The present number of souls within the parish is more than 250, and the ordinary congregation may be stated at 200, though we frequently see here a quarter more. In 1805 the number of communicants was 60. The present number is 100; who actually belong to this altar, though the number present at any celebration of the eucharist does not very often exceed 80. During the time of the present rectorship, there have been 379 baptisms and 96 marriages. The number of burials has been 225, and if from this amount we deduct at least one third for those who have been interred here, not considered as members of the congregation, it will leave less than 8 as the average annual number of deaths—a proof of the general health of this vicinity. Of the communicants found here in 1805, there are about 20 remaining; some of the rest have removed, but the most have died.

"The church at the time just referred to, was in a state demanding much repair, and in 1807 it was resolved to undertake the work. A new steeple was erected, and other improvements were made, but the funds raised not being adequate, the plan for enlarging the church was abandoned till the next year, when 17 feet were added to the east end of the building, and an entire change was effected in the internal structure. These repairs, which cost upwards of \$4000, were cheerfully paid for, with few exceptions, in a short time, almost entirely by the members of the congregation. A subsequent alteration in the desk and pulpit, giving them their present position, was made in 1818, at very considerable expense. In the spring of the same year, a new and commodious parsonage house was completed, at an expense of about \$3000. It would seem that it had been fortunate that these expensive operations were closed as they were, for such has been the subsequent state of things, that no time could have been

found, when, humanly speaking, it would have been practicable to have done so much. The only material improvement of the congregation since, was the purchase of an organ more than two years ago, to which many of us have often been indebted for great enjoyment—may we not say, for interesting aids to devotion, and holiness of heart."

Abyssinian Church.

A recent European publication informs us that the volumes from which the following is extracted, form part of a valuable collection of Ethiopic manuscripts, lately procured at Jerusalem by the Rev. William Jowett. These specimens of prayers of the now decayed Church of Abyssinia will doubtless be interesting to our readers.

Confession and Prayer.

O my Lord and my God, Jesus Christ, Son of the ever-living Jehovah, I entreat and beseech thee, that thou wouldst pardon my sin and my transgression—thou whose mercy is unbounded! What man is he that sinneth not? Where is the wood that burns not? and who is he, a man, the son of a woman, that doth not commit sin! Unto whom wilt thou look, O Lord Jesus Christ? there is none good and pure besides thee! And now, O Lord, pardon my sin and transgression, and blot out the hand-writing of my debt that is against me, according to thy mercy and compassion: for thou art merciful and compassionate: to thee be glory and praise! to the Father, to the Son, and to the Holy Ghost, in heaven and on earth, always and for ever and ever. Amen.

Second Confession and Prayer.

My God and my Creator, and my Lord Jesus Christ! Thou art King of kings, and Lord of lords—God over all that is in heaven and upon the earth. To thee angels and archangels sing praises, and say, Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the holiness of thy glory! I pray and beseech thee pardon my transgression and my sin. Turn not away thy face from me, and cast

me not out from before thy face. Send me not away from thy presence, with reproach and with shame; but open for me the doors of the eyes of my heart, that I may obtain joy and victory. Turn thine eyes to help me, and direct my feet in thy shining path. Grant me a place in the kingdom of heaven, and set me on thy right hand, and appoint my portion with thy saints and the good and the just, that I may be made meet to praise thy name, which is Most High, for ever. For thine is the kingdom, and the power, and the glory, and majesty, now and always, for ever and ever. Amen.

A General Prayer.

Lord, let thy mercy come quickly, and thy compassion make haste: and let thy light be shed abroad upon my soul. Let thy compassion come, and thy goodness, that it may revive me; and show me thy salvation, which shall make me to rejoice. Keep us from all evil and error, and establish us according to thy law and according to thy will—according to thy commandments and thy judgments—according to thy mercy, O Lord. And make us to be numbered with those who have been accepted of thee, and receive our prayer and our petition.

O Lord our King, be with us, and make peace between thy Spirit and our spirit; for thou alone canst turn back unto thyself him that is lost. We beseech thee, O Lord Christ, receive us into thy fold, and into the number of thy flock which shall not perish for ever; for thou art He that heareth us when we call, and when we call not. Purify our souls from pollution, and from every evil work. Cast us not off, according to the multitude of thy mercies, and deal not with us according to our sins, for Thou art merciful.

A Morning Prayer.

Blessed art Thou, O Lord. Thou art from everlasting even to everlasting. Mighty art thou, O Lord, by whose command the world was established. Yea, O God, blessed art thou who sittest above the chariots of the Cherubim, and glorified art thou in the

midst of the Seraphim. Thou art praised by those on high, and Thou art worshipped by those beneath.

Thou hast brought us out from the darkness of night, and hast granted to us to see this light of day. Keep our feet that they slip not, and our lips that they speak no evil. Save us from the violent man; and deliver us, that we may go out and come in in peace, keeping thy commandments. May our bodies be sound in health, and our minds joyful. May we neither trespass against man, who is like ourselves; nor blaspheme the Lord, who created us. Implant in us pity toward the poor and destitute, and grant that we may love our brethren and neighbours. Him that has transgressed against us, do thou pardon, and direct our feet in the way of peace.

And, as thou hast brought us out from the darkness of night, and hast made us to see this light which passes away, grant that we may see that light which passes not away, and consumes not, and ends not, which thou hast prepared for thy faithful ones, for those who do thy will. And, as thou hast revived us, and brought us to this day, grant that at the last day we may be revived, and brought into the light of thy kingdom, which ends not, and consumes not.

Yea, O our God, give us peace upon the earth! For thou didst make the beasts peaceful in the ark with Noah—thou didst make the lions peaceful with Daniel, and the sea with thy disciples—and thou hast made the world at peace with thy Father. Grant that we may neither trespass nor be trespassed against: for every creature is thine, and thou art ruler over the works of thy hands. Thou receivest from us praise, and we from thee mercy; and to the Father, the Son, and the Holy Ghost, be the praise, and the godhead, and the kingdom, and the glory, now and for ever and ever. Amen and amen.

A Prayer for the Sabbath day.

O Lord, my Lord, and my God! I beseech thee, for the sake of thy beloved Son Jesus Christ, our Lord and Saviour, and our God, and for the sake of

thy holy name, that thou wouldest hear my prayer and my supplication. Keep far from me Satan and his host, and save me from his net, and remove from me his wicked devices; for in thee do I put my trust: make me to walk according to thy will, and lead me in righteousness and peace. I pray thee, O Lord, and I beseech thee, by thy mercy and compassion, that thou wouldest keep me by thine eyes that sleep not, and cover me with the shadow of thy wings; and make the beginning of this day, loving-kindness—and its middle, goodness—and its end, grace.

Make me meet to receive thy holy flesh and thy precious blood, for the remission of my sin; and keep me in my sitting down and my rising up, in my coming in and going out, by day and by night. Direct my way and my goings, and deliver me not into the hand of my evil enemies; but grant me a happy life. Have mercy upon me, O Lord, and give me the blessing of a good heart, that shall obey thee in every good work, and praise thee evermore.

I beseech thee, O Lord, make this day blessed and good, and give me the riches of thy grace. Thou knowest, O Lord, all my sins; blot out my transgressions, and remember them not against me. Thou seest also how little is my goodness—I beseech thee to make it much. And again thou knowest all my sorrows—O Lord, bring them to an end. Have mercy upon me, O Lord, when I shall become food for the worms, and neither see nor hear.

Recompense with good, O Lord, my father and mother, who begot me: save them from the judgment of condemnation, and number them with thy saints for ever. And, for myself, make my works good, and keep me by thy holy resurrection, through which salvation is come to every creature of mankind. I beseech thee enlighten the eyes of my heart and my thoughts, that I may do thy commandments, and walk in thy will, for with thee every thing is possible. Pardon me and my father and mother; and requite not the evil of my doings at my hands, but deliver me from the fire of hell, according to thy mercy and compassion, for ever and ever. Amen.

Charleston Protestant Episcopal Sunday School Society.

THE sixth anniversary of this society was celebrated in St. Philip's Church, Charleston, South-Carolina, on Whitsun-Tuesday, May 24th, 1825, when divine service was performed by the Rev. Francis Hugar Rutledge, minister of Christ Church parish, and an address, appropriate to the occasion, delivered by the Rev. William Hinckley Mitchell, rector of St. James's, Santee.

"In adverting to the proceedings of the past year," says the report, "the board of managers feel a satisfaction in expressing their entire confidence in the usefulness of the institution over whose concerns they have presided."

The reports of the superintendents of the several schools are included in the report of the board of managers, who thus conclude—"From the foregoing reports, the state of the society and of the schools will be seen. The number of children in the schools of St. Philip's, St. Michael's, and St. Paul's amount, in all, to upwards of 600, 250 of which are coloured; under the care of 60 teachers; and the prospects of increased usefulness are flattering to the feelings of every pious Christian."

From Mr. Mitchell's address the following extracts are made:—

"The principle which characterizes the society whose anniversary we this day celebrate, founded on an attribute of the Divine Being, is the great incentive to every action that is disinterested and morally sublime. Impelling man to great and noble deeds, it urges him to seek the relief of his fellow man in alleviating the sufferings of humanity. To the poor, it extends the hand of charity. The friendless orphan, who would be otherwise the outcast of society, it rears to future usefulness and respectability, imparting to him the elementary principles of learning, and enlightening him with a knowledge of the truths of revelation. For the vicious, it provides the means of communicating to him the knowledge of his ways, and leading him to consider the nature of sin, and the necessity of that change of heart and life, without which we are informed that we cannot see the kingdom of heaven."

"The object of our present meeting must be abundantly obvious, for it is impossible to turn our eyes to the interesting spectacle now before us, without mingled emotions of benevolence and zeal. The reflection that these little innocents here assembled, are taught to lisp their Maker's praise—that there may be some among them who may be the future heralds of the cross, and thus become the happy instruments of salvation to future generations; that there may be some among them who will adorn their country by devotedness to her welfare, are circumstances calculated to awaken sentiments of gratitude to the Author of every good and perfect gift, that in the course of his Divine Providence, so noble a design should have been put in the heart of its benevolent founder."

"To the softer sex is this society greatly indebted for the instruction of its pupils. Engaged almost alone in this benevolent work, they have manifested a zeal characteristic of that sensibility of heart, which is their distinguishing trait, and a perseverance worthy of the cause in which they are embarked. But this is not the only sphere of usefulness in which we may witness their benevolent deeds. If I should conduct you to the abodes of poverty and affliction, there you will behold the female character in its most interesting colours—the balm of Christian consolation is poured into the wounds of the afflicted, their sorrows soothed, and they are directed to that better country where sorrow and sighing will for ever flee away.

"My male and female friends, teachers of the Sunday school, who have gratuitously entered upon this arduous work, permit me to remind you, that by devoting your time and talents to the service of God, and the extension of his kingdom, you are laying up for yourselves treasures in heaven. Whatever losses you sustain for his sake, will be your unalterable gain. "They that turn many to righteousness shall shine as the brightness of the firmament, and as the stars for ever and ever." If even a cup of cold water given to a disciple, shall in no wise lose its reward, how much greater will be that reward when

you are the instrument of conveying to those little children the water of life? The infinite merits of the Saviour will indeed appear in the great day of account to be the only ground of the acceptance of your labours of love, but they being done under the influence of the Divine Spirit, will be rewarded, not indeed as the cause of his love to you, but as the evidence of your love to him. In this world you may be placed under difficult circumstances; friends may prove faithless; adverse dispensations of Providence may distress and perplex you; but that God, for the sake of whom and a good conscience, you have been called to abandon a little earthly ease, and make some sacrifices, will support you. Wherever you may be, at home or abroad, the comforting reflection, that you have been instrumental in the good of your fellow beings, will go with you. Possessing a well founded hope of the divine favour, you will obtain peace with God through our Lord Jesus Christ; the testimony of a good conscience, and a reviving hope of heaven. These are sufficient to preserve the soul steady and serene, and to compensate you for all earthly sacrifices. The presence of the Divine Saviour will go with you, and sooth the bed of anguish and of death: and no sooner shall earthly ties be dissolved, than you will enter into everlasting rest. Encouraged then by these considerations, continue to be diligent, without spot and blameless. Occupy your talents until your Lord comes. "Be ye, therefore, steadfast, immovable, always abounding in the work of the Lord, for as much as you know, that your labour is not in vain in the Lord."

"Little children who are here assembled, let me impress on you the importance of those truths, which have been so often reiterated by your kind teachers and benefactors. Nurtured as you are in the bosom of a church, which has made such ample provision for the spiritual edification of her members, you no doubt readily perceive the course of duty you ought to pursue. It is briefly comprehended in the two commandments given us by our Lord—'Thou shalt love the Lord thy God with all thy heart, with all thy soul,

with all thy strength, and thou shalt love thy neighbour as thyself.' Evidence your love to God by walking in all his laws. Whenever you awake in the morning, think upon him in whom you live, and move, and have your being, and falling down before his footstool, supplicate his protection and blessing for the ensuing day. Remember that without this you will be liable to be led into temptation, and to be taken into captivity by the angel of darkness. There is nothing that will so much strengthen your spiritual enemy, who is represented in the Bible as a roaring lion, going about seeking whom he may devour, than a neglect of your taking this spiritual shield which God has provided for you. If you should be enticed into bad company, and be by that means induced to break the Sabbath day, or do any other thing that is wrong, who can you blame in such a case but yourselves? And on occasions of public worship, let the fervent manner in which you utter the sacred petitions of our evangelical liturgy show, that you not only give to God the service of your lips, but also that of your heart. When you repeat that most simple but sublime prayer, 'Almighty and most merciful Father,' remember the meaning of the words, and take especial care that God be in reality and truth your Father—that in the same manner that you look up to your earthly parent, you should look up unto God, and ask him for whatever you may need. Little children, is it not God that made you? Is it not he that preserves and upholds you, and can put you out as the snuff of a candle? Oh! look up to him then not only as your Father, but as your *Almighty* Father. And when you come to the succeeding petition, 'We have erred and strayed from thy ways like lost sheep,' call to mind the particular times when you sinned against God, to which you are constantly liable, and as lost sheep could not return without the guardian care and assistance of your heavenly Shepherd. The other branch of your duty consists in your love to your neighbour. Your neighbour you no doubt all know to be not only he that lives near you, but also *all who are connected to you*

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by the ties of society; whether it be your spiritual 'pastors and masters,' whom you are to reverence—your little companions, to whom you are to be affectionate and kind, or those who have dedicated their time and exertions, that you may be fitted for usefulness in this life, and perpetual glory in the world to come, where your faces will behold the face of your Father who is in heaven."

For the Christian Journal.

Abstract of the Proceedings of the third Convention of the Diocese of Georgia; held in St. Paul's Church, Augusta, from the 18th to the 20th of April, 1825.

THE convention was composed of four presbyters, and three lay-delegates, representing two parishes; and was opened with morning prayer, read by the Rev. Hugh Smith, rector of St. Paul's Church, Augusta, and a sermon preached by the Rev. Abiel Carter, rector of Christ Church, Savannah.

The following gentlemen were elected the officers of the convention:

The Rev. Samuel Strong, president;
Dr. Thomas I. Wray, secretary;
Dr. J. B. Read, treasurer.

On motion of the Rev. Hugh Smith, seconded by the Rev. Lot Jones, it was *resolved*, that the thanks of the convention be presented to the Rev. A. Carter, for his very able and impressive sermon delivered before them this day.

The Rev. Hugh Smith, and the Rev. Abiel Carter, being a committee appointed by the last convention to procure missionary aid for this diocese, being called on, then made the following report:

"We, the undersigned, being a committee appointed by the convention of the Protestant Episcopal Church in the diocese of Georgia, assembled in Savannah, May the 3d, 1824, 'to procure a proper person to act as a missionary, at such places in this state, and at such periods, and for such duration of time, as they in their discretion may deem fit,' beg leave most respectfully to report:—

"That we deem ourselves highly favoured in having procured the services,

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commencing from the 1st of January, 1825, of the Rev. Lot Jones, a presbyter of the Eastern diocese, received into this diocese by letters dimissory from the Right Rev. the Bishop of the Eastern diocese; who has entered upon his duties with zeal, activity, and success; giving to your committee abundant cause for joy and gratitude, on account of the introduction of such a labourer into this part of the Lord's vineyard. (Signed)

"ABIEL CARTER,
"HUGH SMITH.

"Augusta, April 18th, 1825."

Christ Church, Macon, Bibb county, having exhibited satisfactory evidence of incorporation, was received into union with the convention.

The Rev. Mr. Jones begged leave to read to the convention the following extract of a letter from the Hon. C. B. Strong, of Macon; which, on motion of the Rev. Hugh Smith, duly seconded, was ordered to be spread upon the journals of the convention.

"Thrice happy should I be were I enabled, as an humble representative of our newly formed society, to meet our dear brethren in convention; but you know the weighty and very imperative circumstances that forbid. Situated as I am, all I can do is to communicate through you to the members of the convention, my feeble views and humble desires. You know, by the short tour you have made through the state, the forlorn and scattered situation of the almost lost sheep of our flock—their destitute and bewildered condition: and how little is known of our holy faith and sublime mode of worship. You are also in some degree apprised of what might be done, were there proper means employed for raising our venerable church from the dust. These considerations prompt me to entreat you to use your greatest exertions to induce the convention, either by application to the general convention, or in some other way, to procure one missionary or more, to preach in this state.

If one or two clergymen of piety, talents, and eloquence, could be obtained to labour in this desirable vineyard even for one year, sure am I, that both they

and we would reap a rich reward. I have neither time, nor talent, nor boldness, to address that solemn body, the convention, directly; but my heart and desires are with you; and my fervent and humble prayer to Almighty God is, that you may all be guided by that light, and wisdom, and grace, which come alone from on high, and point to the everlasting source of consolation."

The parochial reports furnish the following aggregate:—Baptisms (adult 1, children 14, not specified 5) 20—Marriages 6—Funerals 2—Communicants 147—Sunday scholars 105.

The following communication was then received from "The Society for the Advancement of Christianity in the State of Georgia:"

"In obedience to the requisition of one of the articles of our constitution, the members of this society feel it a pleasing duty which at this time devolves upon them, to present to 'the Convention of the Protestant Episcopal Church in the State of Georgia,' now in session, an account of their proceedings during the past year. Aided by an appropriation from 'the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,' the Rev. Lot Jones assumed and entered upon the laborious duties of a missionary, in advocating the claims of episcopacy in the interior of our state. The successful result of the zealous labour of this intelligent, pious, amiable, and exemplary minister, commenced only in January last, cannot, it is thought, be more happily communicated than by submitting, on the present occasion, the report just received at his hands by this society, and which they have the satisfaction now to present to the convention.

"To the Society for the Advancement of Christianity in Georgia.

"In compliance with the request of your committee, I have visited a considerable number of the towns in this state; I have found the members of our church scattered in every direction, as 'sheep without a shepherd.' Some have availed themselves of the solicitations of the religious denominations in their

vicinity to commune with them, but still glance an anxious, wishful eye to their first love, and would rejoice in being admitted to her bosom. Others allude to the church of their fathers with the liveliest interest, and fervently pray that it may be established amongst them. Every town I have visited contains persons who were raised in our church, and retain a predilection for her service.

"There is in the vicinity of Madison a wealthy individual, who has expressed his intention of erecting an Episcopal Church. Should he accomplish so desirable an object, there cannot be a doubt but that a clergyman of our church would receive a handsome support.

"In Milledgeville there are a large number who are connected with no religious denomination, most of whom would prefer the services of our church to any other. Monticello and Greenesborough should also be mentioned, as presenting interesting fields of labour. In the latter place there was formerly a flourishing Episcopal Church; but the loss of their pastor, in connexion with the difficulties they had to encounter in their secluded situation, prostrated their hopes, and led many of their members to other communions. Macon also presents a sphere of labour interesting in every point of view. When I visited them in February, they had been for months destitute of every appearance of public worship; no religious society had been organized—no clergyman had for a long time appeared among them. But, though deprived of the benefits of the sanctuary, they were not indifferent to religious subjects. A large and attentive congregation assembled, and the services of our church were regularly performed. The citizens requested that I would devote as great a portion of my labours to them as was consistent with my other arrangements; I accordingly returned to that place after I had visited the northern parts of the state; and on the 5th of March an Episcopal Church was there organized in due form, the minutes of which have been presented to the convention.

"Yours, most respectfully,

"LOT JONES."

"In addition to this most gratifying communication, the Society for the Advancement of Christianity beg leave to state to your body, that the Rev. Mr. Strong, your president, has given us every reason to believe, that, although several circumstances combined to prevent the immediate and formal organization of an Episcopal congregation in his vicinity, and at the place where he ordinarily officiates, yet that there are many persons there favourable to the object; and that, in all probability, it will be carried into effect at no very distant period.

"The society beg leave to congratulate the convention on the happy effects which have resulted from the judicious application of the liberal appropriation made by "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," and to assure them that after this practical illustration of the value of missionary efforts, it will employ its most zealous, though still circumscribed exertions, to provide for the spiritual wants of the scattered members of our fold, in this extensive diocese. All which is respectfully submitted.

(Signed) HUGH SMITH, pres.
"EDWARD F. CAMPBELL, sec'y."

The above report of the Society for the Advancement of Christianity, having been read and approved, on motion, *resolved*, that it shall appear on the Journals of this Convention.

The following appointments were then made:—

Standing Committee—The Rev. Hugh Smith, the Rev. Abiel Carter, the Rev. Lot Jones, Edward F. Campbell, Esq. Dr. James B. Read, and Hon. C. B. Strong.

Delegates to the General Convention—The Rev. Samuel Strong, the Rev. Abiel Carter, the Rev. Lot Jones, the Rev. Hugh Smith, Edward F. Campbell, Esq. Joseph Wheeler, Esq. Anthony Barclay, Esq. and the Hon. George Jones.

On motion, *resolved unanimously*, that the time of holding the next convention, as specified in the constitution, be dispensed with; and that the next convention of the Protestant Episcopal

Church in this diocese be held on the 4th Monday in April, 1826.

Resolved, that the next convention shall be held in the town of Macon.

Resolved, on motion of the Rev. A. Carter, seconded by John F. Lloyd, Esq. that the Rev. Hugh Smith be appointed to deliver a sermon at the opening of the next convention.

The following is appended to the Journal of the above convention.

Journal of the Proceedings of "the Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia."

The society convened according to the time pointed out in the constitution, at five o'clock P. M. on the 18th of April, 1825.

Present the Rev. Hugh Smith, rector of St. Paul's Church, Augusta, president; the Rev. Samuel Strong, of Oglethorpe county; the Rev. Abiel Carter, rector of Christ Church, Savannah; the Rev. Lot Jones, rector of Christ Church, Macon; Edward F. Campbell, secretary; Dr. Thomas I. Wray, and Dr. Anderson Watkins.

Agreeably to a resolution of the last convention, the Rev. Hugh Smith, as chairman of a committee then appointed, submitted a report in relation to the funds of the society, which was accepted, and directed to be placed on file.

A report was then received from the Rev. Lot Jones, a missionary employed by this society, giving a most gratifying statement of the success of his mission; which having been read, on motion, it was

Resolved unanimously, that the thanks of this society be, and hereby are, tendered to the Rev. Lot Jones, for his assiduous and very successful labours as a missionary in the interior of this state; and also, that the secretary be requested to furnish the Rev. Lot Jones with a copy of this resolution.

Under the 7th article of the constitution of this society, it was then *resolved*, that the society present to the convention a report of its proceedings during the past year. (For which report see pages 9, 10, and 11 of the Journal

of the Proceedings of the present convention.)*

The following preamble and resolution, submitted by the Rev. Abiel Carter, and duly seconded, were then passed:—

"Whereas there now appears a prospect that missionary exertions in this diocese would be abundantly successful; and whereas the want of means for the support of missionaries is the greatest obstacle in the way of the efforts of this society; therefore

"Resolved, that the committee appointed at the first institution of this society, to procure funds for its use, be requested to renew their efforts for this purpose."

On motion by Dr. Watkins, duly seconded, it was then *resolved*, that the pastors of the different Episcopal congregations throughout the state be requested to preach an annual sermon, and make a collection, in aid of the fund of "The Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia."

A letter from W. R. Whittingham, of New-York, secretary and treasurer of "The Society of Inquiry respecting the Advancement of Christianity," addressed to this society through its secretary, being read, on motion,

Resolved, that said letter be placed on file, and that the president and secretary of this society be a committee to reply to the same.

On motion, seconded, *resolved unanimously*, that the second section of the constitution of this society be amended, by the insertion of the word "*Bibles*" in the latter clause of the same, so as to read thus: "And the distribution of *Bibles*, Prayer Books, and Religious Tracts."

On motion, *resolved unanimously*, that the 4th article of the constitution of this society be so amended, as that only *one half* instead of *three fourths*, of the amount of life subscriptions, be placed in the *permanent* fund; and that the other half shall go to the annual *disposable* fund.

And be it further *resolved*, that the

* See p. 234 and 235 of our present number. E. & C. J.

following clause be added at the end of the fourth article, viz.

No monies shall be paid out from the treasury, except under an order signed by the president and secretary, with the assent of a majority of the members of the standing committee.

(Signed) HUGH SMITH, pres.
E. F. CAMPBELL, sec'y.

Canon passed in Convention of the Diocese of Georgia, 1825.

In case any clergyman of this diocese shall be accused of error in doctrine, immorality of life, or neglect or transgression of any of the canons of the Protestant Episcopal Church in the United States, or of this diocese, it shall be the duty of any two or more clergymen, or of the wardens and vestry of the church of which he is rector, or to which he may belong, who shall have knowledge or belief of such misdemeanor, to represent the same to the bishop, or in case there be no bishop, to the standing committee of the diocese. In the event of such representation, it shall be the duty of the bishop, or if there be no bishop, of the standing committee, if he or they shall deem the charge or charges worthy of investigation, forthwith to notify the accused of such charge or charges, together with the time and place appointed for his trial.

The mode of trial shall be as follows:

—The bishop, or the standing committee, as the case may be, shall appoint a number of presbyters, not less than five, of whom the person accused may select a majority, by whom to be tried. The result of the trial shall be made known to the bishop, or in case there be no bishop, to the standing committee, who shall pronounce and execute, or cause to be pronounced and executed, such sentence as may be awarded, should the same by him or them be deemed just and proper.

Should the sentence be suspension or degradation from the ministry, the bishop, or provisional bishop, or should there be none, some neighbouring bishop shall be requested to pronounce the same.

Should it be impossible to obtain from this diocese the requisite number

of presbyters to constitute a board of trial, the deficiency may be supplied from a neighbouring diocese.

Should any clergyman, accused and cited for trial according to the above provisions of this canon, neglect or refuse to obey the citation, such neglect or refusal shall be considered as an acknowledgment of the truth of the charges preferred against him, and sentence shall be pronounced accordingly.

For the Christian Journal.

Abstract of the Proceedings of the Forty-first Convention of the Diocese of Pennsylvania; held in St. Paul's Church, Philadelphia, on Tuesday, May 10th, Wednesday, May 11th, Thursday, May 12th, and Friday, May 13th, 1825.

THE Convention was composed of the Right Rev. Bishop White, twenty-eight presbyters, two deacons, and sixty lay-delegates, representing thirty-one churches.

On the first day, the convention was organized, and the Rev. William H. De Lancey appointed secretary.

On the second day, morning prayer was read by the Rev. Jehu C. Clay, rector of St. John's church, Norristown, and St. James's church, Perkiomen, and a charge was delivered by the bishop. The Rev. Samuel Marks, and the Rev. Robert Piggot, deacons, were then admitted to the holy order of priests.

St. Mark's church, Lewistown, Mifflin county; St. Matthew's church, Francisville, Philadelphia county; and Christ church, Meadville, Crawford county, the certificate required by the canon of 1821 having been exhibited, were admitted into the Protestant Episcopal Church of the state of Pennsylvania.

The Right Rev. William White, D.D. bishop of the diocese, in compliance with the 45th canon, read the following address:

Brethren, the Clergy and the Lay Deputies of this Convention,

My report, at this our annual meeting, is as follows:

On the 7th of June I consecrated

Matthew's church, in Francisville, near this city; the sermon on this occasion being preached by the Rev. Gregory T. Bedell.

On the 6th of July I laid the corner stone of a church to be built in Hamiltonville, near to this city.

On the 13th of the same month, I confirmed and preached in Wilmington, in the state of Delaware; and on the next day, I confirmed and preached in Emanuel church, Newcastle, in the same state.

As the theological school in New-York is under the jurisdiction of the General Convention, and as the convention of this diocese have declared the interest which they take in the prosperity of the institution, it seems in order for me, as your Bishop, to inform you, that from the 26th to the 31st of July was spent by me in a visit to that city, in order to be present, and to deliver an address on the special request of the professors, at the annual meeting of the trustees, and the examination of the students; when it was a high gratification to witness the proficiency of the latter in their studies, and the evidence which it afforded of the talents and the assiduity of the professors. It is to be hoped that stability will be given to the institution; and that confidence in the realizing of its expectations will soon be increased, by the near prospect of the erection of a suitable building for the collegiate residence of the professors and the pupils. To those who are aware how much the respectability of our Church depends on the literary acquirements of its ministers, it must give pleasure to witness not only the advances recently made, but the decrease of opposing prejudices. It is especially gratifying to your bishop, and, as he supposes, to those of his clerical and of his lay brethren, to whom the testimonials of candidates for orders are submitted, that we no longer hear of the denial of the right of the Church to require human literature as necessary for admission to the ministry; a position which, if maintained consistently, would dispense with the knowledge of the alphabet.

On the 17th of October I began a journey, expected to be of great length,

for the consecrating of a church in Lewistown, 156 miles from this city, and of sundry churches beyond the mountains; the Rev. Jackson Kemper being with me, in the character of missionary from the missionary committee of the convention. In our way, on the 19th, I preached and held confirmation in the city of Lancaster; and Mr. Kemper performed divine service and preached in the evening; and on the evening of the 20th, in the borough of Harrisburg; as he also did on the evening of the next day, in the borough of Mifflintown. On the forenoon of Saturday the 23d, I preached in the newly erected church in the borough of Lewistown, and Mr. Kemper preached in the afternoon, and again in the evening. The next day I consecrated the said church, administering the rite of confirmation, and the ordinances of baptism and the Lord's supper, and preaching in the forenoon; Mr. Kemper performing divine service. In the afternoon Mr. Kemper performed divine service, and preached.

On the next morning we set off for the borough of Huntingdon; but when we had reached a short distance from Lewistown, our progress was prevented by my fall from a carriage, which caused a simple fracture of my right wrist, and several lacerations of my face. Owing to valuable medical assistance gratuitously rendered to me, to the sympathy and the good offices of many estimable inhabitants of the town, to the important attentions of my fellow-traveller, and to the hastening to me of two of the members of my own family, I was enabled, under the good providence of God, to reach my home on the 15th day from the fall. On the day before our setting off on our return, Mr. Kemper having notified his intention of divine service and a sermon, which had also been his occupation twice on the preceding Sunday; and some persons having regretted their not availing of themselves of the preceding opportunity of being confirmed, my wounds did not prevent my being again taken to church, my stay there of a few minutes, and my again confirming. Independently of my causes of personal gratitude to the members

of our church in Lewiston, it is but justice to them to record the willingness which they have manifested to go to the extent of what can reasonably be expected of them, for the sustaining of religious worship agreeably to the institutions of our church, of which there is evidence in the handsome church erected by them, and in the edifying attentions of the congregation. Under this view of their condition, it has been consoling to me that the Rev. Robert Piggot has taken the charge of the congregation; and, I understand, has been favourably received. On our way home, Mr. Kemper performed divine service and preached in Lancaster, morning and evening, on Sunday, November the 7th.

On the 19th of December, in St. James's church in this city, I ordained to the holy office of priests, the Rev. Norman Nash and the Rev. Samuel Bowman, and preached on the occasion. At the same time there was ordained to the holy office of deacons, William Eldred, who is now officiating as a missionary in Lycoming and Columbia counties, in the service of the Society for the Advancement of Christianity in Pennsylvania.

On the 24th of December, I confirmed and preached in St. Stephen's church, in this city.

On the 23d of January, I confirmed and preached in Trinity church, Southwark.

On the 27th of February, I ordained to the holy office of priests, the Rev. Robert Davis, and preached on the occasion.

On the 13th of March, I confirmed and preached in St. Andrew's church, in this city.

In the same church, on the 20th of the same month, I ordained the Rev. Enoch Huntington to the holy office of priests, and preached on the occasion.

With a view to record, it will be proper to notice, that I have this day, in your presence, ordained to the holy office of priests, the Rev. Robert Piggot, and the Rev. Samuel Marks.

The removals from the diocese are, the Rev. John J. Robinson; the Rev. Charles Williams, of Yorktown, who has been elected to the presidency of a

college in Baltimore; the Rev. Christian F. Cruse to the state of Delaware; the Rev. Samuel Sitgreaves to that of New-York; and the Rev. William Levington, a coloured man, to Baltimore, who has been provided with a congregation in said city. The Rev. Moses P. Bennet has resigned his charge at Greensburg, but retains that in Kittanning.

It has been stated to me by the Rev. Matthew Mathews, that he has received an invitation to a congregation in New-Jersey. As his acceptance of it seems probable, and as in that case he will be removed from the diocese, I have thought there would be propriety in noticing the circumstance. Since his being in deacon's orders, he has been much occupied by occasional services, and especially in supplying the places of absent ministers in this diocese, and elsewhere.

The persons admitted as candidates are, William R. Bowman, William Henry Rees, Clement Frederick Jones, William Lucas, Pierce Connelly, James May, and Charles Anderson. The last mentioned is a coloured man, who, since his admission, has fallen into such a state of disease as compels him to abandon his prospect of the ministry.

The number of those confirmed by me in the past year is one hundred and eighty-eight. The occasions of confirming in the churches under my pastoral care, have not been mentioned.

The Domestic and Foreign Missionary Society, although very limited in its means, and not deriving from the Union generally, the aids which might have been expected from its establishment by the General Convention, has not been inert. Through the instrumentality of their executive committee, they have aided missions in Delaware, Missouri, Georgia, Michigan, Illinois, Indiana, and East Florida; and are now engaged in establishing a missionary, as they have already an agent and a catechist, at Green Bay, in the Michigan Territory.

The Society for the Advancement of Christianity in Pennsylvania has been efficient, proportionably to their slender funds; and might produce very important effects over the whole extent of

the diocese, were the good achieved by them generally known and appreciated, and a consequent measure of encouragement extended.

Under the direction of the missionary committee of this diocese, there has been a supply to the church at Whitemarsh, twice in every month; the Rev. Charles M. Dupuy, in the course of last summer, performed missionary duty in the counties of Lycoming, Columbia, and Northumberland.

The Bible Society of Philadelphia, although not especially under the control of members of our communion, continues to command the countenance of the clergy of this diocese, who wish to encourage liberal subscriptions to so important an object. But it may be presumed, that while, on the one hand, we disapprove of the endeavours said to be elsewhere put in operation, to pervert the institution of Bible Societies from the singleness of their professed design, that of distributing the Bible without note or comment, we do not adopt the untenable opinion, that notes and comments, as also expositions by the ministers of the Gospel, for the unfolding of the sense of the sacred text, are needless, such services being left by this society to the endeavours of other societies, and of individuals.

There continue to be two Sunday schools attached to each congregation in the city and its vicinity, and in some other places; and the Sunday School Society continues to extend its aid to those schools whose teachers are represented in its body. With the satisfaction arising from the good achieved by these institutions, there is still an alloy in attempts occasionally made to pervert them to the purpose of injury to the services, and of invasion of the rights of the ministry of our Church. It is to be wished that, in opposition to such designs, the schools may be conducted exclusively according to our religious system, and in perfect charity to other denominations of professing Christians; but with a determined resistance of all endeavours, whether made by persons exterior to us or among ourselves, for the accomplishing of measures which must both dete-

riorate our system and involve us in needless controversy.

The fund for the support of a future Bishop does not increase in proportion to the claims which are made from the various parts of the diocese, for the services of their diocesan. He who now fills the station may be permitted to wish, that his successor may not for a long time suffer, under the conflicting duties of an Episcopal and of a pastoral connexion; but he is obliged to confess, that his expectations are not sanguine, when he remarks, how few of the congregations in the diocese have contributed to the future usefulness of the Episcopacy, in this particular. Still there is a foundation laid for the accomplishing of so desirable an object.

In the last annual address it was noticed, that the corporation for the support of the widows and children of deceased clergymen, contemplated an increase of the annuities to the families who receive them. This has been determined on, to the extent of one hundred per centum for the last and for the present year, with the hope of the yearly continuance of it. Among the reasons for considering this as a subject to be held up to the view of the Convention, and especially to the clerical members of it, is the barring against future expectations which cannot be gratified. The knowledge of the existence of such a corporation, has, in some instances, prompted desires of relief from it, without previous purchase of the benefit. It is therefore useful, to make known as extensively as possible, that the corporation cannot, consistently with faithfulness to their trust, bestow any of their means on the family of any deceased clergyman, who had not been a contributor to the fund, in one of the classes constituted by the fundamental laws.

In addition to the many excellent institutions existing in this city, and administering to the stability and the increase of our Church, there has been another recently formed, for the aiding of young men in their academical and collegiate preparation for the ministry, and for the continuing of their studies in the Theological Seminary under the control of the General Convention.

The society is at present in its incipient state, but is organized, and has printed its constitution; copies of which will be presented to the members of this body: with the hope, that their prayers, and their exertions, as opportunity may offer, will be extended to this benevolent design.

There has been often intimated in conversation, not only by myself, but by those of our clerical and of our lay brethren, to whom there are submitted the testimonials of candidates for holy orders, the wish, that in their applications, they would regard the days appointed by the 15th canon. The adding to the number of the occasions has been an unnecessary burden on us; and besides, brings before our congregations the subjects of appropriate discourses, oftener than is for edification. In the restriction to these days there is to be understood the exception of the annual meeting of the diocesan convention; when a minister, already in deacons' orders, by being suffered to avail himself of the opportunity of his attendance, may be excused from an additional journey. It is on this principle, that there took place the ordination of this morning.

In addition to my advance in years, my late danger and merciful preservation, ought to remind me of the uncertainty of future opportunities of addressing this body, among whom I have presided on forty annual occasions, previous to the present. The same considerations, impress me with gratitude for the opportunity now permitted of delivering my well weighed opinion on a very important subject: and the reason of its being delivered in this form, is, that it may be entered on your journal. If it were only for the preventing of misapprehension of my sense of the subject when expressed in conversation, the intended explicitness would seem to me justifiable; although the principal motive is to transmit a caution, whatever may be the weight of it, against future danger of disorder: and it is a satisfaction to me to anticipate, that what is to be said will remain on record, when I shall be among you no longer.

The subject is an unauthorized ministry.
Vcl. IX.

try, on occasions for worship, exterior to the appointments of the Church, and therefore erroneously supposed to render such ministry allowable.

It would be incongruous, if, when, in such a variety of ways, men associate with views to philosophical, to commercial, and to agricultural objects, and to improvements in the various departments of mechanical employment, religion only should be the field, from which there is to be banished mutual communication of counsels, originating in personal attachments, or in similarity of pursuits, or in any other causes which may prompt an interchange of sentiment, in free and friendly conversation. Your Bishop would be misunderstood, if it should be thought, that any thing of this sort is intended to be censured by him: and much more, if he should be supposed to deny the right, or rather the duty, of every Christian, male or female, to give private counsel or instruction in the concerns of religion, to those who confide in his or her knowledge or experience.

What is meant, are those assemblies, wherein others than an authorized ministry, are set to exercise themselves in public instruction and in prayer of their own suggestion or devising. Besides, that the irregularity of this is an unavoidable consequence from the provision of a form of admission to the ministry; grounded, as we conceive, on directions given in the New Testament; the practice is contrary to the 23d article of our Church, which says—"it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same." It would be an evasion, to restrict the sense of the article, to a church consecrated or otherwise set apart: both the letter and the spirit of the provision applying to every case, in which people are congregated with a view to social worship.

The 19th canon has impliedly forbidden such exercises, to candidates for holy orders. They are admitted to be lay readers, under the control of the ecclesiastical authority; but are not tolerated in the obtrusion either of prayers or of discourses of their own.

If persons of this description, after having been presented to the Bishop by a constituted body, as, in their opinion, possessing qualifications for the ministry, are thus restricted in their administration; it cannot be imagined, that every other individual is left to his own opinion of his sufficiency.

The contemplated brevity, prevents the sustaining of the opinion by distinguished names, which might be mentioned. Were any brought forward, especial stress should be laid on the testimonies of clergymen, who, having unguardedly given countenance to the irregularity, and having had sorrowful experience of its effects, have left lasting records of their disappointments. Some instances of this, it is intended to attach as a note to the present address.*

* The Rev. Devereux Jarratt was a clergyman of the Episcopal Church; and held a parish in Virginia before and during the revolutionary war, which he survived. From having been eminently popular, and always preaching to crowded audiences, too large to be received within the walls of churches, he lived to see his usual number of hearers reduced to about one hundred and forty, and that of his communicants to about ten. He considered it as considerably owing to the countenance which had been given to the praying and the preaching of young men, of little knowledge and of great audacity, operated on principally by pride. This is from his second letter to the Rev. John Coleman; and published by him in a narrative of the life of Mr. Jarratt.

The late Rev. Thomas Scott, the author of a Commentary on the Bible, has also given his experience, and that of the Rev. John Newton, his predecessor in the parish of Olney, in England, to the same effect. The following is from a recent life of Mr. Scott, published by his son the Rev. John Scott. Both Mr. Newton and the elder Mr. Scott, had given countenance to the associations, found on experience to be detrimental. Of the species of religious exercises spoken of, Mr. Scott, the father, says, "Two or three efforts were undeniable; first, they proved hot-beds, on which superficial and discreditable preachers were hastily raised up; who, going forth on the Lord's day to the neighbouring parishes, intercepted those who used to attend Mr. Newton. Secondly, men were called to pray in public, whose conduct afterwards brought a deep disgrace on the Gospel. Thirdly, they produced a captious, criticising, self-wise spirit, so that even Mr. Newton himself could seldom please them. Fourthly, they rendered the people so contemptuously indifferent to the worship of God and the Church, and many of them to any public worship in which they did not take a part, that I never before or since witnessed any thing like it." There are other passages to the same effect. P. 306, 307.)

Confiding, brethren, that the proceedings of this convention will be con-

It will not be irrelevant, although the matter to be related is extraneous to the Episcopal Church, to go so far back as to the account given by the Rev. Cotton Mather in his "Magnalia," of the early days of New England; and to state an opinion recorded by him, concerning the beginning of the Anabaptists as a distinct society. According to him, it was the result, on the one hand, of the little stress laid on learning by that description of people, and on the other, by an insuperable barrier in the want of it, among the congregationalists, and, combining with these two circumstances, the permitted exercise of an irregular ministry in private associations. "Yea, some observed," says Cotton Mather, "that this thing"—meaning the want of learning—"was the real bottom of their combining into a distinct society by themselves, from divers parts of the colony; these men having privately exercised their gifts in meetings with applause, began to think themselves wronged, that their light was put under a bushel; and finding no remedy in our churches, they threw on a cloak of Anabaptism; and so, gained the thing they aimed at, in a disguise." (Vol. ii. p. 460.)

To this issue recorded by the historian of New England, there is a strong similarity in the case recited of Mr. Jarratt. Coincident with the decline of his popularity, there was in his neighbourhood a great increase of a society, with whom, for admission to the ministry, very little learning was required. His gifted youths, as appears from the narrative, went off, and carried with them a great proportion of the people.

The Episcopal Church is at this time endeavouring to raise the literary reputation of her ministry, by a systematic education in Theology. It is to be hoped, that no discouragement will be drawn from the facts now stated: but it is evident, that in proportion to her success on the one hand, and to countenance given to an unauthorized ministry on the other, the danger here recognized will be increased.

It will be the greater, on account of the discouragement wisely given to an unauthorized ministry, by some non-episcopalian denominations, among the most respectable for their numbers, and for the weight of character of their clerical and other members. This may produce a preference of our pale, for no other reason than that of gratifying the wayward propensity which has been the subject. (For such discountenance, see the Presbyterian Magazine, vol. i. p. 229.)

The present editor of that very ably conducted and very popular work, "the Christian Observer," is the Rev. Samuel Charles Wilks. It is not here known, that this reverend gentleman has ever been an encourager of an illegitimate ministry: but his strong testimony against it, in consideration of the weight of authority in the pen from which it comes, is here given. After expressing himself in favour of well constituted parochial societies; and mentioning with applause certain societies formerly existing in England, and conducted agreeably to forms provided for them by some eminent clergymen of the establishment; and after recommending great care in instituting and in superintending such

ducted with wisdom, and with a view to the glory of God; I conclude with assuring you of my co-operation in all measures tending to that end.

WILLIAM WHITE.

Mr. Thomas H. White was re-elected treasurer of the convention, and Mr. John Read treasurer of the Episcopal fund.

The Parochial reports furnish the following aggregate:—

Baptisms (adults 141, children 539, not specified 141) 821—Marriages 173—Funerals 336—Sunday scholars 1638—Communicants 1754.

Resolved, That the next annual convention of the Church in this state, shall be held in the borough of Reading.

The following appointments were then made:—

Standing Committee and Council of Advice:—The Rev. James Abercrombie, D. D., the Rev. Jackson Kemper, the Rev. George Boyd, the Rev. Benjamin Allen, the Rev. Gregory T. Bedell, Chief Justice Tilghman, Commodore Richard Dale, John Read, Charles Wheeler, Cornelius Comegys.

Deputies to General Convention:—The Rev. Levi Bull, the Rev. George Boyd, the Rev. Benjamin Allen, the Rev. William A. Muhlenberg, William Meredith, John Read, Samuel Sitgreaves, Edward J. Stiles.

Missionary Committee:—The Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. Benjamin Allen, Charles N. Bancker, William Meredith, Cornelius Stevenson.

On motion of Mr. Robbins, *resolved* unanimously, That the thanks of this convention be presented to our venerable Bishop, for the charge delivered

by him at the opening of this convention, and that he be requested to furnish a copy for publication.

On motion of Mr. Meredith, the following recommendation was ordered to be inserted on the Journal:—

It is recommended to the vestries of the churches throughout the state, to consider the expediency of making provision for securing to the families of their respective ministers, the benefit of the fund in the hands of the society for the relief of the Widows and Orphans of deceased Clergymen of the Protestant Episcopal Church in the state of Pennsylvania, by paying in their behalf the annual contributions required for that purpose by the constitution of said society.

On motion, *resolved*, That the next annual convention shall meet on the Tuesday after the first Wednesday in May, at 6 o'clock P. M.

From a list of the congregations and clergy of the diocese of Pennsylvania, appended to the Journal of the above convention, it appears that the former are 53 in number, and the latter 41, viz. the bishop, 39 presbyters, and 1 deacon.

From the report of the treasurer of the Episcopal fund, also appended to the above Journal, it appears to have increased, during the past year \$ 1298 65; and to have amounted on the 3d of last May, to the sum of \$ 9206 88.

From the report of the treasurer of the convention, it appears that the receipts during the past year, including the balance from the last account, were \$ 218 52, and the expenses \$ 192 39, leaving a present balance of \$ 26 13.

societies, he adds—"Most persons, who are versed in the religious history of the last few years, can bear record, that the tendency to deterioration is more rapid in societies of this kind, than in almost any other. Self-conceit, ostentation, jealousy, party-spirit, a love of gossiping and interference, and sometimes perhaps detraction, and even worse evils, are too apt to insinuate themselves into friendly religious societies." This is from a treatise on "Correlative Claims and Duties." The present writer has not access to the work; and has copied the above extract, to which similar matter from it might have been added, from "the Gospel Advocate of January last, edited at Boston."

Convention of Massachusetts.

THE annual convention of the Protestant Episcopal Church of Massachusetts met in Trinity church, Boston, on Wednesday, June 15, 1825. The Gospel Advocate for July, to which we are indebted for this notice, gives the names of eighteen clergymen who attended the convention; and also the names of twenty-eight lay-delegates

to the same, representing fifteen congregations.—Prayers were read by the Rev. Titus Strong, rector of St. James's, Greenfield, and a sermon delivered by the Rev. Dr. Gardiner, rector of Trinity church, Boston.

In the absence of the bishop, the Rev. Asa Eaton, rector of Christ church, Boston, was chosen president, and the Rev. Benjamin C. Cutler, rector of Christ church, Quincy, secretary.

It was then voted, That lay readers, and candidates for orders, now present, be admitted to seats in the convention.

The following gentlemen were elected members of the standing committee:—Rev. J. S. J. Gardiner, D. D., Rev. Samuel F. Jarvis, D. D., Rev. Isaac Boyle, and George Brinley, Thomas Clarke, and Francis Wilby, esqrs.

The following gentlemen were elected delegates to the General Convention of the Protestant Episcopal Church of the United States:—Rev. J. S. J. Gardiner, D. D., Rev. Samuel F. Jarvis, D. D., Rev. John L. Blake, Rev. Isaac Boyle, and Joseph Head, John Amory, Gardiner Green, and E. S. Rand, esqrs.—Mr. Benjamin Howard was chosen treasurer of this convention.

Missionary Society.

The committee appointed at the last convention to confer with a committee to be raised for the same purpose by the Massachusetts Protestant Episcopal Missionary Society, on the practicability and expediency of holding the annual meeting of the society at the same time with that of the convention, respectfully report, that they have conferred with the committee of the Massachusetts Episcopal Missionary Society, and agree with them in the opinion, that it is both practicable and expedient to hold the annual meeting of the society on the afternoon of the day appointed for the meeting of the convention.

A. EATON, *Chairman*,
Boston, June 13th, 1825.

The above report was accepted.

Church at Cambridge.

The committee appointed to carry into effect the resolution of the last annual convention of the Protestant Episcopal Church in the state of Massachu-

setts, relative to the church in Cambridge, beg leave to report, That having received an official notification of their appointment from the secretary of the convention the 22d June, they proceeded as speedily as possible to take the subject submitted to them under consideration. For this purpose they held their first meeting on 16th July, and continued the same by adjournment to the 19th, at which time a communication to the government of Harvard University was agreed upon and sent. To this, in consequence of unavoidable delays, they received no answer till the 9th of November, 1824, which occasioned a meeting on the 16th of that month, and another on the 18th. At this last a circular was adopted, and ordered to be published in the Gospel Advocate, as well as to be circulated separately in connexion with a subscription paper. A copy of that circular, embracing a summary of the committee's proceedings, they herewith present, and desire that it may be considered as part of their report. From this time till June, 1825, the committee were engaged in obtaining subscriptions in Cambridge, Newburyport, and Boston, and they have the satisfaction to state, that the sum of three thousand dollars has been subscribed, and that they have authorized the wardens of Christ church, Cambridge, to take orders for the repairing and finishing of the said church, and to draw upon their treasurer for the expenses thereof, not exceeding that sum. The committee have the pleasure to inform the convention that many gentlemen have not been called upon, who have expressed with much liberality their willingness to aid the church at Cambridge, but who are desirous of doing it in some other form than that of finishing and repairing the edifice. In consequence of this suggestion, the committee thought it right to provide that the surplus, should any remain over and above the amount required for the building, should be paid by them to the trustees of donations to the Protestant Episcopal Church, to be held in trust by that body, for the better support of the rector.

On reflection, however, it seemed to

the committee, that in doing this they would exceed the power vested in them by the convention. They determined, therefore, to report their proceedings as far as they had gone, and to ask for the appointment of a new committee, with special power to receive whatever sums the pious and liberal members of our Church may think proper to bestow, for the better support of a clergyman at Cambridge, and to pay over the sum to the treasurer of the trustees of donations, that they may be for ever applied to the use aforesaid, and according to the true intent and purpose of the donors.

SAMUEL F. JARVIS,
ASA EATON,
THOMAS PERKINS,
SAMUEL D. PARKER,
FRANCIS WILBY,
JAMES C. MERRILL.

This report was accepted, and the following gentlemen were chosen as a committee (with power to fill vacancies in said committee) for the purpose recommended in the above report.

Rev. S. F. Jarvis, Rev. A. Eaton, J. C. Merrill, esq., G. Brinley, esq., J. Foster, esq., George Bethune, esq., F. Wilby, esq.

Rev. Mr. Cutler was appointed to be first, Rev. Mr. Baurly to be second preacher for the next convention.

The next meeting of the convention is to be held at St. Paul's church, Boston.

The convention agreed, by vote, to attend the annual meeting of the Episcopal Missionary Society, to be held in the afternoon, and was then closed by prayers from the president.

For the Christian Journal.

THE receipt of the following communication from a valued distant correspondent, first directed our notice to the very objectionable paragraph on which it comments. We had long been accustomed to hear the railing accusations in which many appear to delight, who yet profess attachment to that Bible cause, which should sanctify every

affection, and chasten every feeling of the heart. We had almost ceased to wonder at the strange want of Christian and honourable principle, which can again and again renew the often disavowed charge of indifference to the Bible cause, against men, the evangelical correctness of whose doctrines and lives, and the faithful, disinterested, and laborious devotion of whose talents and services to that very cause, declare shame against the authours and abettors of such calumny. We had heard them denounced as blinded Christians, and as in league with popery, with infidelity, and with the great enemy of all righteousness himself. This evil speaking had become so common, that it was almost considered a matter of course, when Bible Societies were either to be extolled or vindicated. We had known it, however, as proceeding only from warmth of controversial feeling on the part of individuals, or of meetings in which a proportioned degree of excitement might easily be produced. We were not backward in making all charitable allowance for the natural (however unsanctified) effect of strong emotions on a subject of deep interest; especially as much dependence must be placed on excitement, where it cannot be on cool substantial reasoning.

We confess, however, that we were little prepared for what is now before us. The General Assembly of the Presbyterian Church in the United States, a body which, in justice, must be esteemed learned and grave, and the representative of no small proportion of the learning and piety of our country; and whose proceedings must be supposed to be governed by reflection and serious deliberation; thinks it not inconsistent with its character to stoop to the low ranks of party, and drink into the spirit of uncharitableness and bitterness which party feeling is so wont to excite. That this body should deem it its duty to record, from time to time, its solemn declarations in favour of the American Bible Society, and of similar institutions, and to urge upon those of whose spiritual interests it is the constituted guardian, the patronage of such institutions, can be matter of no surprise, and would be all

right. But when, not content with this, it assumes the office of general censor, and fulminates its wrathful expressions of displeasure against the great and good men who have preferred their consciences to the popular side, and ventured to examine for themselves whether all is of course right which has high authority, and furious vindication, in its support, we confess we feel a complication of widely different emotions. It is charged upon the great majority of Protestant bishops in England, Scotland, Ireland, and America, and a very respectable proportion of their clergy and laity, that they "fight against God;" that they are "half reformed Protestants;" and that, strengthened by an unholy league with "infidels," they are "uniting with the papal hierarchy in opposing the circulation of the word of life." We are induced to smile at the egregious folly of attempting thus to play off the arts by which that very "papal hierarchy" sometimes succeeded, and often has attempted, to lord it over the consciences of men, and to break them into compliance with the designs for which its awful anathemas were thundered. The spirit of Victor has not yet taken its departure from our miserably wicked world. But, thank God! it is divested of the power of execution. Even the General Assembly of the Presbyterian Church is not therefore to be feared and obeyed, because it raves and anathematizes.

But, upon a moment's reflection; more serious thoughts on this subject are awakened in our mind. We are not very conversant with the acts of the General Assembly. We think so well of it, however, as to presume that the one now noticed, and given to the world under the official signature of its "stated clerk," has not been, and cannot be expected to be, often paralleled. It hurts us, as Christians, to see so grave a body, comprising a representation of a large number of the Christians of our country, and met with the professed object of promoting the interests of the pure and holy religion of the Gospel, suffer itself to be overcome, not merely in its individual members, when in the warmth of animated dis-

cussion, but in its solemn, deliberate, and recorded acts, by a spirit so foreign from the Bible cause which it professed to have at heart. This, however, it may be said, is no concern of ours. We confess that it has ever been our disposition and rule to preserve a delicate silence on all matters relating to other denominations of Christians. But when we see several of the bishops of our Church, and especially our own revered diocesan, and some of the most devoted of its clergy, and of the best of its laity, thus drawn before a tribunal officiously set up in the council of another denomination, and there denounced as faithless to the religion which they profess and adorn, and fighting against that God whom, in sincerity of heart, they worship; it is right for us, for every churchman, and for every Christian, to enter a protest against such unballed proceedings; and to express our surprise and deep regret that our common Christianity should be so sorely wounded even in the house of its friends.

For the cause which it has been thus attempted to overawe, we have no fears; although it were even reduced to the sad extremity which erst led to the proverb, *The world on one side, and Athanasius on the other*. But, thank God! that is not yet the case. There is still among Christians a spirit which can even face the world. There is still that genuine Protestant feeling which will dare to inquire whether these things are so, before implicit acquiescence is yielded to the authority of the many and the powerful, and to the denunciations of the angry. We feel most sincerely thankful for the disinterested and noble avowal, and the able defence, of such principles, which, in a distant portion of our Zion, have called forth the talents of the excellent prelate in whose recent accession to the number of our fathers in God our whole Church rejoiced. It has increased our confidence—if that confidence admitted of increase—that TRUTH IS MIGHTY, AND WILL YET PRE-VAIL.

We now invite the attention of our readers to the subjoined communication on the same subject.

For the Christian Journal.

Messrs. EDITORS,

A few days since, there was put into my hand a pamphlet, entitled, "*A Narrative of the State of Religion within the Bounds of the Presbyterian Church, and its corresponding Churches, in the United States;*" and "*published by order of the General Assembly.*" "*Philadelphia, May 26th, 1825.*"

Expecting information in some degree answerable to the above title, I opened the pamphlet; and ought it to be matter of surprise, that I felt sincere disappointment and regret in discovering, upon its very first page, the following paragraph:—"To oppose *this* institution, (the American Bible Society,) *is to fight against God.* And yet we have seen infidels and half-reformed Protestants, uniting with the papal hierarchy, in opposing the circulation of the word of life; as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with *safety* be committed to his hands."

This extract from *the narrative*, however feeble and harmless in itself, may derive too much weight from the respectability of the source whence it emanated, to render an entire disregard of it wholly inexcusable; as it is thought by many "who *call themselves* Christians," to embody sentiments and feelings in a high degree hostile to the spirit and subversive of the *harmony* of Christ's kingdom.

Admitting that the allegations in the above paragraph were in some respects tenable, yet we humbly conceive that it forces upon us a *test* of religious character, or of the manner in which we stand affected towards our Maker, that has its foundation *solely* in the despotic will of a *party*; and consequently should be exposed. For from what dictate of reason, or from what precept in the precious volume of God's will, is derived the *unqualified denunciation*, that all those who oppose the American Bible Society, "*fight against,*" or are the *active enemies* of God? Yet

this is what the General Assembly would have us believe; this is the *touchstone* by which they would oblige us to try our hopes of heaven. No matter what other qualifications one may possess; no matter how pure in heart, correct in doctrine, or unspotted in life he may be; no matter how active in advancing the progress of the Redeemer's kingdom; though he burn with the zeal of a seraph, and endure with the firmness and fidelity of a martyr, in endeavouring to fulfil the high behest of his Saviour, "Preach the Gospel to every creature;" yet, should he, in the integrity and simplicity of his heart, dissent from the "American Bible Society," as to the *mode* in which he judges *best* to communicate the word of life to the destitute; should he, on the whole, deem it most expedient to send it accompanied by a missionary and a prayer book, he *must*, however perfect in other respects, be considered, from this *one defect adjudged by man*, as "*fighting against God!*" And "*woe* unto him that striveth with his Maker." Sad and awful denunciation for those who dare to think and act differently from the "American Bible Society!" But thanks be to God that it is issued from no higher tribunal than that of the creature! That was a salutary precept for frail and erring man—"Judge not, that ye be not judged." A due regard to it might have prevented this *neufangled test of piety*.

But is the *above denunciation* charitable? does it accord with the *professions* of the day? Much is said of late concerning a wonderful increase of Christian liberality—that all ideas of sect or party are soon to be merged in the common cause of Christianity—(would to God they might be, on *apostolic ground*.) But are not our prospects somewhat darkened by the intolerant spirit of the above paragraph, considering it, as we are compelled, the expression of all the representatives of the whole Presbyterian Church in the United States? Does not this force upon us the unwelcome conclusion, that this modern cry for extraordinary liberality among Christians totally distinct in principle, is altogether specious—the *mere profession* of a man

naging party, which evaporates as soon as it ceases to favour their particular interests? If not, why are we constrained to notice the present uncalled-for and wholly gratuitous aspersions, so ungenerously cast by those who have hitherto been the loudest in their demands for charity, and upon those whose only apparent crime consists in their dissenting from the "American Bible Society?" Even suppose them in this thing guilty of error, is it *Christian*, is it *charitable*, thus to denounce them? Is it agreeable to *that charity* which "*suffereth long and is kind*"—which "*never faileth*?"

However, should it be said, by way of an attempt at palliation, that none are here denounced save "infidels, half-reformed Protestants, and the papal hierarchy," and that no person has a right to complain, save such as acknowledge their alliance to one of these; let it be remembered that *all* are placed by the "General Assembly" in an attitude of open hostility to the Almighty, who in any way oppose the "American Bible Society." So that among these *opposers*, whoever was not considered a Papist or an infidel, must have been classed, by our judges, with *half-reformed Protestants*—an appellation with which those Episcopalians in this country and England, who have been *bold* enough to prefer a Bible and Common Prayer Book Society to any other for the dissemination of truth, are grown quite familiar—indeed, it must be obvious to any one at all conversant with the charges hitherto made in the controversies upon this subject, who are intended by that *charitable clause*, "*half-reformed Protestants*," So that Episcopalians are still doomed to hear that oft repeated, and as oft refuted charge, "*of opposing the circulation of the word of life—as though it could not with safety be committed to the hands of men.*" Is it ingenuous, is it *strictly honest*, is it "*doing as we would be done by*," thus repeatedly and intentionally to charge upon Christians sentiments which they have long totally disavowed? We by no means deny to the abettors of "Bible Societies" the right of advocating and eulogizing their cause on every occa-

sion they may choose—but we dispute *their right*, on any occasion, to denounce or vilify those who dissent from them. Must we, because of choosing a *different mode* from the popular one, be considered as hostile to every mode of circulating the Scriptures? When our "*words and actions*" evince this to be the *fact*, then, and not till then, let our *opposers* charge us with that, which is now so *ungenerous* and so *false*. What could warrant the assertion, that Episcopalians think it *unsafe* to intrust the Bible to any man? Where, among their writings, can this *expression*, or one *equivalent* to it, be found? If I mistake not, a sentiment nearer a-kin to it than any other expressed, though by no means disapproved, is to be seen in the "*minutes of the General Assembly*" of a former year: The expression is this—"The General Assembly cannot but believe the precious immortals under their care, to be MORE SAFE in receiving the truth of God's word, as exhibited in the standards of our Church, &c;" where evidently great importance is justly given to that mode of religious instruction which contemplates the assistance of "*summaries of divine truth*," as exhibited in creeds and the like. In this sentiment we fully agree; and we only ask the privilege of *acting upon it*, without being denounced as the "*opposers of God, and of the circulation of his word.*"

PHILOS.

To the Editors of the Christian Journal.

THE practice of advertising clergymen who are to preach in certain places, and on particular occasions, has always appeared to me indelicate and ostentatious. The remarks in the piece I send you, are from the Elizabeth-Town (N. J.) Gazette. They were occasioned by a newspaper notice that a young man lately, as I understand, from the Theological Seminary at Princeton, would preach on a certain day in one of the Presbyterian churches in that village, and inviting the youth of the place generally, to attend. Though the remarks are somewhat local in their reference, yet they apply to a custom, which, I am sorry to find, is gaining

ground, and thus encouraging that thirst for popularity which is unfriendly to the meekness and simplicity of the Gospel. If you think the observations of "Candour" suited to your excellent Journal, I hope you will give them a place.

A Country Parson.

To the Editors of the New-Jersey Journal, and Elizabeth-Town Gazette.

GENTLEMEN,

I hope I shall not be considered as overstepping the boundary of decorum, in the few remarks I wish to address to your readers on the subject of a notice for divine service in your last paper. Among the vast variety of modern methods for attracting attention, and fostering the prurient taste of the age for novelty, it has appeared to me a serious evil that it should be indulged in the sacred concerns of religion. In a community where religious instruction and the rites of public worship are regularly and constantly enjoyed, it has struck me as going too far, to call the public attention to services, which, however good in themselves, and purely designed, would seem to savour of ostentation. I never see the name of a preacher of the Gospel announced in a public paper, proposing to preach upon a certain time and topic, that I do not immediately feel as if some violence had been done to that humility, which is one of the most engaging ornaments of the Christian name.—Vanity is a strong propensity of human nature, and reflecting men must see that it will be fostered by such notices as the one referred to. Should the minister of Jesus, whether "by particular request," or otherwise, be induced to put himself on a footing with a favourite performer on the stage, or an admired singer at a fashionable concert? Do not all such exhibitions rather tend to evil than to good? Is there not always sufficient notice given in every place of worship to answer the purposes of that particular congregation? and, I would ask, is it decorous to call upon other congregations—other denominations, to listen to the preacher of the day? Why this advertising those, who may not, perhaps, subscribe to what

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they are asked to hear, or who may have other objections, and yet be unwilling to encounter the odium occasioned by absence?

In the present case, without intending to reflect upon the *young gentleman* mentioned in the notice, or questioning his eloquence and learning, may it not be asked if his friends have not been premature and imprudent, in offering him as a particular instructor of the youth of this borough? With all due respect for his office, and for those able men, at whose feet he has sat, I would respectfully suggest, whether it would not have been quite as modest at least, not to have proposed him in this shape. When has it been found that the clergymen of this borough have been negligent in teaching the young? Several of them have resided here for many years; and I have never heard them censured for inattention to the youth of their respective flocks: on the contrary, they have been often remarked for very great care in this particular. For one I must say, I prefer that my own family, however they may occasionally be interested in visiting clergymen, should be instructed by the minister to whose congregation I belong. Whatever the public generally may think, for myself, I cannot approve of this mode of attracting attention. Let every congregation pursue its own course, as may seem best to comport with its own interests, in holiness of life, and the enjoyment of religious liberty; but, at the same time, do nothing to excite unpleasant feelings in those who honestly differ from them, or to induce the charge of an unfair endeavour to engross the attention of those portions of the public with which they are not concerned.

CANDOUR.

Remarks.

We have inserted the above with much pleasure; and had indeed long designed preparing an article ourselves on the very objectionable practice of placing clergymen on a level with play actors and publick singers, and endeavouring to secure for them a large audience, by giving publicity to their intended exhibitions. When preachers,

thus previously advertised, make their appearance before the expecting company, is it to be presumed that the meek and lowly spirit of their Master will preponderate in their minds over the desire not to disappoint the expectations formed by an audience thus drawn together to be entertained by them? Is there not rather danger, that in the effort to justify public excitement, they will be led to "play" those "tricks," and adopt those arts, which, "in man or woman, but far most in man, and most of all in man that ministers and serves the altar," the good and the grave should "leave?"

Nearly allied to the custom of advertising preachers in the public prints, is that of informing a congregation, during divine service, what preacher may be expected at a certain time. As this is liable to many of the objections to the former mode of puffing, so is it, in our humble opinion, totally inconsistent with the grave, dignified, and devout character of our Church. It is obviously the spirit of that Church to hold worship, and the hearing of God's word, as of more importance than sermons; and as indeed the main object which Christians should propose to themselves in going up to the temple. How can it be consistent with this, virtually to avow that the services of the liturgy, and even the ordinary pastoral instructions, are not a sufficient motive; but that the people must come to be entertained by such and such a favourite preacher?

When we see professing Churchmen turning their backs on their own houses of prayer, and the ministrations of their own proper pastors, and running to some advertised or expected pulpit entertainment, the most charitable view of their conduct which suggests itself to our minds, is that which the Saviour took of the misguided zeal of his apostles, *They know not what manner of spirit they are of*. They probably think that this is religion, and perfectly consistent with a main desire to worship God, which they may do at one church as well as another. But let them put the question seriously to their consciences, *If the worship of God is, as it should be, their main object, why*

would they leave their own proper church, and their own proper pastor? Is it not obvious from their conduct that they have another object mainly at heart—the hearing of a favourite preacher—and that to gratify this, they will go and worship where that preacher can be heard? All the great good also which is done to the cause of practical religion by orderly, uniform, and devout attendance at one's accustomed place of worship, and on one's proper pastor, is lost by this spiritual vagrancy.

The inquiry at the great day will be, not respecting the number of sermons we have heard, or the encouragement we have given to popular preachers, but respecting the sincerity and singleness of heart with which we have waited on our Maker in the services of his sanctuary, and endeavoured to promote the order, unity, and prosperity of his Church.

For the Christian Journal.

Messrs. EDITORS,

I am one of many who have read the remarks on "wandering pastors and wandering flocks," extracted from the excellent Archbishop Magee, in a former number of your Journal,* with interest and improvement. As connected with an important branch of the subject, and as illustrating the coincidence of opinion between Churchmen and dissenters, although upon principles considerably differing, I would beg leave to recommend to you for insertion, the following extract from the writings of one who is deservedly high in the esteem of his brethren, as well for true piety, as for solid learning and superior talents.

In a truly excellent sermon upon "the difficulties and temptations attending the preaching of the Gospel in large cities," the author (Dr. Miller) is led, among other causes of these peculiar difficulties, to remark upon the "love of variety and fondness for religious dissipation," which prevail almost universally in populous towns. After considering it as it relates to the matter and manner of the preacher, he observes:

* December, 1824.

"But this is not the whole of his difficulty. There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or other, are almost always open; there is a tendency, among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated services of the house of God on the Sabbath; but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity in the course of the week.* The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a

desire to enjoy them as often as is consistent with the other duties of a Christian life. But this desire may be, and often has been indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination and self-converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family in the nurture and admonition of the Lord. And it tends to surcharge the mind with an amount of spiritual provision which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the Gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in Scriptural knowledge, and remain but babes, while they ought to be *strong men in Christ*."

Thus far our author. The motives advanced by him for moderation in attendance upon public worship, and for attachment to one's own congregation, are of equal weight with all denominations of Christians. Add to these the preservation of the pastoral relation, and the attachment to the distinctive principles of our Church, which should influence every *Episcopalian*, and they present an irresistible weight of reasoning against the pernicious practice of rambling in search of favourite preachers, and devoting an over-large portion of time to attendance at public meetings for religious worship.

M. N.

* It has somehow become a common notion, that Church principles are unfavourable to *prayer meetings*. This can only have arisen from an unwarrantable restriction of a generic term to a particular species. *Prayer meetings*, in the genuine sense of the term, are so far from being discouraged by our Church, that it must be evident to every one who has consulted her Prayer Book, that she contemplates, whenever it is practicable, their daily occurrence. For why is an assembly for public worship the less a prayer meeting, because convened in a church, and conducted by a minister of the sanctuary in the admirable forms of the Church, instead of being the unauthorized extemporary effusions of a layman? And although no provision is made by the Book of Common Prayer for a second evening service, because at the time in which it was compiled, such a service was either not customary, or liable to abuse; yet it does not follow that now, when circumstances rendered it necessary for the greater edification of the people, it is condemned by the formularies of the Church. Take the general practice of the clergy of our larger cities, authorized and approved of by their bishops, for an example, and it will prove the willingness of our Church to accommodate itself to the circumstances of its members, and its readiness to embrace every opportunity for their instruction. The observations in the text, therefore, are equally applicable to our community, as to that to which the respected writer belongs. To residents in this city, where the zeal of the clergy provide so many opportunities of intermediate worship, they are peculiarly appropriate.

From the *Canada Observer*.

Female Missionary Association of Trinity Church, Utica.

THE third anniversary meeting of this association was held on the 6th ult. at the church, when the officers and managers for the ensuing year were duly chosen.

Divine service was celebrated in the evening by the rector, after which the eighth annual report of the parent society in New-York, and the third report of the managers of the association, were read.

THIRD REPORT.

The third year since the formation of this association being closed, your board proceed to report their proceedings during that period. Several members of the association having removed from the village, and the subscribers at Paris having withdrawn their aid, with the intention of contributing it to a parish association of their own, the amount of our receipts since the last annual meeting, has been in some degree diminished. The number of subscribers to the fund at present is 64. Of this number, one contributes annually \$3, three subscribe \$2, nineteen \$1, thirty-nine 50 cents, and two 25 cents. \$48 have been collected in the past year from subscribers, and \$8 and 50 cents from donors, making a total of \$56 50, which sum, by a resolution of the board, was paid over in October last to the parent society. A further sum of \$3 has since been received in subscriptions, and remains at present in the treasury. The whole amount contributed by the association since its origin, is \$225 25, and it is a pleasing and encouraging proof that none should "despise the day of small things." Humble as is the sphere of our operations, we have the satisfaction of knowing, that, through the blessing of God, good has by them been wrought. The offerings which we cast into the treasury of the Lord, are neither lost nor misapplied.

The annual reports of the parent society contain the most gratifying intelligence of the judicious and advantageous application of the means placed at their disposal, and furnish us with the strongest motives to "go forward" in the beneficent work which we have begun.

The call to be up and doing is immediate and pressing; and it is enforced upon us of this association, not only by the wants of our perishing brethren of the household of faith, but by the severe dispensations of Providence which, during the past year, we have experienced. At our last anniversary, we marked the ravages of death. At this, we again behold a mournful void in our circle, occasioned by the removal from these earthly scenes, of those who, showing their faith by their

works, were ever ready to impart of their abundance in spreading the knowledge of the truth as it is in Jesus Christ. In the decease of its first directress,* in particular, the association has experienced the loss of one whose exertions and liberal benefactions essentially contributed to the promotion of its object. Her zeal in this good cause, and her adorning "in that which is not corruptible," should be aimed at by us with the diligence of those who know that their time is short, and that there is no work, nor device, nor knowledge, nor wisdom in the grave.

Let us work then while it is called to-day. Let us cultivate one common feeling for our advancement in holiness, and for the success of the glorious Gospel of the Son of God. Let us help by our property and our prayers, to promote that knowledge which is more precious than rubies—that knowledge which is the only sure foundation of our happiness here, and our hopes hereafter. And may our exertions be attended with the blessing of Almighty God. Respectfully submitted.

Literary and Philosophical Intelligence.

At Oxford, four university scholarships have been instituted by the munificence of the dean of Westminster, "for the promotion of classical learning and taste." The candidates are to be under-graduate members of the university, without regard to place of birth, school, parentage, or pecuniary circumstances, who shall not have exceeded their sixteenth term from their matriculation. The first election on Dean Ireland's foundation takes place next term.

A professorship of political economy has been founded, on the endowment of Henry Drummond, Esq. The professor is to be elected by convocation, and to hold the professorship for the space of five years, being capable of re-election after the lapse of two years. He is to read a course of nine lectures at the least during one of the four academical terms in every year, and to print and publish one of the same lectures. Three persons are to be considered as forming a class; and if the professor neglects so to read or to publish, according to the intention of the founder, he forfeits all claim to the salary during the period of such neglect.—*Christian Observer for May*.

The late Mr. Rich's valuable collection has been purchased for the British Museum. It consists of Arabic, Persian, Turkish, and Syrian manuscripts; gems, and other antiquities, from Babylon and Nineveh; and coins, Oriental, Greek, Roman, &c. The report of the parliamentary committee gives the opinions of various

* Mrs. S. B. Sanger.

learned men as to the value of the collection. Professor Lee states, that the manuscripts are the best he has seen collected by any one man. The Syriac consist of sixty-eight volumes: there is one copy of the Philoxenian version of the Gospels, which is valuable. Mr. Lee knows of only one other copy, which is at Oxford. There are copies of the Nestorian and Jacobite editions of the Peschito version of the Scriptures: there is no other complete copy of the Nestorian edition in any of our libraries. The Nestorian and Jacobite sects separated as early as the year 500, and continued their editions in their own churches: the collection of them may therefore be important on certain disputed passages. Some of the copies are a thousand years old. There is a History of the Persecutions of the Nestorians, which Mr. Lee believes to be unique. Among the coins and medallions, there is one coin, a Kufic Derham, represented to have been struck in the 79th year of the Mohammedan era, considered worth 100l.; there being only one similar one known, belonging to the Royal Academy of Sweden. Among the Babylonian and Nineveh antiquities is a cylindrical brick, covered with arrow-head characters. The house of commons have voted 7,500l. for the whole collection.—*Ibid.*

The biblical world is at present occupied in the investigation of a Hebrew roll of great antiquity, found in a vessel captured by the Greeks, which roll has recently been brought to this country. The enormous sum of twelve hundred and fifty pounds is asked for this relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist. This sacred scroll ought to be deposited amongst the Hebrew Bibles in the extraordinary collection of the Duke of Sussex.—*Eng. pa.*

Ecclesiastical Intelligence.

THE last week in July was rendered deeply interesting to the members and friends of our Church, by the occurrence in it of a series of events connected with her prosperity, and we sincerely hope, to be permanently promotive of it.

That was the week appointed by the constitution for the annual meeting of the trustees of the General Theological Seminary of our Church. The meeting was accordingly held, by adjournments, from Tuesday 26th to Friday 29th. There were present the Right Rev. Bishops of Pennsylvania, Maryland, New-Jersey, and Connecticut; and clerical and lay trustees from Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, and South-Carolina. In our next we expect to be able to lay before our readers a general outline of the proceedings of the meeting.

On Wednesday 27th, and Thursday 28th, the annual examination of the students of the seminary was held in the presence of the bishops, the trustees, a large number of clergy, and many other highly respectable individuals; and appears to have given unqualified satisfaction, and to have strengthened confidence in the efficiency of the seminary, and its intimate connexion with the best interests of our Church.

Thursday the 28th was also distinguished by an event, long the object of anxious wishes and prayers, and long, very long, we hope, to be remembered as fraught with consequences the most extensively beneficial—the laying of the corner stone of the seminary—the commencement of that building which, we trust in God, will, by his blessing, be the hallowed centre, whence, for ages, evangelical faith, primitive piety, and pure morality, are to be diffused through all parts of our country; and whence well qualified ministers of the covenant are to go forth, extending far and wide those divinely constituted means on which the blessings of the covenant are suspended. The site, as our readers well know, is a large and highly eligible situated lot, near Greenwich, in the eighth ward of this city, presented by Clement C. Moore, Esq. the professor of Oriental and Greek literature. The bishops, clergy, trustees, professors, and students, and a number of highly respectable citizens, assembled at the residence of the munificent donor, near the site of the proposed building, and walked thence in procession to the place prepared for the corner stone, where a short address, and appropriate religious services, by the venerable presiding bishop, were succeeded by the depositing, within the stone, of the Bible, the Book of Common Prayer, the Homilies, and documents relating to the history of the institution. The presiding bishop then pronounced over the stone the comprehensive text—and God grant that it may for ever be the ground-work of all the instructions, and the governing principle of all the proceedings, of the seminary!—"Other foundation can no man lay, than that is laid, which is Jesus Christ." He then struck the stone three times, pronouncing the words, *In the name of the Father, and of the Son, and of the Holy Ghost.* The other three bishops present then went through the same ceremony, which closed the exercises. God speed the good work thus happily begun!

On the evening of the same day, the annual meeting of the Society of Inquiry respecting the Advancement of Christianity, composed of the students of the seminary, was held in Christ Church. The exercises consisted of suitable devotions conducted by the presiding bishop, sacred music, an address by the president, and the reading of the annual report of the Committee of

Correspondence; and were highly satisfactory to a very respectable audience.

On Friday 29th, the annual Commencement of the seminary was held in Christ Church. The bishops, clergy, trustees, professors, and students, entered the church in procession, where the exercises were performed in the following order:

A Voluntary on the organ.

Introductory Devotions by the presiding Bishop.

Singing—Last four verses of the 122d Psalm, with the Gloria Patri.

A Dissertation on Types—By Orson V. Howell, A. B. of New-York.

A Dissertation on the Causes and Design of the Difficulties of Scripture—By Benjamin Holmes, of New-York.

Singing—First two and last two verses of the 47th Psalm, with the Gloria Patri.

A Dissertation on the Advantages of the Study of Ecclesiastical History—By William R. Whittingham, of New-York. Presentment of the First Class, by the Faculty, to the presiding Bishop, for receiving their Testimonials.

Address by the Right Rev. James Kemp, D. D. Bishop of the Diocese of Maryland. Testimonials given.

Singing—Five verses of the 56th Hymn, beginning at the 2d verse, with the Gloria Patri.

Concluding Devotions by the presiding Bishop.

Voluntary on the organ.

On Saturday, July 30th, the day after the adjournment of the trustees, St. Ann's Church, in the village of Brooklyn, near this city, was consecrated by the Right Rev. Bishop Croes, of New-Jersey, acting for the absent bishop of our own diocese. There were also present on the occasion, the Right Rev. Bishop White, of Pennsylvania; the Right Rev. Bishop Kemp, of Maryland; and a large body of clergy. The morning prayer was read by the Rev. Coraelius R. Duffie, rector of St. Thomas's church, New-York, and the Rev. Robert B. Croes, deacon, assistant minister to the rector of the Monumental church, Richmond, Virginia; and the sermon was preached by the Right Rev. Bishop White.

St. Ann's is the third building of that name which has been consecrated in the village of Brooklyn. The first was purchased by the parish, and consecrated by the Right Rev. Bishop Provoost, in 1794. This proving too small, a larger church was built, and consecrated by the Right Rev. Bishop Moore, in 1805. The continued increase of the parish has rendered necessary the erection of the present still larger edifice. It is a beautiful monument of the enterprise and liberality of the parish. May it prove to them a substantial blessing! May the progressive increase which led to its erection still go on! May

the zealous exertions of a faithful pastor, and the pious co-operation of a faithful flock, continue to preserve to the parish the high rank to which it has justly attained in the diocese and Church to which it belongs! May the holy house which they have now given to the Lord, be, for many generations, a centre whence the knowledge of salvation, and the means of attaining to it, are to be effectually diffused! And may this temple made with hands prove to multitudes of devout worshippers, a vestibule to that temple whose Builder and Maker is God!

On Sunday the 31st, Bishop Croes held a confirmation in St. Ann's church, when 72 persons received that holy ordinance.

The series of interesting events comprised within the week above mentioned, closed with an ordination, held on the ninth Sunday after Trinity, July 31st, in Christ Church, in this city, by the Right Rev. Bishop White, of Pennsylvania, acting for the absent bishop of this diocese. On this occasion, Benjamin Holmes, and Orson V. Howell, A. B., who had received the honours of the Theological Seminary at the commencement on the preceding Friday, were admitted to the holy order of deacons. Morning prayer was read by the Rev. Samuel H. Turner, D. D. professor of biblical learning, and the interpretation of Scripture, in the seminary; and the sermon preached by the bishop.

NOTICE.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, November 7th; on which day the students, and candidates for admission, will assemble at the Recitation-room, at 11 o'clock A. M.

Persons producing satisfactory evidence of their being candidates for orders in the Protestant Episcopal Church, with *full*, that is including *literary*, qualifications, agreeably to the eighth canon of the General Convention of 1820,* will be admitted into the seminary, of course, on application.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropaedia*, and the first three books of Homer.

* This should be particularly noted in the certificate, as their being merely candidates for orders is not sufficient.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary's house is two dollars and fifty cents per week.

The editors of the Gospel Advocate, the Churchman's Magazine, the Philadelphia Recorder, the Washington Theological Repertory, and the Gospel Messenger, are requested to insert the above.

Obituary Notices.

The Editors of the Christian Journal will please insert the following obituary notice in the Journal for August, and oblige
A SUBSCRIBER.

Died in this city, on Good Friday, April 1st, 1825, Mrs. SUSANNAH MARSHALL, relict of the late Capt Elihu Marshall, aged 73. That conformity to the Gospel precepts, which, throughout a period of lengthened years, attached to the character of the deceased its chief excellence, and procured for her in death the consolation of divine support, may well recommend her to the observance of those she has left behind, as an example worthy their imitation. With the profession of her attachment to the cause of Christ she associated the practice of his injunctions, and by a diligent discharge of the duties of a Christian life, she afforded a beautiful illustration of the excellence of the Christian character. Perhaps few attain to an age so advanced with such a complete retention of mental and bodily faculties as she enjoyed; and the most affectionate of youthful hearts were never more tenderly alive to the woes of humanity, than was that of this excellent woman. The recital to her of another's afflictions was ever accompanied by the falling tear, and followed by the relief her means could furnish; and while she endeavoured by kindness and assiduous attention to promote the happiness of all around her, her charity was of that truly Christian kind which banishes every consideration of self. With the other amiable qualities she invariably sought to exercise in the spirit of her religion, was connected a character of sincerity and ingenuousness which seemed to adapt her to the commendation of the Saviour, when he testified to the excellence of the guileless Israelite. Naturally of a retiring disposition, she was in her manners so courteous and conciliating, so gentle and forgiving, that she never failed to win the admiration and esteem of all with whom she associated. As a parent, it must be left to those who have been deprived of her maternal attentions, to appreciate her worth in this respect. Long will they cherish the recol-

lection of those endearing qualities that bound her to them, and rendered the pang of separation doubly grievous. She lived in the habitual fear and love of her Maker. To participate in the ordinances of his sanctuary was her delight; to go up to the house of God her true joy. The Bible and Prayer Book were her constant companions, which, with "The Christian's Defence against the Fears of Death," she had for a long time made her chief study. Her resignation to the divine will was truly eminent; her tranquil acquiescence in which, when visited by the heaviest calamities, manifested the unqualified confidence she placed in the unerring wisdom of her heavenly Father; and when, during a protracted illness, a stroke of the palsy deprived her of the power of utterance, no symptom betrayed the least disquietude or impatience. As, while in health, she had made God her friend, and with a firm reliance upon the Redeemer had drawn near to him in the way of his own appointment, so she found mercy and grace to help in time of need. It was pleasing to witness the entire composure with which she expressed her readiness to depart; and so peaceful was her departure, that the solemn truth that she had resigned her soul into the hands of Jesus could scarcely be realized. She has gone, her redeemed spirit has soared away to mansions in the skies; yet the bereaved who survive to lament the loss, have great reason to be comforted by the assurance of her entrance into that rest which remaineth for the people of God.

From the New-York Religious Chronicle.

Died at Newtown, Long-Island, on the 4th of July, 1825, Mrs. MARIA L. JOHNSON, daughter of the late Rev. John B. and wife of the Rev. Evan M. Johnson.

In this afflicting dispensation of Divine Providence, the friends and relations of the deceased have sustained a heavy and an irreparable loss, the poor have lost a benevolent friend, and the Church a useful and pious member. Within a short period, she has followed to the grave three of her beloved offspring, and only one now survives to follow her. An all-wise and merciful God appears to have been preparing her for this last great change. He has severed, one by one, those silver cords which bound her here, until she became entirely disenthralled from earthly objects, and her pure and happy spirit took its everlasting flight to that blissful paradise, the glory of which has never yet entered the heart of man to conceive. She died, as she lived, perfectly composed, entirely resigned to the will of her Maker, and in love and charity with all mankind. She has gone, we trust to dwell with that Saviour in heaven, whom she sincerely loved on earth, where she

will await to hail all her bereaved friends
Who die in the Lord.

Sweet was her close, though all around
In silent anguish hung;
Calm was her spirit, sweet the sound
That trembled on her tongue.

REV. JOSEPH PILMORE.

Died, on Sunday evening, July 24th, at nine o'clock, the Rev. JOSEPH PILMORE, D.D. formerly rector of St. Paul's church, in this city. He has been so long and so generally known as an eminently faithful labourer in the vineyard of the Lord, that it is scarcely necessary to attempt giving information concerning him. The circumstances of his illness were such as to prevent his giving a dying testimony to the preciousness of the Gospel, but a life of unwearying effort to spread the Gospel, showed his sense of its value. He prayed, as usual, a short time before his death, but the violence of his fever took from him the power of utterance, and he gradually fell asleep.

He left one hundred pounds to Moravian missions; one hundred pounds to the poor; one hundred dollars to the Philadelphia Bible Society; one hundred dollars to the society for the Promotion of Christianity in Pennsylvania; and a large sum, amounting to nearly half his property, to the fund for the support of the Episcopate in Pennsylvania. He devised other legacies, the chief of which was to the society for the support of distressed Englishmen. His soul he commended to God in pleasing hope of its acceptance through the blood of Christ, in whose merits he placed all his trust.—*Philadelphia Record*.

Dr. Pilmore was ordained by the Right Rev. Bishop Seabury, of Connecticut, while he was the only bishop in the United States; and was the first rector of Christ church in this city. He removed from that station in 1805, to the rectorship of St. Paul's, Philadelphia, of which parish he had formerly been assistant minister, and of which he retained the charge for about fifteen years.

From a Quebec Paper.

Funeral of Bishop Mountain.

June 21.—Yesterday afternoon the remains of the late venerable bishop of this diocese were interred in the cathedral church. The body had been removed from his lordship's late residence to the old castle, from whence the procession took place at 3 o'clock, when the corpse was brought out in a coffin covered with black cloth and ornamented with black furniture, and placed upon the hearse. The procession then moved through a lane, formed by the regiments in garri-

son, from the castle to the west door of the cathedral, the fine bugles of the 71st regiment playing the Dead March in Saul, and the medical attendants of the deceased preceding the hearse, which was followed by his excellency the lieutenant-governor, the chief justice, the gentlemen of the two councils, the judges and members of the bar in their gowns, the military officers off duty, the gentlemen of the civil and military departments, and a long train of respectable citizens in deep mourning. On arriving at the church-yard, the body was received by the reverend clergy in their surplices, over which they wore black scarfs; and on entering the church, the Rev. Dr. Mills commenced the burial service, in the course of which two anthems were performed, the first composed by the late Dr. Beckwith, of Norwich; the second, "I heard a voice from heaven," was composed for the occasion by Mr. Codman, the scientific organist of the cathedral. The first part of the service having been gone through in a most solemn and impressive manner, the body was removed from the centre aisle, and deposited in a vault on the left side of the communion table, when the remainder of the service was read.

The church was very full, and a great number of ladies were present, to pay a last mark of respect to a character so generally and so justly esteemed.

To the public life of our late excellent prelate we cannot pay a more appropriate tribute than in the words of Bishop Tomline, in his life of Mr. Pitt; where, speaking of the Act which bestowed on this colony the constitution we now enjoy, and established a Protestant diocese, the learned bishop thus notices the labours of his friend:—

"In 1793, Dr. Jacob Mountain was consecrated bishop of Quebec, and went immediately to Canada, where he has ever since presided over the Church, with great honour to himself and advantage to the concerns of his extensive diocese, which includes both provinces."

Calendar for September, 1825.

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|---------------------------------------|---------------|
| 4. Fourteenth Sunday after Trinity. | |
| 11. Fifteenth Sunday after Trinity. | |
| 18. Sixteenth Sunday after Trinity. | |
| 21. St. Matthew the Apostle | } Ember-Days. |
| 23. | |
| 24. | |
| 25. Seventeenth Sunday after Trinity. | |
| 29. St. Michael and All Angels. | |

Ecclesiastical Meeting in September, 1825.

28. Convention of the Eastern Diocese, at Boston.

The Interior of a Parish, No. 1, and other favours have been received.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 9.]

SEPTEMBER, 1825.

[Vol. IX.

For the Christian Journal.

Abstract of the Proceedings of the ninth Annual Convention of the Diocese of North-Carolina, held in St. Peter's Church, Washington, on the 21st, 22d, 23d, and 25th April, 1825.

THE convention was composed of the Right Rev. Bishop Ravenscroft, seven presbyters, one deacon, and twenty-one lay delegates, representing thirteen churches and chapels.

The Rev. Richard S. Mason was elected secretary; and the convention being organized, morning prayer was read by the Rev. Wm. M. Green, rector of St. John's church, Williamsborough, and a sermon preached by the Rev. Thomas Wright, rector of Calvary church, Wadesborough.

The Right Rev. Bishop Ravenscroft delivered the following

ADDRESS.

On meeting once more the representation of the church in this diocese, I am deeply impressed with a sense of the Divine goodness which has conducted us safely through the various events of another conventional year; and, without the intervention of any general or particular calamity, has given me to see your faces again with joy, and to congratulate you on the various proofs of God's favour with which the year has been filled.

That you have individually experienced the Divine blessing on your respective labours, my reverend brethren, I hope and trust; and that you, my brethren of the laity, have increased cause of thankfulness to God, both for temporal and spiritual blessings, and come forward to manifest your gratitude to the Giver of every good and perfect gift, by uniting your exertions with ours, in such endeavours for the

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advancement of his glory, the good of his church, the safety, honour, and welfare of his people, as may, on mutual counsel, be approved of. It is a holy purpose, my brethren; and, when entertained and acted upon in sincerity and truth, must be blessed. That you may be able to judge of the measures necessary to be pursued for the general advantage, I shall now lay before you the amount of my labours during the past year, with such observations on the state of the different congregations as have presented themselves to my notice.

My first visit after the adjournment of the last convention, was to the newly organized church in Waynesborough, where I officiated on the 10th and 11th of July, in the academy and court-house. The congregation was respectable on Sunday; and though the church has some steady friends in the vicinity, their numbers are not such as to enable them to provide regular services. It is, however, reported to me, so as to be worthy of credit, that a very marked improvement in the moral condition of the village has been effected since January, 1824.

In the month of July application was made to me by the Rev. Mr. Wright, of Wadesborough, for letters dimissory to the bishop of South-Carolina, in favour of Mr. George W. Hathaway, a candidate for orders in this diocese; which was complied with in the month of October following: so that the said Mr. George W. Hathaway is no longer to be considered as a candidate in this diocese.

I next visited Warrenton, where, on Tuesday the 1st August, I consecrated to the service of Almighty God, for the use of the Protestant Episcopal Church, a very neat and commodious, though small, wooden building, by the name

of Emmanuel church. In this service I was assisted by the Rev. Mr. Green, the pastor of the church, and by the Rev. Mr. Steele, from the diocese of Virginia.

On the 28th of August I visited Milton, in which the church had been newly organized, where I spent two days, and performed the usual services, with the assistance of the Rev. Mr. Green. In addition to which I baptized two children, confirmed two persons, and administered the communion to six only out of a large congregation. The prospects of the church in this place are not very flattering. They are unable to maintain a pastor, and being remote from any resident clergyman, they rarely enjoy the benefit of our services. What advantages of this kind they do enjoy, are supplied by the active exertions of the Rev. Mr. Green.

On my return from Milton I visited the church in Oxford, (1st September,) in company with Mr. Green, where, after morning service, I preached to a moderate sized congregation. The church here may be considered as extinct, the only male member having acted in such a manner as to come under censure.

My next journey was directed to St. Mary's, in Orange, and St. John's, in Granville.

At St. Mary's chapel I read prayers and preached on the 11th September, according to previous appointment, but, owing to the continued rain, to only 4 persons. In the evening I preached in the Methodist house of worship in Hillsborough, to a very attentive congregation.

Sunday the 12th September, after baptizing an infant in Hillsborough, I proceeded to St. Mary's chapel, where a good congregation attended, and where I performed divine service, preached, and administered the holy communion.

On my route to Granville I again preached in Oxford, on the 15th September; and, though considerable excitement was manifested by some of the Methodist persuasion, I consider the prospects in favour of the church very unpromising, though not hopeless.

On the 18th and 19th I officiated in St. John's church, Williamsborough, as-

sisted by the Rev. Mr. Green, the pastor. On Sunday the 19th I preached twice, confirmed one person, and administered the holy communion to about thirty persons, but not all members of the church. On the 22d I returned to my charge in Raleigh.

On the 4th of October I once more left home on a visit to the churches in the western section of the diocese, and, passing through Hillsborough, (where I had an interview with Mr. Hooper, at the close of which he referred me to a letter decisive of his conduct, which he promised I should receive on my arrival in Wadesborough, Anson county,) I reached St. Jude's in time for my appointment at that place on the 5th and 6th; on both which days I officiated to good and attentive congregations; and I heartily wish that some means could be devised to provide occasional services at least for this small body of Episcopalians, who stand firm, though exposed to much temptation to abandon the cause.

The next congregation on my route was Lexington, where I also officiated two days, the 9th and 10th, but without the most distant prospect of success; the church, though organized and received into union by the convention, being merely nominal.

From Lexington I proceeded through Salisbury, for Christ church, Rowan county, where I officiated on the 13th and 14th, and though the weather was very bad, yet to good congregations. Here I was met by the Rev. Mr. Miller, who assisted me on the second day, when I administered the communion to thirty-eight persons.

My next appointment being at Salisbury, I returned thither from Christ church, and, after service by the Rev. Mr. Miller, I preached on the 16th; and on the 17th, being Sunday, I performed divine service, confirmed eight persons, preached, and administered the communion to sixteen communicants, assisted by the Rev. Mr. Miller. In the afternoon divine service was again performed; after which I preached a second time. The congregations respectable, both forenoon and afternoon.

On the 18th October I left Salisbury

for Burke county, in company with Mr. Miller, and on the 19th, at the house of Mr. Mills, in Iredell, after the service by Mr. Miller, I confirmed five persons, preached, and administered the communion. Mr. Mills's family form the Episcopal part of the former joint Episcopal and Lutheran congregation of St. Michael's, which I visited last year, and from which I then advised Mr. Mills and his family to withdraw.

We reached Mr. Miller's hospitable mansion on the 21st; and, after one day's rest, attended my next appointment, at St. Andrew's, on the 23d, where Mr. Miller performed the service, during which I baptized an infant and preached.

Sunday the 24th, after the morning service, by Mr. Miller, I confirmed eighteen persons, preached to a numerous congregation, and administered the communion.

My next appointments being in Lincoln county, on the 26th, accompanied by Mr. Miller, I took leave of St. Andrew's, crossed the Catawba at the horse ford, and reached the neighbourhood of my first appointment on the 25th.

On the 26th, preached at St. Peter's to a small congregation; the service by Mr. Miller.

On the 27th, at the same place, performed divine service, preached, and confirmed seven persons.

On the 28th, met my appointment at Smyrna, where I officiated two days, but without any appearance of interest on the part of the few who attended.

On the 30th and 31st, I officiated at Whitehaven, assisted by Mr. Miller. On the 31st I confirmed nine persons, and administered the holy communion to a small number of serious people. The day came on to be most inclement, to the great discomfort of a very numerous congregation, who were not prepared for it by the promise of the morning.

On the 1st November I parted with the Rev. Mr. Miller, who returned to his family; and, as my next appointment was at Wadesborough, Anson county, on the 13th I found time to make another appointment at Whitehaven for the 4th, to which I was in-

duced by the information that several more were desirous to be confirmed, who were disappointed on the former occasion. I accordingly performed divine service on that day, preached on the subject of confirmation, and administered that rite to seven more persons.

On the 5th November I left Lincoln for Wadesborough, and on the Sunday following preached in Charlotte, in the church there, by request. On the 11th I reached Wadesborough,—preached twice on the 13th, assisted by the Rev. Mr. Wright, and confirmed three persons. On Sunday the 14th, the usual services were performed in the forenoon, and the communion administered to a small but pious and zealous body of communicants. In the evening I preached again, and catechised the children, to the credit of all concerned.

Having here received the promised letter from Mr. Hooper, its contents compelled me to reach Fayetteville with all speed. On the 15th, therefore, I set out, accompanied by the Rev. Mr. Wright and Dr. Parke, and reached my destination on the next day. Previous to leaving Wadesborough, I had convened the standing committee to meet me there on the 17th: it was not until the 19th, however, that a board could be formed, before whom the necessary documents were laid, and by whose advice I had to resort to the painful exercise of discipline, in displacing Mr. Hooper from the ministry, according to the directions of the 7th canon of 1820, and now present to this convention the necessary documents, on which to form a just opinion on the necessity and propriety of the measures pursued. It would, however, be unjust to Mr. Hooper not to mention, that the plan contemplated in his letter of the 29th October was abandoned before I reached Fayetteville, and no attempt was made to divide or draw away the congregation. And I am happy to inform the convention that they have stood firm, under a shock to private and public feeling very difficult to resist.

During my stay in Fayetteville, with my reverend brothers Empie and Wright, the services of the church were resumed, and well attended; on Sunday

thrice, and on Monday evening once. I also baptized two children.

On the 24th I reached Raleigh, after a laborious tour of seven weeks.

Having regard to the destitute condition of the church in Fayetteville, my next visit was to that place, where I preached on the evening of Saturday the 18th of December, the service being performed by the Rev. Mr. Mitchell, of South-Carolina; and, on Sunday the 19th, with the usual services, administered the holy communion to about 50 communicants. In the services of the day I was aided by the Rev. Mr. Mitchell, who preached in the afternoon.

From this period, my brethren, I have been able to perform little more of my duty than to keep up the necessary correspondence which my public station occasions. Fatigue, exposure, and anxiety of mind, united in bringing on an attack of lingering disease, from which I am not yet recovered entirely; but, through the goodness of God, in the help he has sent to the wants of the diocese, my own congregation was generally supplied, and I was enabled to send occasional help to Fayetteville. I have, however, been prevented from paying my annual visit to the eastern churches, which I extremely regret. To the parochial reports, therefore, you will have to look, for what concerns the interests of the church, through them.

On the 11th April I left Raleigh, with a view to take such congregations as lay in my route to Washington; and on Tuesday evening the 12th, preached in Waynesborough to a small congregation of attentive people. The church in this place, however, though organized, is as yet in a very weak state, their opportunities for either worship or instruction being accidental.

On the 13th, in the evening, I officiated in Kinston, to as numerous an assemblage as the court-house could conveniently contain. The interests of the church are cherished here by several very respectable individuals and families, and their efforts to erect a building and procure a pastor occupy much of their attention.

From this place I repaired to Newbern, where, on Saturday the 16th, I officiated, and confirmed nine persons.

On Sunday the 17th, assisted by the Rev. Mr. Mason, divine service was performed, a sermon preached, and the holy communion administered to fifty-eight communicants, in the forenoon; with the usual services in the afternoon. The services are well attended in this place, and an increasing interest felt for the church. On Tuesday evening also divine service was performed by the Rev. Mr. Mason, after which I preached a sermon to an attentive and engaged congregation.

On my way from Raleigh to Newbern I preached in Smithfield, Johnston county.

I have now to call your attention, my brethren, to the general condition of the church, as growing out of that of the particular churches; and to the general results of the past year.

Dividing the diocese into three sections, running from north to south, it is evident that the present strength of the church is in the eastern section. The principles of the church are there better understood, more heartily received, and more unhesitatingly acted upon; and, so far as human judgment is permitted to act, there is a greater degree of liveliness, a deeper interest manifested, for the purity and consistency of faith and practice. This opinion, however, is predicated on former observation, and the accounts I occasionally have received of their progress since; my personal notice of their present state being prevented as I have mentioned.

In the middle section the state of things is materially different. The members of the church are not generally as fixed and decided in their principles as Churchmen; and, consequently, less interest is felt and manifested for the particular doctrines which distinguish their profession. This, however, is not to be wondered at. They have had less opportunity to be reminded of their distinctive doctrines, fewer occasions to call them into action, and a more extended prepossession of the public mind to conflict with; there being for a long period but two clergymen in the whole section, and one of these decidedly hostile to the principles of the church; while, of the different dissenting denominations, that most respectable in

point of learning and ability, has here its main strength concentrated.

I am happy, however, to be able to state, that the principles of the church and of pure religion are gaining ground among the members, of whom there are not a few, whose zeal is coupled with knowledge, and whose faith is manifested by their works; and, in general, more consideration is given to the subject, and a stop, in a great measure, put to the deleterious notion, heretofore so prevalent, that it is a matter of entire indifference what profession of religion a man adopts.

In the western section of the diocese the prospect is very discouraging, though not without hope. With the exception of the congregation in Wadesborough, under the care of the Rev. Mr. Wright, which is second to none in any diocese, for soundness in the faith and exemplary holiness, and the congregation of Christ church, Rowan, which is numerous and regular, and in the main sound as Episcopalians, though not without exceptions, and a few recently organized in Salisbury, there is nothing at present to be depended on. In the immediate neighbourhood of the Rev. Mr. Miller they have commenced retracing their steps, and will in time, I trust, recover from the paralyzing effect of the attempt to amalgamate with the Lutheran body, and the unjustifiable conduct of some of the missionaries heretofore employed, in abandoning the liturgy altogether in their public services.

In Lincoln, where it seems this course was most extensively pursued, the effects are most visible, and likely to be most injurious; yet, had we the means of giving and continuing to them the services of a faithful clergyman, my hope is good for the revival of the church even there. Some very influential men are engaged in the cause, and there is sufficient ability, could it be roused into action, to give it success. What could be done, publicly and in private, to stir them up to the exertion necessary, was attempted by myself during my short stay among them, and after leaving them I printed and circulated an address, a copy of which is *herewith presented*.

In the general result of the past year,

however, there is great cause of thankfulness and congratulation. The church in Hillsborough has been organized under the most flattering prospects, and the Rev. Mr. Green called to take charge there, at St. Mary's, and at Judge Cameron's, who, with a laudable zeal for the spiritual interests of his own large family, and of the neighbourhood, has erected at his own expense a handsome and commodious building, which will be ready for consecration this summer, together with the new church in Hillsborough.

The congregations in Washington and its neighbourhood are supplied with a regular pastor in the Rev. Mr. Joseph Pierson. The church in Fayetteville has secured the services of the Rev. Mr. Henry M. Mason: and Mr. Brainerd, a candidate for orders from the eastern diocese, and received on letters dimissory from Bishop Griswold, has agreed, after his ordination, to supply the vacancy in Williamsborough and Warrenton, occasioned by Mr. Green's removal to Hillsborough.

Such, my brethren of this convention, is the exposition of the state of the church which it is my duty to make for your direction, in those consultations for its advantage and extension which you are met to interchange. They are, upon the whole, encouraging, and call for our zealous and hearty co-operation in what may be expedient, on common advice, to carry on the great interests committed to us. And, while I regret that I have not been able to do more personally, in the limited time allowed me, I feel an unabated desire to apply every faculty of mind and body to the establishment of the Redeemer's kingdom. But duty multiplies while strength decreases. Permit me then to suggest the adoption of a rule on the part of the clergy, to furnish me quarterly with a state of the condition of their respective charges, digested under proper heads, by which I shall be directed to point my services, in preference, where they shall appear to be most immediately needed, without interfering at all with my general duty, except in the arrangement of my visits. Recommending then to your most affectionate care the interests of the diocese, and suppli-

cating the Divine blessing on the labour you have to engage in, I commit you to the great Head of the church for direction and success.

In the course of my episcopal visitations the past year I have preached 46 times, baptized 6 persons, confirmed 69 persons.

The parochial reports present the following aggregate:—Baptisms (adults 5, children 22, not specified 96) 123—Marriages 20—Funerals 35—Communicants 462.

The following gentlemen were chosen the standing committee:—The Rev. Adam Empie, the Rev. Richard S. Mason, Thomas Callender, F. J. Hill, and Moses Jarvis.

The following gentlemen were chosen delegates to the General Convention:—The Rev. Adam Empie, the Rev. John Avery, the Rev. Richard S. Mason, the Rev. Wm. M. Green, George E. Badger, Duncan Cameron, Josiah Collins, and Moses Jarvis.

The Rev. Adam Empie, as chairman of the standing committee for the past year, presented the following report:—

Report of the Standing Committee.

The standing committee respectfully report, that they have had no business before them during the last year, except in the case of Mr. Hooper, when they were summoned by the bishop to act as a council of advice, according to the 24th canon of the General Convention. Their advice in that matter, however, it is not necessary to repeat, as it has already been laid before the convention in the journal of our diocesan.

The standing committee, as trustees for the application of the episcopal fund, do also report, that the amount subscribed for that fund is about the same as when last reported; that it has been necessary to keep some in hand unappropriated, to meet the current demands upon the treasury; and that, in consequence, it has hitherto been judged inexpedient to invest any of it in productive stock.

A. EMPIE, *pres. of st. com.*

After the adoption of the above report, the Rev. John Avery, as chairman

of the committee on the state of the church, presented the following report, which was likewise adopted:—

Report on the State of the Church.

The committee on the state of the church respectfully report, that it appears from the documents laid before them, that the interests of the church are gradually advancing. Her distinctive principles are becoming more extensively known, better understood, and more generally received. By a comparison of the parochial reports of this year with those of the last, it appears that an increase of fifty five has been made to the number of our communicants. The number of baptisms reported is 122, but, as no information has been received from some of the western parishes, this must be less than the real number. Two new candidates for the ministry have been added, making the whole number at present to be five. From the view which we have taken of the subject before us, and from the increased number and unanimity of the clergy, we cannot but anticipate the future prosperity of the church. For further particulars, and for much interesting matter, we refer to the bishop's excellent journal, which will appear with the proceedings of this convention.

JOHN AVERY, *chairman.*

The Rev. Wm. M. Green presented the certificate of organization of St. Matthew's church, Hillsborough; and the said certificate being deemed sufficient, St. Matthew's church was admitted into union with this convention.

On motion of the Rev. Mr. Empie, it was resolved, that the course of studies prescribed by the House of Bishops in the General Convention of 1804, be printed with the journals of this convention.

After which the following resolution, being the amendment of another resolution presented to the house, was adopted:—

Resolved, That the second article of the constitution be altered to read thus: There shall be an annual convention of this church at such time and place as shall be appointed by each preceding convention.

Resolved, That the next convention be held on the first Thursday after Whitsunday, being the 18th day of May, 1826.

The committee of finance then presented their report, which was read and adopted, as follows; and the resolutions appended thereto passed:—

Report of the Committee of Finance.

The committee of finance, to whom was referred the resolution touching the fund for the episcopate, respectfully report, that they have given to the subject that consideration that its importance requires.

To raise and secure a permanent fund for the present and future support of the episcopate, has been a subject of early and anxious attention with the members of the church throughout the diocese. For the purpose of creating such fund, the sum of \$8,500 (in round numbers) was voluntarily subscribed by individuals. A very small part of this sum was paid at the time of subscription; but it was chiefly to be paid in five equal annual instalments, beginning the 1st of June, 1823, and ending on the 1st of June, 1827, both inclusive. It was designed by the subscribers that a sum should be raised sufficient to pay the annual expenses, and to raise a surplus to be vested in stock or securities yielding interest; and that the capital of said stock, when raised, should be inviolate, and the interest only applied to the support of the episcopate. The sum subscribed, if it had been available on the 1st of June, 1823, at an interest of 8 per cent., (the highest that can be expected in this state) would not be sufficient to raise the sum required for the annual support of the episcopate, and to produce a permanent fund.

The subscription, after a reasonable allowance for expenses of collection, and for sums that cannot be collected, and for interest on the deferred payments, was, on the 1st of June, 1823, worth something short of \$7,000.

This sum was not sufficient for the ends proposed; and as the annual expenses were of necessity to be met, they have been paid out of the principal sums as they were collected; and it is believed that not one cent has ever been

funded in a productive capital. It is apparent that if this fund be allowed to continue in this state, the whole amount subscribed will in a few years be expended, and one of its objects defeated. To prevent this, was one object of the deliberations of the last convention. A committee was raised on the subject, and their report and resolutions have been printed with the journal, to which your committee beg leave to refer. The resolutions have not been acted on generally; yet some of the churches, with an alacrity deserving of the highest commendation, have forwarded the sums required of them. It is confidently believed that all the congregations would have furnished their respective quotas, if any agent had appeared to receive them.

Your committee have proceeded to ascertain what sums belong to the fund now. By a statement hereto annexed, marked A, it appears that the fund, consisting of money on hand and of subscriptions heretofore due and unpaid, and which will fall due on or before June 1st, 1827, after deducting interest at 7 per cent. on the deferred instalments, will be, on the 1st of June next, worth \$6,203. This sum, if vested in a stock of 7 per cent. (and your committee believe a stock may be purchased at par value which will yield 8 per cent.) will, in a little more than eight years, produce the sum of \$10,715, the capital required. To allow of this accumulation of capital, your committee propose that it should be recommended to the congregations throughout the diocese, to furnish the sum necessary for the support of the episcopate for eight years and a half; and your committee have apportioned the sum to be raised among the several congregations according to their several abilities, as will appear by a statement hereto annexed, and marked B.

Your committee are deeply affected with the necessity of providing an adequate and permanent fund for the episcopate, and the one proposed appears to them practicable and convenient. It is of vital importance to the interests of the church in this diocese, that the episcopate should be continued. For the purpose of raising a fund for the pre-

sent and future support of the episcopate, the subscribers have raised part of a capital. Good faith to the subscribers, and prudence, alike require of those for whose benefit the fund was intended, and of those to whose management it is committed, that one object of the subscription should not exclude and defeat the other; and they imperiously require restitution, if any misapplication of the fund has been made to one of its objects in prejudice of the other. But, apart from any claim on the good faith of those who have signed the subscription, your committee cannot but believe, when the existence of the episcopate is at stake, as it most certainly is—when no question of expediency or convenience is involved, but when we are to decide whether we shall have an entire church within North-Carolina, or a few scattered congregations dependent on another diocese,—that every dutiful son of the church will be found willing to supply her wants, not only out of his abundance, but out of his necessities if need be: that few, if any, can be found within her pale, who, when the church of himself and his fathers is a suppliant for existence, would count the cost. Your committee feel that an appeal to the congregations for aid on the subject of this fund, cannot but be effectual, when it is considered that the pecuniary affairs of the church are every where in the hands of the laity, and administered with the least possible expense. Nor would the committee do the whole of their duty, unless they reminded their lay brethren that their reverend clergy throughout the state are engaged in their high calling on salaries barely sufficient for a decent support; and they take occasion to state, that though this report is made by a committee of clergy and laity, it is in fact the act of the latter. Your committee also report, that the manner in which each vestry or congregation shall raise the quota expected from them, can, in the opinion of the committee, with most propriety be left to the discretion of the vestry or congregation; and on this part of the subject your committee beg leave to observe, that a contribution of \$1 50 yearly from each communicant will be sufficient to raise

the sum proposed. Your committee therefore offer the following resolutions:

Resolved, That the money in hand, and the proceeds of the subscription for the fund for the episcopate now due, shall be paid to the treasurer of the convention, and shall be by him vested without delay in the capital stock of the several banks in this state.

Resolved also, That it be recommended to the several congregations of the diocese to raise, by annual contribution, the sum of \$ 780, for the support of the episcopate, according to a statement B, annexed to this report; and that this contribution alone be relied on to defray the expense of the episcopate hereafter accruing for the eight years and a half.

The committee of finance, to whom was referred the consideration of the contingent fund, do also report, that the sum of \$180 will be sufficient to supply the deficiency in the contingent fund of last year, and to meet the current expenses of that fund for the present year. The estimate of the expenses, and a scale of contribution, will be found in a statement hereto annexed, marked C. All of which is respectfully submitted.

The said committee have also examined the account and report of the treasurer, referred to them: they have no doubt of its correctness, and they have approved of said account; but they recommend that the secretary of the convention shall request of the treasurer, that he will hereafter forward, with the account, vouchers to support the items. Your committee have also examined the account of the Rev. Mr. Green, agent of the episcopal fund, and find it correct; but they have not passed on it, deeming it best that the said account, and all others, should be settled with the treasurer of the convention; and they recommend that a canon be passed to that effect. All which is respectfully submitted.

The sum of \$126 was presented by sundry congregations, in advance, for the contingent fund of 1826.

Resolved unanimously, that the thanks of this convention be tendered to the inhabitants of Washington, for

their kind and hospitable entertainment of the members of the convention, and that the Rev. Mr. Pierson be requested to give public notice of this resolution.

The bishop, at the close of the convention, delivered the following

CHARGE.

The period has arrived, my brethren, when personal observation of the state of this diocese enables me to fulfil a duty of my station, in an address, by way of charge, to the clergy and laity of the Protestant Episcopal Church in North-Carolina; and I very gladly embrace the opportunity of this annual assemblage of the representatives of the church in convention, to present to their consideration those particulars which are of greatest importance, at present, to the progress and success of the cause we have in hand.

From the information given to this convention in my episcopal journal, and the subsequent parochial reports, the gradual improvement in the external circumstances of the church is very evident; and it is no more than a reasonable expectation, that a continuance of the same course of labour and diligence in the clergy, and attention on the part of the laity, will be followed by a like favourable result.

There are some cavses, however, more remote from general observation, which operate injuriously to the advancement of the church, but which are in the reach of a remedy, and which it is our joint duty to endeavour to remove. The first I shall mention is want of information in the people at large, and in too great a degree among those of our own communion, on the distinctive character of the church of Christ, and the obligations which thence follow to man, thus furnished with this means of grace.

That it exists in a very extensive and injurious degree, is a point which needs no proof; it being the daily experience of most of those who hear me. And while it can be accounted for very satisfactorily, in my opinion, it is from the causes producing it that we shall best learn what is most proper to counteract it.

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We have, then, but to direct our attention to the state of things produced by the downfall of the church at the period of our revolution, and to what has followed progressively since until within a very few years, to find ample means of accounting for this state of the public mind. The Episcopal Church, never very strong in this state, was reduced by that great event to a state of actual silence. Political feelings were associated with its very name, which operated as a complete bar to any useful or comfortable exercise of duty, by the very few clergymen, perhaps not more than three or four, which were left.

The public instruction of the people in religion, therefore, fell exclusively into other hands, and into hands disposed, both by principle and interest, to complete the ruin of the church; and, by their particular systems of doctrine, precluded from treating, with any precision, that branch of Christian edification which refers to the unity of the church of Christ, its distinctive character, and religious purpose, and to the authority of the Christian ministry, as an integral part of that system of faith and order, revealed in the Gospel. On such points of doctrine, those who have separated from the church are necessarily silent, or, if they are occasionally hinted at, it is in such vague and indefinite terms, as tend rather to obscure than to elucidate the subject. It is not to be wondered at, then, my brethren, that these doctrines, as held by the Episcopal Church, should gradually lose their impression on those who entertained them, be lost sight of by the people at large, and at length be forgotten; and that a prescription of forty years should possess an influence difficult to dislodge from the minds of those who have been taught to view every thing relating to the external order of the church as unimportant and non-essential. That this is the more general state of the public mind, I have all the certainty which observation and declated opinion can give; and the very painful knowledge that many who call themselves Episcopalians, cherish such every way inconsistent notions, and are farther led into this error by the modern

but erroneous views of charity and liberal opinions. While this state of things continues, we shall deceive ourselves egregiously if we expect any real or extensive increase of the church; our numbers may indeed be added to, but the numerical is not always the real strength, either of the church or of an army.

On you, then, my brethren of the clergy, will devolve the imperious duty of so framing and directing your public ministrations, as well as your private instructions among your respective charges, as to embrace these long neglected but vital doctrines, and to explain and enforce them, from the word of God, and the reason of the thing, as parts of that system of revealed truth, which forms but one whole, and cannot be broken up to suit the particular notions of any man or body of men. In coming to this duty, however, my reverend brethren, it is my part to warn you to set your faces, like a flint, against the misrepresentations and reproaches of pretended friends, and real enemies, who will be sure to combine against you, and to throw every obstacle in the way. But, for your encouragement, let me remind you, that it is a work of necessity, mercy, and charity. Of necessity, as to the edification of your own flock; of mercy, as to those multitudes who are perishing for lack of knowledge; of charity, as to those who have embraced the error, in presenting them with the means of detecting and escaping from it. But, further, as you are to declare the whole counsel of God, and to keep back nothing that is profitable to your hearers; so are you bound by your ordination vow, "to be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines, contrary to God's word."

Against this my admonition to you, and against your attention to it, you must be prepared to meet and to disregard the odium attached to a controversial spirit; because it can in no sense be made to apply to the duty every pastor owes to his flock, in warning them against error, however that error may be sanctioned by others; and it is high time that this cunning

method, of giving religious error time to establish itself, and eventually interdicting the only possible method of refuting and overturning it, be resisted. Those, and those only, who have a miserable interest in the prevalence of error, will resort to such an untenable argument against the discussion of those points on which the professing world is so divided; and, when it is evident that the operation of this and similar deceptive principles is gradually producing an indifference, coldness, and deadness, to revealed religion, which indicate the temper predicted of the latter day, it surely becomes the duty of the ministers of Christ to contend earnestly for the faith, to remember that they are watchmen in Zion, and that, if they give no warning, the price of blood will be required at their hands. But it does not follow, my reverend brothers, that in exposing error an angry and acrimonious temper or style is necessary. No; on the contrary, it is to be avoided, both for our own sakes and the sake of others; and the only just objection to religious controversy is the intemperance into which it is too apt to degenerate. This, then, is to be guarded against, while we equally bear in mind, that the time is come when great plainness of speech is required, if we hope to rouse men to the serious consideration of those things which make for their peace; if we would, indeed, draw that line between divine truth and human error, whereby all may profit who are disposed to come to the light.

A second point, on which a cloud has been thrown over the public mind, injurious to, and, in the end, destructive of, revealed religion, is the lowering of the Scriptures of our faith in general estimation, by holding them out as equally conclusive in favour of opposite systems of doctrines.

This, to men of any reflection, especially to men desirous of some escape from the obligation all feel they are under to hear the word of God, and to keep it, is seized upon as an argument against the Scriptures themselves, as the only rule of faith and duty, and not, as in justice it ought, as an argument of the strongest kind against all such

perversion of their use and neglect of their warning. Hence the deplorable ignorance of the Bible itself, which is so visible among the better informed and more active part of society, and the consequent indifference to the claims of revealed religion. Hence the approximations to infidelity, in the various shades of unbelief which the different systems of morality, as a substitute for revealed religion, exhibit. And hence the prevalence of that liberality of opinion in which they tolerate every thing as true, but the truth as it is in Jesus.

Upon men of less information of mind, and of little leisure for reading and reflection, from the pressure of laborious occupation, the injury is doubled; they not only become remiss in procuring and acquainting themselves with the Bible, but, from the example of those above them, to whom they more or less look up, are encouraged in that neglect of religion, that surrender of themselves to the world and its pursuits, and to the indulgence of the flesh, which, like the worm at the root of Jonah's gourd, separates the hope of man from its foundation, cuts asunder the ligaments of society, and blasts and withers the overshadowing love of God revealed in the Gospel of his Son.

Here, again, my reverend brethren, you are called upon to interpose, and, with all the earnestness and diligence which the love of souls, and a deep sense of accountable duty can beget, to meet this wide-spread delusion, with every argument which revelation and reason can supply; to call back your flocks to the only foundation, in the word of God; to exhort them to the diligent perusal and study of its inspired wisdom; and, with the Bible in your hand, and the love of God in your heart, explain and point out to them the connexion and dependance of its parts, the harmony of its doctrines, the efficacy of its sacraments, the beauty and fitness of its order, and its sufficiency to answer the great purpose of its Divine Author, in giving light, the light of life, to a benighted world, in order to make them wise unto salvation. In fulfilling this imperious duty,

fear not to expose those fallacious inventions of men which have obscured the simplicity and efficacy of the doctrine of Christ, which have led men's minds into the devious mazes of error and unseemly opinion, and call loudly for the united efforts of all who value religious and civil liberty, to engage heartily in this work. Take St. Paul's role, as expressed in the first Epistle to the Thessalonians, to govern and encourage you in this part of your duty in particular: "But, as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." And thus shall you be fortified against that fear of man, which bringeth a snare.

We are but a small body, my reverend brethren, but, by the good blessing of our God upon us, we are increasing. Help hath come forth for us from his right hand, during the past conventional year; and, if we continue faithful, we may confidently look for its continuance. Let this hope then, animate us all, to renewed diligence in those duties, in the faithful discharge of which only, can we expect to save our own souls, and the souls of those who hear us.

To you, my brethren of the laity, it is also my duty to present such admonition, on those interests of the church which depend on your co-operation, and can be promoted by the countenance and support you give to her ministrations.

Now, this is confined chiefly to three things: First, your own deportment, whether as members and friends, or members and communicants of the church.

The most efficient support which the members of the church can give to her advancement, is by their own personal religion. This is literally manifesting the tree by its fruit, and is an epistle of Christ, to be read of all men. If, therefore, you really and truly desire the prosperity of the church, from whatever cause this desire may proceed, labour, and strive, and pray, that you may imbibed the spirit of her doctrines; that you may manifest the purity of her discipline; that you may experi-

ence the efficacy of her means of grace; and, by thus promoting the cause of the church, which is one and the same with the cause of true religion, promote and secure, at the same time, the salvation of your own soul.

Another very effectual means of promoting the interests and advancement of the church, is, exact conformity to the course and order she hath prescribed for her public services. And in this there will be no difficulty, where her distinctive character is understood and felt; because this gives a point and impression to her ministrations, which belongs not to those who have separated themselves from her communion. Occasional conformity, therefore, by which is meant, a mixed attendance upon the church and upon those who dissent from her—sometimes with the one, sometimes with the other—is so far in opposition to her advancement, as it is sure to keep the person thus acting unfix'd and wavering. Where there is no settled principle, there can be no consistent conduct; and experience teaches us, that it is only what we love that we lay ourselves out for.

The peculiar situation of the church at present, and for many years back, whereby the congregations can only be occasionally supplied, has had a tendency to lessen the danger of this practice, in the opinions of Christians, and to induce many who nevertheless have a true regard for the church, to attend the services of others, when they had none of their own. Now, while it may be said, that hereby a good example was given of reverence for the Sabbath, and good instruction was received from the sermon delivered, it is not considered, on the other hand, that countenance has also been given to ministrations which the church considers irregular and invalid, not to say schismatical; and that, by this kind of conduct, we actually encourage the dangerous delusion, that one system of doctrine is as true as another, and one church just as safe as another; and thus, without meaning it, perhaps, pull down with one hand the fabric we are rearing with the other. For, according to St. Paul's reasoning, in a parallel case, "If any man see thee, which hast

knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" "and, through thy knowledge, shall the weak brother perish, for whom Christ died?" But, though it is to be lamented that the different congregations cannot be supplied with regular services on every Sunday, yet is every family provided with the means of spending the vacant day profitably and to edification at home, in the Liturgy, Scriptures, and standard writers of the church; so that every member of the family may have this advantage, which some must be deprived of if they have any distance to travel to the place of meeting.

As this want of conformity, therefore, to principle and order as Churchmen, is not defended by any necessity, is well provided against in the use of the Liturgy, Scriptures, and standard writers, and has an evident tendency to retard, rather than to promote the advancement of the church, I trust that you, my lay brethren, will take in good part the admonition now given, and, by future steadfastness, show that you are members of the church rather from principle than from mere choice and convenience; and that, as your affection, understanding, and interests, are all on the side of the church, so will your conduct declare it, by continuing steadfast in the apostles' doctrine and fellowship, and in breaking of bread and of prayers.

A third and more important means for the advancement of the church, exclusively in the power of the laity, is found in the education of the rising generation.

But a little while, my clerical and lay brethren, and the place that now knows us will know us no more. Who, then, is to succeed to that blessed hope, through the power of which we contemplate this awful change without dismay, if not with desire? Surely it is bound upon every father, upon every mother, upon every Christian who himself rejoices in hope of the glory of God, to do what in him lies to perpetuate that foundation on which this hope is built.

To education, then, we must look, not only for the future advancement, but for the very being of the church. If religion is not instilled in early life, if it begin not in our families, and continue not to be carefully cultivated throughout the whole period of juvenile instruction, we shall in vain look for its prevalence in the world. Not to detain you on what is so evident, what you are so solemnly pledged to in the baptismal covenant, I will mention what I consider as injurious and inconsistent, in the performance of this duty.

First—The neglect of early catechetical instruction; that is, preparing your children for public examination on the Catechism, in the church, by the clergymen. This, my own experience tells me, is sadly neglected in many places; and thus is lost the most favourable time to lay a good foundation, and to implant those sound and saving principles, which grow with their growth, and strengthen with their strength.

Secondly—An alarming carelessness as to the religious tenets of those to whom that part of the education of our children is committed, which has to be completed at a distance from the parents and guardians of youth. That this also is a negligence which calls loudly for a remedy, must be most evident. That it betrays an indifference, a deadness to religion, a want of serious heartfelt impression of its awful realities, is to me the most distressing symptom. And it is my duty, my brethren, to direct my attention rather to those things which mark the general than the particular indications of religious impression among the members of the church.

When, therefore, we see Christians, so called, sending their children to Jews to educate; when we see Protestants trusting their offspring to Roman Catholics to train up; when we see believers in the divinity of the Lord Jesus Christ surrendering their sons and their daughters to professed Unitarian teachers; and Episcopalians committing the hope of the church to Dissenters, what can be the conclusion, but that such an indifference on the subject of religion generally, and such carelessness

on its particular distinctions, prevails, as is sufficient to alarm every serious mind? And, as no necessity, nor yet commanding convenience, can be pleaded for this inconsistency, (for it is the wealthy who thus risk their children, and by a little concert with each other might remove the reproach,) it calls the more loudly for this notice from me to the lay members of the church. I pretend not to insinuate that the general advantages of education may not thus be obtained; nor yet do I say that any system of proselyting is in these schools carried on. But this I say, without the slightest fear of contradiction, that either there is no attention paid to religious instruction at all, or, it partakes of the character of that which is professed by the teachers. To you in particular, my Episcopal brethren, I am bound to press this subject, as of the last importance to the well-being of the church; and to warn you, that, however careful you may be in laying the foundation in infancy, if you afterwards commit them to those who are the enemies of your faith, the most you can hope for is, that it will not be pulled down. You cannot reasonably expect that it will be built up, as you would have it to be, if sincere in your own profession.

To your serious consideration, then, my brethren of the clergy and laity, I commit these remarks, trusting that their deep importance to our general and particular well-being, as a religious body, will gain them that attention which they deserve. And, wishing you a safe return to your respective places of abode, I beg you to take with you the assurance of the deep interest I feel in your prosperity and happiness individually, and of the prosperity and increase of the church over which I am called to watch.

—
Canon passed in the above convention.

To appoint a Treasurer, and to prescribe his duties.

A treasurer of the convention shall be appointed annually; he shall have the custody of all monies belonging to the convention; and shall render to the

convention an annual account of all monies so entrusted to him.

The said treasurer shall, ex officio, receive all money from the trustees or general agent of the fund for the Episcopate, as it may be collected, and vest the same, and all interests and dividends thereon, in the capital stocks of some one of the banks of the state.

The next Annual Convention of the Protestant Episcopal Church in North-Carolina, will be held in Hillsborough, on the first Thursday after Whitsunday, being the 18th day of May, A. D. 1826.

For the Christian Journal.

The Claims of Religious Charities: a Sermon preached in St. Paul's Chapel, New-York, for the Benefit of the New-York Protestant Episcopal Tract Society, on the Evening of the fifth Sunday in Lent, March 20, 1825. By BENJAMIN T. ONDERDONK, A. M., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published at the request of the Board of Trustees of the said Society.

St. Matthew v. 47.—"What do ye more than others?"

THE Saviour addressed these words to his disciples in that incomparable summary of practical religion, his sermon on the mount. He was calling their attention to the superiority of the religious and moral precepts of the Gospel to those which were then generally received. Thence he deduced the greater obligation and responsibility in which the Gospel involved its disciples. A grade of moral and religious attainment which might be supposed proportioned to the means of improvement possessed by others, ought, in reason, to be far surpassed by them. They should "do more than others," because they knew their duty better, and because they were urged to it by motives and sanctions infinitely higher.

This general principle contained in the text, and not its particular connexion with the context, is had in view in the present choice of it.

Men should always govern their actions with a reference to the character of the actions themselves, and to the motives and sanctions which urge to the performance of them. In cases in which these are of a higher order than in others, they on whom the actions devolve, should, in all

reason, "do more than" they who are engaged under less commanding and urgent circumstances.

This is the principle, brethren, with a view to the due operation of which I would now propose our Lord's important question, "What do ye more than others?"

I address a congregation of Christians, who have assembled under a notice that they are to be asked to aid the portion of the Catholic Church to which they belong, in prosecuting one of the measures by which she would perform her share of the great work which God has entrusted to his church. This object I consider as at present fixing the character of the congregation before me. They are here for this purpose. Let us take a view of the nature of the work in which they are engaged, and of the motives and sanctions which urge to its performance.

The business, my brethren, now before you, and your willingness to engage in which is evinced by your attendance on the present occasion, is to aid the church in discharging the momentous trust reposed in it by Almighty God; and this trust is the care, preservation, and extension, of the religion of the Gospel; and the securing to society here, and to individuals here and hereafter, of its invaluable blessings.

The religion of the Gospel! How shall its character be depicted, or its excellence and importance be justly exhibited!

Do we dwell on the details of ancient story? Do we look back to the time, when, save in the small part on which shone the light of that revelation which was the harbinger of the Gospel's glorious day, the whole world was sunk in idolatry? Do we contemplate myriads of beings of our own nature, with all our capacities and desires of knowledge, walking in the darkness of the grossest heathen superstition? Do we see man's natural sense of the need of atonement serving only to make him miserable beyond effectual comfort; racking his imagination for the discovery of some mode of propitiating the offended Deity, on which hope might rest with something like reasonable security; and in his anxieties and experiments on this momentous subject, forcing him, in an agony of despair, to give his first-born for his transgression, and to stretch forth a parent's hand to immolate the fruit of his body for the sin of his soul? Do we look at the result of that morality which was inseparable from the worship of deities characterized by the basest principles and passions of our nature; which chilled into selfish indifference the kindly sensibilities whereby we feel another's woe; which made revenge, and fraud, and black ingratitude, creditable traits, or but trifling failings, in the human character; whereby purity, chastity, and

temperance, were but little valued, and meekness and forgiveness were deemed mean and despicable; and whereby, indeed, the grossest violations of these virtues became acts of peculiar merit, and even of religious observance? Do we witness the fact, and hear from themselves the humiliating confession, that the few who, with minds more inured to reflection, saw these glaring evils in the religion and morals of the many, in vain laboured to find a remedy, and effect a reform? Do we look into those lands, where, in the present day, natural religion is left to its sole efficiency, and see the hideous idols to which it leads the worshipper to bend thee knee, prostrate the body, and offer the cruel homage of blood, misery, and death? Do we see there the debased and perverted state of every moral feeling of our nature? Do we see infant innocents exposed, by thousands, to untimely deaths; and mourn over the wretched delusion which steels the widow's heart against the claims of every remaining tie on earth, and nerves the arm even of the son of her womb, while he becomes her executioner at his father's funeral pile?

And do we, turning in disgust from such views of religion and morals, look around us, and examine those of our favoured age and nation? Have we, this day, in temples sacred to his name, offered a reasonable and holy sacrifice to a pure and perfect God? Have we, in the contemplation of his nature and attributes, seen every thing to attract our love, gratitude, and adoration? Have we, in the instructions that we have received, had pointed out to us a system of religion and morals altogether calculated to make us pious, virtuous, and happy? Do we see the practical effects of that system on the moral condition of society, in the good will which it inspires, in the holy emulation of extending to all classes of fellow men its benign and meliorating influence, in the prevalence of honest industry, in the happy and contented discharge of the duties of every station in life, and in general civil, social, and domestick fidelity and order?

What has caused this difference? Where only is it to be seen? *Where the light of the Gospel is enjoyed.* Where are its beneficial effects the most conspicuous? *Where the religion and morality of the Gospel are the most faithfully observed.* Here, on this strong ground of fact, let the question rest. The religion of reason and of nature, as it is called, has had its fair trial. It had it when revelation was not, and at this day it has it where revelation is not, present to lend its aid, and prevent the full testing of what can be done without it. Tell us not of the mighty efficacy, at the present day, and in Christian countries, of the suggestions of mere

reason. Let not the disciples of philosophy falsely so called be allowed the benefit of the miserable artifice of palming upon the world, as the dictates of reason and nature, the lucubrations which they produce in regions of Christian light, and when their own minds were imbued with Christian truth long before they were capable of religious reflection. Send them to their natural religion, where it appears in its true colours, and in its own honest strength. And welcome they to all the benefit which the contemplation can confer upon their cause.

Genuine common sense, and that true philosophy which draws its conclusions from facts, demand, in the most unqualified manner, that we own our obligation to the Gospel for all the religious and moral advantages that distinguish our age and country.

I address those who have known what it is to feel the deepest and most distressing anxiety with regard to their spiritual state. A sense of their awful responsibility to a just, a holy, and a jealous God, has filled their minds. They have felt the burden of their sins. They have trembled, when, from contemplating their guilt and unworthiness, they have raised their thoughts to him whom they have offended—his loving kindness and tender mercies, which so much aggravate their guilt; and his justice and power, which are to be exercised upon offenders. They have looked forward with horror to the eternal world. The dreadful images by which holy writ describes the retribution there prepared for the ungodly, have filled them with dismay. The uncertainty at what moment they will be called to realize eternity, and stand before their Judge, has been laid to heart with the most bitter apprehensions. They went heavily all the day long. Wretched men that they were, they looked, with the most distressing anxiety, for help in that time of need. Whence came that help? Why are they now filled with peace and joy in believing? Why can they now stay themselves on the mercies of their God, nor fear that his justice and power will bring them into condemnation? Why does eternity now kindle their brightest hopes? And why, in the prospect of heaven, do they go on their way rejoicing?

They have had recourse to the religion of the Gospel. They have fled to the sufficient Saviour whom the Gospel points out. They have embraced him with the true and living faith which the Gospel requires. They have duly appreciated, as their only hope, the Gospel offer of the influences of divine grace; sought that grace by the diligent use of the appointed means; and faithfully improved it. By its direction, and in its strength, they have complied, and now are complying, with

the conditions on which the Redeemer's mercy is suspended. That mercy they have found, relieving their consciences from the burden of guilt by its free pardon; strengthening them for newness of life by the influences of the Holy Spirit; animating and encouraging them by the grace which overlooks the imperfections, and pardons the failures, of the penitent, sincere, and believing; and giving them the blest prospect of heaven, to support them through all the trials, and console them in all the afflictions, of their earthly pilgrimage.

I address those who have tasted largely of these afflictions; around whom the dark clouds of adversity have lowered thickly; who have experienced the insufficiency and transitoriness of earthly joys; who have mourned the loss of their nearest and dearest earthly connexions. Whence the calm resignation which they evince? Whence the joy which arises in the midst of their grief? Whence that sacred effect of sorrow which draws them still more closely to their God, and makes them still more intent on spiritual and eternal things? They have had recourse to *the religion of the Gospel*. That has taught them that a parent's hand administers all dispensations, whether prosperous or adverse, and administers them all in love; and that a most wholesome discipline is exercised in the afflictions of the present time; a discipline calculated to call them to serious reflection and resolutions, to wean their affections from undue devotion to things on the earth, and set them on things above, and to work for them a far more exceeding and eternal weight of glory. The sufferings, therefore, of the present time, they regard as not worthy to be compared with the glory that shall be revealed. Like the Captain of their salvation, they hope to be made perfect through suffering. Therefore are they so resigned, so comfortable, and so happy, in all their afflictions. In this world of trial they know that they have no continuing city. Their conversation, therefore, is in heaven. There their supreme affections are centred; and they are resigned to whatever God may please to ordain on earth, if they but there find, at last, a peaceful happy home.

I address those who have witnessed, and God grant that you may all experience, that greatest blessing on this side of eternity; joy, hope, and triumph, in the hour of death.

The hour of death! What excruciating torture does nature often then experience! The severance of all the dearest ties on earth! How trying is it to the heart of sensibility, and to the tender affections of our nature! The sudden period to all our earthly projects and hopes! What grievous disappointment must it bring!

The uncertainty of their lot in life whose dependence is on us for all life's comforts! What gloomy foreboding must it produce! The near prospect of eternity! How must it fill the soul with anxiety and amazement! The awful judgment-seat! O! how overwhelming its contemplation! Whence, then, that composure in this trying hour! Whence that calmness with which a last farewell is bid to all earthly joys! Whence that strong support which bears the Christian unmoved through the last trying interview with the dearest objects of affection? Whence that bright beaming of the countenance, when eternity is contemplated, and made the theme of holy converse? Whence the humble, though sure and certain, confidence which is directed towards the approaching judgment? It is all from *the religion of the Gospel*. That has fixed the faith upon the Rock of ages, and inspired the hope which is an anchor of the soul, both sure and steadfast. The Saviour whom it reveals, and the grace of which it extends the rich and sufficient offer, and designates the appointed and effectual means, are now the support, comfort, and joy, of the faithful Christian. They carry him safely through his short remaining trial; and when the body is left to return to earth, bear the immortal spirit triumphant to the paradise of God.

Such, my brethren, are the temporal, spiritual, and eternal blessings of that *religion of the Gospel*, to the diffusion of which you are now asked to contribute. And does not the character of such a good deed speak more powerfully than language can, the motives and sanctions by which it is recommended?

It is to promote the honour of God, of him on whom we depend for every comfort in this life, and every hope that can be directed towards the life to come. It is to do service to the Redeemer, who loved us even unto death; through whom only our religious privileges and blessings could be enjoyed; and to whom, consequently, we owe every return of gratitude, love, and devotion. It is to promote the best interests of the commonwealth; to enhance the value and enjoyment of social intercourse; and to hallow every connexion in life, and render it more promotive of mutual happiness. It is to ameliorate the character and condition of our fellow men, and to advance their temporal and eternal welfare. It is to promote our own everlasting felicity, by interesting us in the most genuine exercise of that evangelical charity which ranks the highest among the Christian virtues, and the required conditions of salvation.

And can more exalted motives and sanctions be produced? God, society, our country, the nearest and dearest connexions in life, the temporal, spiritual,

and eternal benefit of our fellow-men, and our own everlasting interests, unite to urge us to the great work of promoting the religion of the Gospel.

And do we, brethren, engage in this work so as becomes its high character, and the exalted motives and sanctions which enforce it? Let this question be seriously put by every one to his own conscience.

You are, this evening, professedly engaged in this work of promoting the religion of the Gospel. You have often before engaged in it: at least you have had frequent opportunities and entreaties so to be. In reference to the measure by which this duty is meted, suffer me to press the inquiry, "*What do ye more than others?*"

What do ye more than others, who have only temporal objects in view?

What do ye more than others, who are pursuing spiritual objects under circumstances less advantageous than your's?

What do ye more than others, who have only temporal objects in view?

See the man of business, rising early, late taking rest, and eating the bread of carefulness, that riches may increase. Is it necessary to compare the objects which he has in view, and the motives and sanctions which urge to them, with those presented to the Christian, in the promotion of the interests of the Gospel? Let me not be mistaken. I am far from denying that both may, and often do, meet in the same person. To be "not slothful in business," is, as well as being "servant in spirit," and "serving the Lord," a part of Christian obligation.* The means which Providence affords of increasing our worldly comforts, prosecuted in strict subordination to Christian principles, may very properly occupy the Christian's attention and solicitude. By the blessing of heaven, they become, through pious and faithful agents, very efficiently contributive to the advancement of the great interests of religion. But that merely temporal pursuits may be a part of Christian duty, and even innocent and proper, they should leave to those pursuits which relate directly to God, to the soul, and to eternity, that superiour influence over human solicitude and care, which is proportioned to their infinitely more exalted character.

Is this so, my brethren? Do even the seriously inclined give any thing like the attention to those objects which promote the glory of God, and man's spiritual and eternal good, as to those which relate simply to the interests of worldly business, and the accumulation of worldly profits? If one half the time, solicitude, and labour, were bestowed by Christians

on the advancement of the great interests of the Gospel, that are given by mere and professed men of the world to schemes of worldly aggrandizement, would they not be branded as fanatics, enthusiasts, bigots, or with some other epithet expressive of disapprobation and contempt? And shall the pursuits and profits of the world present the largest demands upon time, care, and labour; and God, eternity, and the soul, be totally disregarded, or heeded but a little, but unwillingly, or but occasionally? Brethren, how can I enforce this inquiry? Let but its simple terms come home to your hearts; and then answer, as in the presence of God, and as you must answer at his bar.

"What do ye more than others," whose objects are the pleasures of the world?

See how the votary of pleasure is occupied in his favourite pursuit. From a relaxation, it becomes a serious business. Needful rest is sacrificed. The enjoyments and duties of domestick life are lightly set by. The graver occupations of business are interrupted. Health is disregarded. Even the sacred duties of religion are made to yield. And what is his object? I need not tell you that it is but selfish enjoyment, and that but for the fleeting present: It does no good to others. It ministers nothing to rational reflection. It is often the price of moral depravation, of corporeal sufferings, and of the forfeiture of spiritual hopes, and everlasting life.

And yet, here, too, the children of this world set an example worthy of imitation. Compare, my brethren, the objects of the son of pleasure, and the motives which urge to their prosecution, with those which this and similar occasions propose to you; and say, "What do ye more than others," whose main pursuit are the pleasures of the world? What do ye more? What do ye *half as much*? What proportion do the contributions of this Christian community to religious purposes, bear to those which have in view merely temporal enjoyment? What is the proportion, brethren, in each of your cases individually? Lay the question, each one for himself, seriously to heart. It is proposed in the name of that God whose honour, of that community whose best interests, and of those immortal souls whose eternal happiness, is concerned. It is asked for the near interest which each of us must have in that strict inquiry, when the Judge of all the earth will demand an account of the stewardship which was designed for promoting the hallowed cause of the Gospel.

What do ye, the members of the Christian Church, to whom she has a right to look for securing the efficiency of those institutions by which she would strengthen and increase the influence of true religion, more than the patrons of those establish-

* Rom. xii. 11.

ments which have in view the interests of literature and science?

Here, again, let me not be misunderstood. Far from me be the unworthy design or thought of derogating from the value of those studies and pursuits which raise man's intellectual character, minister to his purest temporal enjoyment, confer such valuable blessings on society, and in their legitimate influence, tend so much to advance the interests of true religion. But it is an unfortunate fact, that this influence is too often denied to them. Instead of acting in its wonted subservience to religion, human science not unfrequently raises against it the banner of hostility. It then becomes perverted and degraded; and ministering chiefly to the vanity and self-sufficiency of its disciple, shows in him the melancholy spectacle of finite intellect in rebellion against the infinite, and of mental researches prosecuted to the ruin of the soul.

Religion and science have both their seat in the bosom of God. Let them both be received in their proper connexion with him, and they will jointly tend to the promotion of his glory, and the spiritual and eternal welfare of his people. But let the latter be wrested from this its proper place, or be suffered to exert an influence undirected and unchastened by that knowledge which cometh down from God alone, and it will run out into every extent of folly and inconsistency.

Surely, then, religion demands the first and principal attention. It gives to science its highest value, and preserves it from degenerating into an awful curse. And is this demand proportionably heeded? Here, too, my brethren, let the appeal come home to the heart of every individual. Whether in the great business of ordinary education, or in the patronage and encouragement of institutions designed to advance the higher interests of human science, are Christians careful to evince that paramount regard for their religion which is demanded by its infinitely superior importance?

"What do ye more than others," whose object is the relief of merely bodily suffering?

It may safely be affirmed, that those charities are the most important which have in view the formation of religious and moral character. Their natural tendency is to diminish temporal sufferings. By leading to correct religious and moral views, they inculcate that honesty, industry, contentment, and sobriety, the want of which is such a prolific source of poverty, disease, and wretchedness. It is evidently, then, the natural and proper course to bestow our main efforts on those charities which tend to make good men, and to ward off the causes of much of the suffering that graves relief. When

that suffering, indeed, presents itself, the Christian heart must not, and will not, wait to investigate its cause; but will yield to the kind impulse of extending that relief for which ability is professed. Meanwhile, however, true Christian charity will dictate a main regard to that benevolence which, in the diffusion of religious and moral principle, seeks to avert the evils that indolence and vice bring in such profusion on our species.

This is the object of the institution now asking your continued patronage. It seeks to exert over the community that holy influence, which, instilling the fear of God, a knowledge of his will, and a due regard to religious obligation and responsibility, would secure the comfort and well being of thousands, who might otherwise be the miserable victims of improvidence and vice.

Even, then, in reference simply to this world, the comparison is decidedly in favour of those charitable institutions which have in view the imparting of religious knowledge. How much more, in reference to man's eternal destiny! To feed the hungry soul with the bread of life, and clothe the spiritually naked with the garments of salvation; to relieve that destitution which threatens everlasting misery; and to minister those means which tend to life and happiness eternal; must surely be the most genuine exercise of Christian philanthropy; and must confer, in a superlative degree, the happy consciousness of relieving the greatest necessities, and promoting the greatest good.

But, my brethren, the object which we have in view is prosecuted by many others with a zeal, perseverance, and liberality, worthy of all imitation. Is it enough, however, that we imitate? Ought we not to surpass? Under what circumstances do we engage in this work? In reference to these, and not with the view of particularly noticing those of others, I again put the inquiry, "What do ye more than others," who, under less advantageous circumstances, are prosecuting the same great object?

This institution, and its sister establishments, which, from time to time, prefer their claims to your patronage, originated in, and are connected with, one of the purest branches of the Catholic Church of Christ. This we conceive to be a powerful recommendation of their cause. No one can peruse attentively the Holy Scriptures, without perceiving that God, for his glory, and our best interests here and hereafter, has been pleased to require of us conformity to the system of religion which those Scriptures reveal. That system, we believe in our consciences, is embodied in the standards of our Church. We think that Church to be such in its organization, as it appears from Holy

Scripture and ancient authors, that Christ designed his Church should be; and such in doctrine and worship, as brings it into the strictest conformity with the word of God. This character of a truly apostolick and evangelical Church, we think that it is peculiarly calculated to maintain, by its requiring the constant use of a liturgy every way fitted to diffuse a general knowledge, and enforce a general reception, of apostolick and evangelical principles.

Whatever, then, we do to strengthen the cause, and enlarge the borders, of this Church, we think is the most legitimate means, and those which have the best promise of success, of promoting the great interests of the Gospel. And the more closely we adhere, in our efforts in this good work, to that primitive and evangelical bond of Christian unity which is afforded by the ministry, sacraments, worship, and doctrines of the Gospel, the more we think we do the work of the Lord in the way which the Lord himself hath ordained. Hence, then, the true policy—not the policy of sect, but that of sincere love and devotion to the cause of Christ—of our Church's engaging in this work as such, and in conformity with her distinctive principles. Her views of Gospel religion will not suffer those unnatural coalitions, which, built on the sacrifice of here some, and there other, distinctive principles, are strengthening the cause of a boasted liberality, but a real indifference, which is fast preparing the way for the abolition, or but light esteem, of the dearest truths of the Gospel, and thus increasing the deleterious influence of heresy and infidelity.

Our method, my brethren, of diffusing Gospel truth presents it as a whole. It ventures not to put asunder what God himself has joined. It would so advance the cause of Christ as it was advanced in its best days, by bringing men into union with his Church, and by its worship, ordinances, and instructions, using the means which he himself was pleased to appoint for their growth in grace, and their advancement towards spiritual perfection. It would urge, with all the earnestness with which it was urged in primitive times, to the preservation of the unity of the Church; as intimately connected with the purity of evangelical religion.

Institutions, brethren, organized upon such principles, possess, we think, an immense advantage, in doing their part in the great work of promoting the cause of Christ. We act upon this principle, whether we send abroad the Holy Scriptures, the Book of Common Prayer, other books of pious instruction, or the little tract; whether we provide the services of the missionary; whether we afford the means of rearing a duly qualified ministry; or

whether we extend to the poor the blessings of gratuitous instruction.

And, my brethren, operating under circumstances so advantageous as our Church affords, "what do" we "more than others," who are prosecuting the same good designs without these advantages? Surely if to any, of us, the ten talents are committed: If of any, of us, therefore, other ten will be required. If there are among Christians those whose time, care, and labour, should be given the most willingly, and whose wealth should flow the most liberally, in the great cause of God, of eternity, and of immortal souls, they are the members of our Church, in strengthening the bands of those institutions by which she would advance that cause. Is it so, my brethren? Do we more than others?

The society now before you is one of those institutions. You are acquainted with its particular mode of operation. It is unnecessary to enlarge on the usefulness and importance of the distribution of religious tracts. These have long been established by the experience of the Christian world. A very valuable and efficient part of those operations of the venerable society in England for Propagating the Gospel in Foreign Parts, to which our Church is indebted for so long a course of nursing care and protection, consisted in this species of pious charity. The field in which that noble institution laboured is still immense, and still daily widening. The American publick is an inquiring and a reading publick. They want a continual supply of something to interest their minds and fix their attention. There is also prevalent a strong disposition to religious inquiry. Often, too, in a moment of leisure, the little tract will be taken up, when a larger volume, and even the Bible itself, would be thought of too formidable a size. Thus may some religious truth be enforced, some call to religious duty come home to the mind, or some religious example command regard, and lead to imitation.

Incessant supplies of tracts are afforded to every portion of the country, which tend to give false views of religion, and not a few devoted to the unhallowed purposes of infidelity and heresy.

From these and similar considerations, the trustees of this society are induced to cherish the hope that their fellow Christians will regard it as a highly important instrument, in the hands of the Church, for promoting the great interests of the Gospel.

Very delightful is it to him in whom it has now devolved to plead the cause of this society, to look back to the period, more than fourteen years ago, when he was one of the few who took sweet counsel together for its organization. By the

blessing of God, the design was executed.* Various new modifications have been introduced into the society, as circumstances appeared to require them. Its operations have been continued, until, by the same divine blessing, it has circulated 105,704 tracts. Nine thousand new tracts will soon be issued; which will make the total number which this society has, at various times, had in its depository, 125,955. This, it appears by the report, is all which the society has been enabled to do; inasmuch as the printing of the last mentioned 9000 will more than exhaust the whole of our disposable funds. This fact, my brethren, connected with the view, which we cannot doubt you entertain, of the importance and efficiency of this society, will, I trust, more than supply the defects of the humble appeal which has now been made in its behalf. Sharing the distinguished honour of being an instrument whereby the church, in the exercise of its legitimate peculiar functions, and by the nurture and admonition of its Divine Head, is to bring many sons unto glory, it asks that its hands may be strengthened in so good and great a work,

For the Christian Journal.
Modern Liberality.

WHEN a writer sets out to express his thoughts on any subject in which he feels an interest, his first concern is to make a good beginning. Sometimes he comes directly to the point, and carries his reader with him, at once, into the very depth of his subject. Sometimes the reader is to be insensibly led through a series of preliminary remarks, more or less connected with the matter in hand, to follow the author in his lucubrations. Frequently an extract from some other writer is made a sort of text or ground-work on which the essay is to be founded. As the latter suits my present purpose, I here present the courteous reader with extracts from two recent newspapers.

"It is rumoured that one of the most celebrated Bishops of the Episcopal

* The society was instituted in October, 1810. It was then styled "The Protestant Episcopal Society of Young Men, for the Distribution of Religious Tracts." The following was the first Board of Trustees:—Dr. Henry U. Onderdonk, president; James Bartow, vice-president; the Rev. William Herrian, the Rev. William E. Wyatt, Dr. Samuel W. Moore, Samuel F. Lambert, William D. Titus, Edward W. Wilkins, John W. Chanler, trustees; Jackson Kemper, treasurer; Benjamin T. Onderdonk, secretary.

Church in America has given in his adhesion to the see of Rome."

"COMMUNICATION.

"The paragraph, which is going the rounds of certain newspapers, respecting 'one of the most celebrated Bishops of the Episcopal Church in America,' is wholly and unqualifiedly false.

"Editors who may have inserted the said paragraph, are respectfully requested to insert also this contradiction."

AN EPISCOPALIAN."

Now if I were to take the above passages as a text, and proceed to consider them *secundum artem*, I think I could draw from them a variety of not uninteresting and not unedifying matter.

"It is rumoured." What a field here for enlargement on the license allowed to that "little member," which does so much mischief in this wicked world! What a picture might be drawn of the unchristian extravagance to which it is indulged by many who not only profess and call themselves Christians, but better Christians than their neighbours, more holy, more vitally pious, more evangelical! A paragraph, too, might be given to the mere suggestion whether we do not sometimes see an austere opposition to certain worldly compliances, and social recreations, intimately connected, and perhaps naturally so, with tenfold more worldly and unevangelical indulgences in the spirit of the mind, and in the words of the mouth.

"One of the most celebrated Bishops of the American Episcopal Church."

The text is often to be explained by a reference to the context. In the present instance, however, the text contains all that is to be found on the subject, except by those who may happen to have some knowledge of the rumours to which such an honourable effort is made to give increased circulation. Now I happen to be one of those; and could mention names, not without authority, where credit for pulpit eloquence, Christian liberality, and evangelical piety, will have weight, in support of the propriety of designating, as the object of this vague attack, that truly and justly "celebrated" Bishop, whose whole professional career, because of

the unbending conscientiousness, and disinterested and successful labour, which have marked it, has been, like the earthly ministry of his divine Lord, the provoking cause of reproach, ill-will, and incessant misrepresentation.

"Has given in his adhesion to the see of Rome."

The figure called *climax* is not without boldness, force, point, and conclusiveness. The writer of this part of the text is entitled to full credit for thus beautifying and enriching his short but pithy paragraph. As an Episcopalian, Bishop —, (I was about departing from the kind and liberal temper of my authour, by publishing the name, which he, in such a genuine spirit of evangelical liberality and forbearance, has mercifully concealed,) that is, "one of the most celebrated Bishops of the Episcopal Church," has had his share of the obloquy cast on his church generally, of having too great a liking for some of the "rags of popery." As a "high churchman," he has had dealt out to him a proportioned extraordinary share of this effusion of evangelical piety. As a firm and enlightened supporter of his principles, he has still more incurred the displeasure of certain righteous spirits. When he thought it his duty to oppose promiscuous Bible societies, promiscuous Sunday school societies, promiscuous missionary societies, promiscuous tract societies, and every other variety of promiscuous societies, associations, &c. &c. &c. which he believed, in his conscience, tended to the injury, and the ultimate subversion, of evangelical and primitive unity of order, and unity of faith, the signal was given for a host of calumniators,—his condemnation was considered as signed and sealed,—and popery is one of the mildest of epithets that characterises the system of railing accusation which has pursued him. The very natural compliment which has been paid him, of requesting his aid in the services of the *Protestant Church at Rome*, has afforded too glorious an opportunity to be lost. *He had been so far marked with the signal favour of his holiness, as to have been allowed to preach in St. Peter's!!!!* Eheu! jam satis! Here is a foundation deep and strong for one of the

clearest Q. E. D.'s that has ever been made out since the days of Euclid. *Popish tendencies, the abetting of popery*, and similar periphrastical charges, which have heretofore given ease to the spirit of holy indignation and of vitally pious zeal and concern, may now be laid aside, and rest for the righteous souls who had been thus sorely vexed, be found on the bosom of the broad charge, that he "HAS GIVEN IN HIS ADHESION TO THE SEE OF ROME." And while this is ministering private consolation to those who have at length made the great discovery, and they are doing their best to bring others to a knowledge of the fact which is henceforward to screen the Protestant name from the charge of such outrageous anti-protestantism, a kindly editor is to lend his aid, that the tidings, under the modest and charitable garb of "*it is rumoured*," may spread like wildfire, from Maine to Florida, and help on the godly work of bringing the Episcopal Church, and especially high-churchmanship, into disrepute.

But let me not forget that there is a second verse to my text.

"The paragraph which is going the rounds of certain newspapers."

Now if I intended to enlarge, or rather, perhaps, the reader will think, if I had not enlarged so much, I might give a moment to the phrase, "*certain newspapers*," and pay my respects to "*certain*" worthy editors, whose very meat and drink it seems to be to do what in them lies to help on the little, low, and unchristian prejudices, which it comports very well with the professed *liberality*, but real *bigotted sectarianism*, of the present day, should be encouraged against the Episcopal Church; or if that be too unceremonious towards some good friends in this bond of liberality, against a *portion* of that church. But I pass over this, and proceed with the text.

The paragraph, &c. "*is wholly and unqualifiedly false.*"

Now this is plain speaking. This is what I like. It is what may be called *close preaching*; and I have no doubt that even if it cannot stop the unruly member aforesaid, it will be an effectual quietus to our rumour-publishing edi-

tors. It is a strong dose, but seasonably administered. None will dare publicly to give farther currency to the rumour. Indeed, it requires no small exercise of charity, at the expense of the good sense of these editors themselves, to suppose that they did not know in their hearts that the rumour to which they thus gave increased currency was, indeed, to use the uncere- monious but honest language of the text, "WHOLLY AND UNQUALIFIEDLY FALSE."

From a brief view of the text, it is usual to proceed to some general practical remarks. The reflections which led to the writing of this article, and were suggested by what I have assumed as its text, were connected with the title, "*Modern Liberty*," which has been given to the piece. This acme of the charges which have been brought against "one of the most celebrated Bishops of the Episcopal Church," led me to ask, Where is the evidence of the great and increasing *Christian liberty* which is the boast of our times? O! we are pointed, in triumph, to Bible societies, missionary societies, tract societies, Sunday school societies, Bethel Unions, prayer meetings, and a great variety of other societies, unions, meetings, associations, &c. &c. in which Christians all meet in sweet accord; and this produces Christian liberty. Here are no bigotted attachments to creeds, no blind submission to a definite ministry, no being tied down to certain sacraments and forms of worship. We meet as brethren; and each sacrificing his peculiar views, we take what remains of religion, in which we all agree, and make that the cementing principle of our blessed fellowship. Well. Grant for a moment that Christian unity and liberty are inconsistent with that evangelical principle of unity which is established in the doctrines, ministry, and sacraments of the Christian church. How far extends the godly liberty thus engendered and fostered? I have looked pretty closely into this matter, and seen enough to satisfy me that it is little else than the unity and liberty of sect; something like the *liberty of conscience* established by the first settlers of New-England, which, it has

been facetiously but not untruly said, consisted in every man's privilege of thinking as he pleased, *provided he thought right*. What measure is meted out by these great friends and boasters of liberty, to those who differ from them, and do not think it their duty to come into their councils? Let the treatment of the distinguished individual, the gross calumny against whom has led to these remarks, reply in part. Let the notice which is usually taken of the objections and objectors to the promiscuous religious associations above mentioned, be considered. Let the treatment which what is called high churchmanship generally receives from these liberal men, be taken into the account. Let us see to what extent charitable allowance is made for difference of opinion as to the proper view of evangelical piety. Let us ask who are those among the clergy and laity of our church who are the perpetual themes of eulogy, when this liberty is to show its triumph over sectarian feeling. An accurate observer cannot but see that the charity of this newly organized Christian community is as truly sectarian as any other. There are doubtless in this community many truly sincere Christians, who have been wrought up, or have wrought themselves up, into the persuasion, that pure evangelical religion may exist without laying any great stress on a ministry, on sacraments, or on doctrine; and that, therefore, real Christians should form a bond among themselves, in which these are not to be matters of discussion or of difference. This sect, as well as every other, has a right to cherish, and by all proper means, to strengthen, its cause. But let it not set up for the credit of establishing among Christians any new influence of real Christian liberty. With proper decorum, and in an evangelical temper, let it oppose those who, contrary to what they think right, deem the Christian ministry, sacraments, and doctrines, essential to Christian unity. What is objectionable, and strongly objectionable, in them is, the license which too many seem to think their great cry of liberty gives them to indulge in the most illiberal and unchristian treatment of the motives and

views of those who differ from them. Believing as I do, that the ministry, sacraments, worship, and doctrines of our church, furnish what once was, and ever ought to be, the true bond of Christian unity, "the apostles' doctrine and fellowship, and breaking of bread, and prayers,"* I must confess myself an humble advocate of those views of the Christian system, and of consequent Christian duty, which have exposed "one of the most celebrated Bishops of the Episcopal Church" to the cruel mercies of the misnamed liberality of the day. I would that the voice of an humble individual could have any effect in inducing churchmen to see and feel that these views are in the greatest accordance with holy scripture, and primitive christianity! Without judging others, and at the same time unawed by their reproaches, let the members of the Episcopal Church strengthen her hands in all their efforts to promote the interests of the gospel. In her system, the gospel is constantly kept in view, every way recommended, and most powerfully urged. The *liberal sect* has little or no system of any kind, and on the contrary, is unfavourable to any. This is seen, and known, and improved, by those who would reject, as an unauthorized *system*, the dearest and most precious truths of the gospel. Their purpose is exactly answered by the popular liberality of the day. They are rejoicing in the advantage which that liberality is giving to their unhal- lowed cause. Of this advantage, I am certain, many of the favourers of that liberality are not aware. But it is working surely; and the time will come when true Christians will see that they who, for conscience sake, endured the charge of bigotry and illiberality, were keeping alive that principle of primitive order which will prove the most welcome refuge of the friends of primitive faith and primitive piety. N. L. K.

For the Christian Journal.

Interior of a Parish.—No. I.

The time devoted to travelling this season, and my advantages in selecting

religious society, have afforded numerous sources of observation. I take pleasure therefore in communicating, through your paper, a representation of what I have seen and heard.—On my arrival at ———, my letters of introduction procured me an acquaintance with the pastor of the church and the people of his charge; and the observations being of a general nature, as such they shall be communicated—having reference however especially to the internal state of the parish.

The congregation here is regularly increasing: since the ministrations of the present pastor there have been added, through God's blessing, to the church several families. This circumstance undoubtedly is very encouraging, and will warrant the expectation of the promise which is to follow of his spiritual blessing. The true seed of the word is productive of much fruit; and the gospel of Jesus Christ is like a candle set upon a table, in order to disseminate its light in all directions.

With this prospect before us, there is much to be hoped for: both from preaching and from our visitations, there are many advantages to be gained: much religious information may be derived from colloquial opportunities for explaining the scriptures. Many of those whom we have visited are well disposed towards the church, and freely converse on the subject of religion; but it is absolutely necessary to seek for these opportunities of the divine illumination. Our natural disposition leads us to a different course, and unless these subjects are brought into the view of parishioners, the conversations will most generally have a bearing quite contrary to their spiritual concerns. If the visits to the congregation therefore are to be made beneficial in this respect, there must be especial regard paid to the selection of subjects; for individuals may be induced to take a part, though perhaps too diffident to introduce a religious conversation. The best plan of producing good effects appears to be, not to make too long visits, but to make them frequently. There will be persons always found somewhat lukewarm, and some also who endeavour to avoid or divert the subject; but

* Acts ii. 42.

these circumstances must not be yielded to; we must persevere in a steady course, and with a single eye to God's glory.

This is the manner in which I have found my reverend friend at the present time engaged, endeavouring, as occasion may require, by every possible means that in him lies, to keep up the spiritual interest of his flock. His visits around the parish have been so far beneficial, that several families have been induced to promise attendance on divine service: at all events, there is an excitement commenced, and a fair prospect of filling a church which, I am sorry to say, previous to his ministrations, was rather in a desponding state. In proof of which there need only be added the depreciation of the number of the communicants, as well as the irregular administration formerly of that holy ordinance. O that men could but see that beauty and comeliness in the Saviour, which would bring them voluntarily to his altar, that they might derive light, and life, and immortality in following his divine commands.

Part of those who attend divine worship at the present season are not to be permanently counted on: some of them, for a few of the last times of attendance, were only strangers: but inasmuch as we are all travellers and strangers in a land which is conveyed to us in promise of a better, let us wait patiently abiding in the good old way of duty, and rejoice in hope. The congregation here are made up of persons chiefly attached to the episcopal worship, who know how to appreciate and how to criticise the preacher; but of the latter nothing has come to my ears. This is satisfactory, and certainly a fact which speaks that good may be expected to result. His plan has been to follow up a subject, so that when interested the audience may not wish to loose a sermon, and thereby be induced to give regular attendance. Let us not be discouraged in our Christian course: let every one that nameth the name of Christ depart from iniquity, for the Lord knoweth them that are his.—If these communications can contribute but a small mite to the usefulness of your paper, it will afford me pleasure in continuing them.

For the Christian Journal.

Miscellanea Theologica.

No. II.

"Straws show which way the wind blows,"

Says the old adage. Moved by its admonition, Messrs. Editors, I wish to call the attention of yourselves and your readers to a practice which, by its adoption by high authorities, has attained a degree of importance to which it might else appear scarce entitled. I refer to the frequent irreverent, not to say profane, use of Scripture language and expressions for the conveyance of sentiments incongenial and derogatory. Accustomed from my youth to reverence the BIBLE as emanating, if not in its very language, at least in its every sentiment, from the DEITY himself, the application of its hallowed phrases to meaner subjects, and, above all, in connexion with any thing that approaches to the ludicrous, is highly revolting to my feelings. Such a practice indicates, methinks, the existence in the mind of the author of a portion of that disregard for revelation—that contempt for holy things—which it certainly has a tendency to produce in the incautious or inexperienced reader. "The man who laughs at my surplice," said the good old vicar, in commenting on the legend of his Velvet Cushion, "will soon laugh at me." Just so he who accustoms himself to make light of the phraseology of his Bible—to use it as he would his Horace, to give point to a jest, or polish to a rounded period,—will not long refrain from cavilling at its sentiments, and ridiculing its peculiar doctrines. God forbid that I should impute to those who are now guilty of *the indiscretion*, an intention to proceed to the commission of *the crime!* yet the dread of such a result in some of the parties concerned, occasionally occurs upon the perusal of such passages as the following.

In the Quarterly Review for March, 1825, a short and well written article on the works of Washington Irving, abounding in lively *badinage*, is closed thus: "with hearty good will, playfully, but we hope not profanely [q?] we exclaim, as we part with him, 'very pleasant hast thou been to me, brother

Jonathan!" To him who is acquainted with the passage of holy writ whence this exclamation is extracted, what must be the sensations which its application will excite? The pathetic strains of David mourning the dissolution of the tenderest friendship, forming part of one of the most touching elegies in existence, are tortured into an expression of gratification derived from the perusal of *novels*, of which the whole point (sc. a pun, the meanest of false wit,) consists in a slang term indicative of the country of the author. Such usage would be *barbarity* if a mere *profane author* of acknowledged excellence were concerned, but with relation to *the Bible*, it is almost *sacrilege*.

This single instance is sufficiently deserving of notice, yet would scarcely have received it, had not similar, though less notable, errors been repeatedly observed in the same publication. Take, as an instance which at the moment recurs to my recollection, a passage in the commencement of an article in No. 59. "During the reign of the Goths, lived the famous Cassiodorus, and yet more famous Boethius, whose verses Scaliger scruples not to call divine; and though 'darkness, clouds, and thick darkness,' beset the country, under the barbarous dynasty of the Lombards, yet in the ninth century, we discover a ray of light again breaking out, a stirring amongst the dry bones, &c." Here a phrase taken from a sublime description of the circumstances of the giving of the Mosaic law, is applied, without either rhyme or reason, to the literary condition of a nation. Either of the expressions, 'darkness,' 'clouds,' or 'thick darkness,' would have been appropriate and adequate to the conveyance of the proposed idea, while, by the dismissal of the other two, the figure would have been rendered more chaste, and the objectionable reference to holy subjects avoided. But no! the relish must be heightened, even at the expense of propriety, by an allusion to Scripture, and accordingly all three are introduced; and, lest even this should not suffice to mark the reference, in signs of quotation! The second scriptural phrase in this same passage, is, if possible,

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still more objectionable. An expression, entirely incongruous to the subject, and conveying sensations rather horrible than pleasurable to the mind, is drawn from one of the most sublime and significative of the prophetic visions, for no other reason, that I can discover, but to show the author's acquaintance with the Scriptures, and power of turning them into ridicule. The immemorial use of this vision by Christian preachers to express renewal of heart, and conversion to God, must render its misapplication still more disgusting to the pious mind.

But the publication from which these examples are extracted, does not afford the only instance of the practice under censure. The deservedly esteemed historian Hallam, repeatedly errs in a similar manner. The only proof of this which at present occurs, is one not so striking as either of the above, but still sufficiently liable to rebuke. "Italy," says he, (vol. i. p. 198, Am. ed.) "for revenge threw away the *pearl of great price*, and sacrificed even the recollection of that liberty which had stalked like a majestic spirit among the ruins of Milan." The whole passage, from which this sentence is extracted, is fine, but is certainly not improved by the introduction of a scriptural phrase, which every Christian must appropriate to a single idea, differing widely from, and far excelling, that which in the text of Hallam it is forced to convey.

In a production of later date, and more immediately interesting to ourselves, this error assumes another shape. Professor Everett, in his oration before the Phi-Beta-Kappa, at Cambridge, in 1824, has the following passage:—"When we behold him [the American emigrant] for ever flying westward from civil and religious thralldom, bearing his household gods over mountains and seas, seeking rest and finding none, but still pursuing the flying bow of promise, to the glittering hills which it opens in Hesperian climes, we cannot but exclaim with Bishop Berkeley, &c." A queer mixture of puritanism, paganism, and profanity! No one, unacquainted with the real state of our country, could form any other conclusion from this passage, but that the

emigrants to whom the author alludes, were pagans, leaving a Christian country, in order to pursue their idolatry in freedom. The phrase 'soaking rest' is an indecorous citation of Scripture language, (Matt. xii. 48;) rendered doubly so by its connexion with the pagan figure of 'household gods.*' The expression 'bow of promise,' if it has any meaning, must refer to the bow of covenant with Noah. What connexion the latter has with the subject, I am at a loss to perceive. To crown the whole, a Christian bishop is introduced, to wind up this medley of heathenism and Scripture with a poetic allusion to the four empires! One jam! But I am tired, and probably my readers are not less so, of these instances of *what ought not to be*. I may compensate for my own deficiencies, by introducing to them the following extract from the judicious and energetic Foster.

"It may be necessary to advert to the high advantage and propriety of often introducing sentences from the Bible; not only in theological, but in all grave moral composition. This is so obvious, if we believe in the divine authority of the Scriptures, that a writer incurs the hazard of appearing foolish in saying that he approves such an introduction of sacred expressions. There can be no need for me to repeat, what has been repeated innumerable times, that passages of the inspired writings must necessarily be cited, in some instances, in proof of the truth of opinions, and may be most happily cited in many others, to give a venerable and impressive air to serious sentiments, which would be admitted without a formal reference to authority. Both complete sentences, and striking short expressions, consisting perhaps sometimes of only two or three words, may be thus introduced with an effect at once useful and ornamental, while they appear

* This expression is a favourite with Dr. E. he had used it just before; (p. 35.) "the language, the manners, the institutions, to which he has been reared, carried with his household gods, to the foot of the Rocky mountains." A sentence, singular, to say the least, when considered as coming from a pretender to Christianity! It reminds me of an excellent little tract on the prevalence of heathenism in the *Scholar Armed*, which I would recommend to the attention of your readers.

pure and unmodified amidst the composition, as simple particles of Scripture, quite distinct from the diction of the writer who inserts them." "Whatever dignity characterizes the great work itself, is possessed also by these detached pieces in the various places where they are inserted. And if they are judiciously inserted, they impart their dignity to the sentiment which they are employed to enforce." With the simple question, What dignity do the citations of Scripture which have been brought before your notice, possess in themselves, or impart to their context? I will take my leave, subscribing myself your humble servant, P. D. G.

Education Society of Pennsylvania.

In giving place in our Journal to the constitution of this society, we deem it proper to accompany it with the following extract from the admirable address of the society to the members of the Church; and we add our warmest wishes for its prosperity and the extension of its object.

"We cannot conclude without advertising to that feature of the constitution by which the society is intimately connected with the General Theological Seminary of the Protestant Episcopal Church. Our beneficiaries, in all cases where their circumstances do not, in the opinion of the board of directors, absolutely preclude it, are to receive their theological education at the contemplated seminary. We consider that an institution, auspiciously founded as it was, by an unprecedented unanimity in our highest legislative council, and concentrating the interest and exertions of a very great majority of the members of our communion, not only as intimately associated with the general prosperity of the Church, but as the most important and effectual means of accomplishing the designs of our society. Our object is, to furnish the beneficiaries under our care with a thorough and well grounded theological education. How can this be so well effectuated as by committing them to the instruction of a seminary, in all respects admirably adapted to the end; whose professors in the various departments of a theological course, are eminently qualified for their respective functions, and which holds out every required security for the faithful execution of the important trust. As members of this diocese, we feel flattered by the circumstance that two of its chief professors, the Rev. Drs. Turner and Wilson, were taken from among us; and while this very

naturally excites a partial consideration for the seminary with which they are connected, their tried talents and established reputation ought to secure for it our unlimited confidence."

Constitution of the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania.

Article 1. The object of this society is to promote the education of pious, learned, and orthodox ministers, for the Protestant Episcopal Church.

Art. 2. Any person whose annual subscription shall not be less than three dollars, shall be a member of this society: and such persons as shall at any time pay to the treasurer thirty dollars, shall be members for life.

Art. 3. A permanent fund shall be created of all bequests and donations which shall be granted for that purpose, and of all life subscriptions; and all other monies shall be subject to the order of the directors.

Art. 4. The officers of this society shall be a president, two vice-presidents, a corresponding and a recording secretary, and a treasurer, and twelve directors, and such other officers as shall be found necessary; all of whom shall be chosen by ballot, annually.

Art. 5. The office of patron of this society shall be respectfully tendered to the bishop of the diocese for the time being, who, *ex officio*, shall be a member of the board of directors. The trustees of the General Theological Seminary, elected by the convention of the diocese of Pennsylvania, shall, *ex officio*, be members of the said board, with all the privileges of other members thereof.

Art. 6. The society may elect by ballot, such persons honorary vice-presidents as may be deemed expedient.

Art. 7. The society shall annually appoint by ballot twelve directors, who, together with the patron, the trustees of the General Theological Seminary elected as aforesaid, and the other officers of the society, shall constitute a board of directors; whose duty it shall be to solicit, and likewise appoint and instruct agents to solicit, aid to the funds of the society. They shall also make all appropriations, and likewise superintend the examination of candidates for the assistance of this society. They shall further have the power of appointing agents to examine and recommend candidates at a distance from the board; and generally of transacting all business necessary to the successful operations of the society, not otherwise provided for by the constitution; and besides, the board shall exhibit annually by report, a fair record of their proceedings to the society.

Art. 8. Candidates for the assistance of

this society, may be aided in any state of their education preparatory to the ministry; but no candidate shall be assisted, except in very peculiar cases, without producing from pious and respectable persons, unequivocal testimonials of irreproachable moral and religious character, of good capacity, and of circumstances requiring aid; and no one shall be continued a beneficiary of this society, whose tutor or tutors shall not annually exhibit to the directors satisfactory evidence that his diligence, literary proficiency, piety, and orderly conduct, fully qualify him to be worthy of the sacred office; in addition to this, each beneficiary, after admission into college, or during the continuance of his classical studies, shall semi-annually exhibit to the board of directors a written declaration of his continued and serious purpose, to devote his life to the Gospel Ministry in the Protestant Episcopal Church.

Art. 9. Every beneficiary of this society shall be considered as under an obligation to pursue his theological studies at such seminary as is, or may be, established by the General Convention of the Protestant Episcopal Church; unless, in the opinion of the board, there are circumstances in the case rendering it inexpedient.

Art. 10. If any person who has been aided by the society, shall not devote himself to the Gospel Ministry of the Protestant Episcopal Church, he shall be expected, within a reasonable time, to refund the sum expended for his education, with lawful interest, if required by the directors.

Art. 11. Special meetings of the society may be called whenever the board of directors may judge expedient; or on the application of twelve members of the society to the presiding officer.

Art. 12. The treasurer shall invest the funds of the society in the safest and most productive ways, pay all orders of the board, and annually render to the society a written account of all receipts and expenditures within the year, of the amount of its funds, and of the manner in which they are invested; and he shall furnish the board with a statement of the accounts whenever it is required.

Art. 13. The society shall meet annually in Philadelphia, on the day appointed for the meeting of the convention of this diocese, or on such other day in the month of May as shall be previously determined by the board of directors, to elect officers, to hear the report of the directors, and of the treasurer, and to transact other necessary business: provided, however, that if at any such annual meeting the election do not take place, the officers for the time being shall continue in office until the appointment of their successors at the next annual meeting, or at such other meeting

of the society as shall be called by the board of directors for the purpose.

Art. 14. Every meeting of the society, and of the directors, shall be opened with prayer.

Art. 15. Any person who shall at one time pay two hundred dollars into the treasury, shall be an honorary vice-president for life.

Art. 16. The directors shall have power to supply any vacancies that may occur in the board, or in the officers of the society, till the next annual meeting.

Art. 17. No alteration of this constitution shall be made, except on recommendation of the directors, and by vote of three-fourths of the members present at an annual meeting, or unless the proposed alteration shall have been submitted to the society, in writing, at a previous meeting.

Officers of the Society.

Right Rev. Bishop White, *patron*; Hon. William Tilghman, *president*; John Read, J. R. Ingersoll, *vice-presidents*; J. M. Read, *treasurer*; Charles S. Coxe, *recording secretary*; Rev. L. S. Ives, *corresponding secretary*.

Directors.—William Meredith, Rev. William H. De Lancey, Edward S. Burd, Charles Wheeler, Thomas J. Wharton, N. Chapman, J. C. Lowber, William Robinson, Edward Twells, Thomas Cadwalader, William M. Meredith, Edward Wallington.

Trustees of the General Theological Seminary, ex officio members of the Board of Managers.—Rev. Jackson Kemper, Rev. George Boyd, Rev. Gregory T. Bedell, Rev. James Montgomery, Rev. Benjamin Allen.

General Theological Seminary.

ACCORDING to our promise in the last number, we present our readers with a summary of the proceedings of the trustees of this institution at their late meeting, held from the 26th to the 29th of July inclusive.

There were present four bishops; viz. Bishop White, Bishop Kemp, Bishop Croes, and Bishop Brownell. Fifteen clerical, and eleven lay trustees attended, from seven of the dioceses of the Church.

Mr. Daniel E. Huger, of South-Carolina, was elected a trustee in place of Mr. Benjamin Huger, deceased; and Mr. David E. Evans, of (Batavia) New-York, in place of Mr. P. S. Van Rensselaer, deceased.

Mr. E. R. Jones was re-elected treasurer, and the Rev. H. U. Onderdonk secretary. The standing committee (which includes the treasurer and secretary, and the bishops in New-York at any time of meeting) are the Rev. Dr. Harris, the Rev. Dr. Lyell, the Rev. W. Berrian, the Rev. Dr. Milnor, the Rev. Dr. Wainwright, the Rev. W. Creighton; Mr. T. L. Ogden, Mr. L.

Lawrence, Mr. D. S. Jones, Mr. T. S. Townsend, Mr. H. M'Farlan, and Mr. J. Lorillard.

Professor Verplanck, "finding that the interruption of other duties, and his necessary absence from the city during the greater part of the session of the seminary, rendered it impossible for him to discharge the duties of his professorship," tendered his resignation of that appointment: whereupon it was "Resolved, that the resignation of Professor Verplanck be accepted; and the thanks of this board be presented to him for the ability and attention with which he has discharged the duties of his appointment, and their assurance of regret at being deprived of his talents and valuable services." The faculty were directed to make provision for the instruction of the students in the branches before taught by Professor Verplanck.

The general funds of the seminary amount to	\$ 85,644 90
The sums paid for scholarships amount to	7,991 73
The building fund—	
(Paid \$7,228 72	} Total - 10,467 72
Unpaid 3,239)	

The annual income of the seminary is estimated at \$5,018 69; and the annual expenditure at \$5,300.

Mr. Lawrence, Mr. M'Farlan, and the treasurer, were re-elected the finance committee.

Two of the statutes were altered (the same which were modified in May, 1823) The effect of these alterations is as follows:—

The annual meeting of the trustees is to be held on the fourth Tuesday in June in each year; during which meeting the examination of the students and the commencement are to take place. In the years of the assembling of the General Convention, there is to be a second meeting of the board, on the Wednesday of the week preceding that in which the convention meets.

After the present year, the first session of the course of study is to commence on the first Monday in October; and the second session is to terminate on the last Saturday in June.

The subject of the revision of the course of study was postponed to the next annual meeting of the board.

Mr. William R. Whittingham, who had just completed the course of study in the seminary, and received the testimonial, was appointed librarian. He was also allowed to reside at the seminary, and enjoy the academic privileges of a fellow of the institution; there being as yet no fellowships established.

It was ordered by the board, that the standing committee ascertain, before the close of the present year, the amount of

"monies in any way given or contributed" in each diocese, "to the funds of the seminary," whether to the general fund, the building fund, for scholarships, or for other purposes; and that the secretary then transmit, without delay, to the secretary of the convention of each diocese, the amount of contributions received from it; and also communicate the amount of all the contributions of the several dioceses to the secretary of the General Convention; to the end that it may be understood how many trustees every such diocese is "entitled" to elect, on the ground of its contributions, according to the third article of the constitution.

The following is the report of the faculty for the past year:—

The faculty of the General Theological Seminary beg leave to present to the trustees their annual report of the state of the institution.

At the beginning of the first session seven students were admitted, viz. Southernland Douglass, A. B. of the eastern diocese; Clement F. Jones, A. B. of Pennsylvania; William A. Curtiss, A. B. of New-York; Edward W. Peet, A. B. of Connecticut; Samuel Fuller, jun. A. B. of New-York; Dexter Leland, A. B. of South-Carolina; and John W. Curtiss, A. B. of New-York: all of whom became members of the third class, except Mr. Douglass, who, upon examination, was found qualified for admission into the second. On the 6th of December, Henry V. Johns, A. B. of Delaware, was admitted a member of the third class; on the 20th, William H. Lewis, of Connecticut; on the 17th of January, 1825, Thomas Young, A. B. of South-Carolina; and on the 21st of March, Hiram Adams and George Hinton, both of New-York. Mr. Phœbus, who intended when he entered the seminary last year, to remain four years, thought it most advisable to review the studies of the first year, and therefore continued a member of the same class. On the 10th of January, Messrs. Hoyt and Davis left the seminary—the former from ill health and other causes, and the latter in consequence of an appointment to a tutorship in Union College. On June 6th, Mr. Page also left the seminary, in order to make the necessary preparations for receiving deacon's orders as soon as possible. The number and names of the students now in the institution are as follows:—First class three, viz. Messrs. Holmes, Howell, and Whittingham; second class nine, viz. Messrs. Crosby, Douglass, Griffin, Hicks, Hutchins, Keese, Pyne, Shelton, Stone; third class twelve, viz. Messrs. Adams, A. Curtiss, W. Curtiss, Fuller, Hinton, Johns, Jones, Leland, Lewis, Peet, Phœbus, Young: in all twenty-four. Mr. Phœbus is absent in consequence of ill health.

The course of study pursued has been in general the same as that of last year. The professor of Greek and Oriental literature has facilitated the progress of the second class with the professor of biblical learning and interpretation of Scripture, by directing their attention to those portions of Hebrew which are closely connected with the study of some parts of the epistles. The duties of the professor of pastoral theology and pulpit eloquence have been performed by the professors in rotation, as reported last year.

In concluding their report, the faculty mention, with much pleasure, that the Society for the Advancement of Religion and Learning in this state, have voted to their disposal \$500 for the purchase of elementary books and others in frequent use in the seminary. Part of this donation has already been appropriated, as will be more fully seen in the report of the library committee.

Respectfully submitted to the trustees.

By order of the faculty,

SAMUEL H. TURNER, Chairman.
New-York, July 26th, 1825.

The trustees attended with great satisfaction the examination of the students, and the commencement. They also attended the laying of the corner-stone of the seminary building at Greenwich; of which ceremony an account was given in our last.

Commencement of Columbia College.

The annual commencement of Columbia College was celebrated in Trinity church, on Tuesday, the 2d of August, 1825. The procession was formed at the usual hour, at the College-Green, and proceeded to the church.

After the exercises of the day, degrees were conferred on the following persons: Walter Nichols, James A. M. Gardner, Anthony L. Robertson, Oliver S. Strong, William E. Laight, Edward E. Mitchell, Robert W. Harris, John J. Schermerhorn, John McKeon, Alexander S. Leonard, William Wilson, Ferdinand Sands, Peter Wilson, Isaac T. Minard, N. Marius Graves, J. Fletcher Smith, George P. Cammann, Jacob Harsen, Wessel S. Smith, Wm. G. Peshine.

The degree of master of arts was then conferred on the following gentlemen, alumni of Columbia College, viz. Edward Willet, Josiah D. Harris, Junius Thompson, Theodore F. King.

The honorary degree of master of arts was conferred on the Rev. Wm. Shelton.

The degree of D. D. was conferred upon the Rev. H. L. P. F. Penevreyre, rector of the church du St. Esprit, in the city of New-York; upon the Rev. John McVicker, professor of moral philosophy, &c. in Columbia College.

The degree of LL. D. was conferred upon John C. Calhoun, vice-president of the United States; upon Joel E. Poinsett, minister plenipotentiary from the United States to the Republic of Mexico; upon Stephen Elliot, of Charleston, South-Carolina; and upon Nathaniel F. Moore, professor of the Greek and Latin languages in Columbia College.

St. Stephen's Church, New-Hartford.

On Monday, July 11th, the corner-stone of a new building to be styled by the above name, was laid in the village of New-Hartford, Oneida county, in this state. Divine service was celebrated by the Rev. M. A. Ferry, rector of St. Matthew's church, Unadilla, and a sermon preached by the Rev. H. Anthon, rector of Trinity church, Utica. After these exercises, the congregation proceeded to the spot selected for the church, where prayers were offered up and an address delivered by the Rev. A. C. Treadway, minister of the Episcopal congregation at New-Hartford. A leaden box was deposited in a cavity in the stone, containing, among other interesting documents, a copy of a deed of 130 acres of land, the munificent donation of the Hon. Judge Sanger, towards a permanent fund for the support of the clergyman. This highly esteemed individual has also contributed \$700 and a lot of ground for the building.

Important Discoveries.

It is stated in some of the periodical publications, that Angelo Maio, pursuing in Italy his palimpsest researches, has discovered voluminous fragments of Polybius and Diodorus; an entire book of the latter, containing details of the Phœnicians; and numerous fragments of Menander.—*Christ. Obs.*

Improvements in the Egyptian States.

Mohammed Ali Pacha, the viceroy of Egypt, among other projects for the improvement of his states, has lately established telegraphs from Alexandria to Cairo, and relays of horses for the despatch of couriers. He has also founded a college, supported by himself, at a short distance from Cairo, in the palace of his son, Ismael Pacha: it already contains one hundred students. Some of the students are studying the European languages, for the purpose of translating the works which Ali Pacha intends to introduce. He has also established a printing press, and published an Arabic and Italian Dictionary, with some military works, translated from Italian into Turkish. It is his intention to build an hospital for persons infected with the plague; and, by the precautions he prescribes, it is

hoped that Egypt may be freed from this distemper. French and Italian physicians are sent all over the country to vaccinate the children; a measure the more extraordinary, as it opposes the strongest religious prejudices of the people. The country is making rapid advances in agriculture and commerce, particularly in the culture and exportation of cotton.—*Ibid.*

For the Christian Journal.

Hymn for Missions in our own Country.

Missions in our own country! an inspiring theme: where are missions more required than among Christians in danger of relapsing from their faith! You have already, Messrs. Editors, given a place to hymns on this subject: may I hope that you will be so indulgent as not to reject my humble effusion?

Isaiah xxxv. 1.

When, Lord, to this our western land,
Led by thy providential hand,
Our pilgrim fathers came,
Their ancient homes, their friends in youth,
Sent forth the heralds of thy truth
To keep them in thy name.

Then, through our solitary coast,
The desert features soon were lost;
Temples and spires arose:
Our shores, as culture made them fair,
Were hallow'd by thy rites, by pray'r,
And blossom'd as the rose.

And O! may we repay this debt
To regions solitary yet

Within our spreading land!
Brethren, in yet unhallow'd soils,
Of thee depriv'd, engross'd with toils,
Our care, our aid demand.

Saviour! we own this debt of love:
O shed thy Spirit from above,
To move each christian breast,
Till heralds shall thy truth proclaim,
And temples rise to fix thy name
Through all our desert West!

ATLANTICUS.

Obituary Notices.

Died in this city, the Rev. ISAAC LOW, late of the General Theolog. Seminary of the Prot. Epis. Church. In the death of this amiable and interesting young man, the Church has met with an irreparable loss. Zealous for her welfare, and sincerely devoted to the cause of his Redeemer, he completed the course of preparatory studies, notwithstanding the feeble and declining state of his health. After having spent one winter in the West Indies and some time in Europe, he found it necessary to leave home a third time, on account of the severity of our winter, and went to Savannah in December last, hoping to derive some benefit from the milder and more balmy air of a southern climate. An opportunity of being useful in that destitute portion of the Church presenting itself soon after, he applied to the

Right Rev. Dr. Bowen, of the diocese of South-Carolina, for ordination, and was accordingly admitted to the holy order of deacons, on Sunday, the 9th day of January last. His zeal, however, proved too great for his strength, and he was unable to officiate more than four or five times. As soon as the season admitted of it, he returned to the bosom of his family, and continued to sink gradually, yet rapidly, and finally expired on the evening of Thursday the 11th August, aged twenty-three years and three months.

To speak of his private character, is but to depict an assemblage of virtuous dispositions, rarely combined in the character of an individual. His piety was even and constant, free from ostentation, and sincere: his disposition gentle, cheerful, and engaging; his manners open, mild, and condescending. In short, he won the esteem of all who knew him. As a friend, he was faithful, generous, and unchanging; and those who were united to him in this endearing relation, must acknowledge the happiness of the hours which have been spent in the cultivation of it—very pleasantly did they pass, and moved smoothly and swiftly along—they are gone, but have left a relish and fragrance upon the mind; and the remembrance of them is sweet.

Nor was his goodness less to be admired in the scenes of domestic life: there, in the small, harmonious circle, his loss will be felt with peculiar severity. As a son, kind and affectionate; as a brother, devotedly attached to each member of his family, but particularly to her who attended him in his last sickness, comforted him in all his pain, soothed his pillow, and anxiously watched over him in his slumbering moments—one, on whose soul the last farewell look of a beloved and expiring brother is engraven in lines of adamant—one, the measure of whose bereavement can only be equalled by that of a devoted father.

Dark indeed as is this dispensation of Divine Providence, there is much consolation to be derived from the reflection, that in all probability he was taken away from evil to come. Yet painful to us is his departure—painful the feelings which come over us with a power almost irresistible, as we rear to his memory a tablet near that of the lamented Yvonne. Well was it said by an apostle of the Almighty, that his judgments are unsearchable, and his ways past finding out: but, as far as our imperfect apprehensions are capable of ascertaining the motives and principles of human actions, there was in both much of sincerity and of genuine piety. These ambassadors of the most high God have been recalled perhaps from this world which was not worthy of them, only to be advanced to higher honours in his eternal kingdom beyond the grave. In this un-

certain state, however, it becomes us all to watch, since we know not the day or the hour in which we shall be summoned to our great account. To the ministers of Christ it speaks in language too plain and forcible either to be misunderstood or disregarded. Let them then work the work of him that sent them while it is day, for the night cometh, when no man can work. Mindful of the important interests committed to them, and of the solemn investigation at the latter day, when a strict account of their stewardship will be required, let them be instant, in season and out of season, in declaring to fallen men the whole counsel of God, reproving, rebuking, exhorting, with all long-suffering and doctrine; so that when the time of their departure is at hand, they may be able to apply to themselves the triumphant language of the apostle: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. Z.

Died lately in Alexandria, district of Columbia, the Rev. OLIVER NORTON, many years rector of Christ church, Alexandria.

From the New-Haven (Connecticut) Journal.

Died in this city, on the 25th instant, CHARLES DENISON, Esq. aged 47 years.

We cannot permit the mortal remains of this excellent man to be committed to the grave, without bearing testimony (although we do it with weeping eyes and a bleeding heart) to that exalted worth, which conciliated universal esteem and affection, and which now fills this whole community with mourning. Mr. Denison was a native of New-Haven, and was educated at Yale College, whose public honours he received in 1798. Being distinguished as a scholar and as a man of pure morals, and of discreet conciliating manners, he was soon invited to accept a tutorship in William's College, from which he was removed to the same station among the faculty of his own institution, where he served several years, with honour to himself and advantage to his pupils. He then entered upon the practice of the law in his native city, and continued in it till his death. Fond of his profession, and unambitious of political preferment, he yielded with reluctance to the repeated call of his fellow-citizens to a seat in the state legislature. In this body he was early placed in the chair of the speaker of the house of representatives, which he continued to fill with distinguished ability during many sessions, until the increasing weakness of his lungs obliged him to desist from this arduous duty. He subsequently declined accepting a seat in congress, nor could

any future inducements, however alluring, again draw him from his professional pursuits, and from the quiet scenes of domestic life. He continued, however, occasionally to fill such offices in the magistracy of the city and state as were compatible with his plan of life, and consistent with his health, and was rarely released from some share of public duty.

Mr. Denison commanded, in a high degree, the respect of his profession. He was a learned and able lawyer; his opinions and his arguments were remarkable for clearness and precision; he rejected every thing extraneous, and brought all his efforts to bear directly upon the point in debate. Cunning, ambition, and vanity had no place in his mind; he did nothing for display; and if his health, especially in the latter periods of his life, did not permit him to take so extensive a range in argument as some of his brethren, all that he did say was listened to with the greatest deference and respect. As a counselor and guardian, and the depository of many important trusts, no man ever commanded more unqualified confidence. His excellent understanding and almost intuitive perception of truth, his great professional skill and experience, his inflexible integrity, his mild and cheerful manners, his unruffled temper, his clear method, and exact punctuality, and the high moral tone of his mind, qualified him, in an uncommon degree, for offices of trust and confidence. The tears of the widow and orphan will long water his grave, and their blessings on his memory will continue to ascend as a grateful incense to heaven. As a private friend, Mr. Denison was most faithful and affectionate; few men had more warm friends, and it is believed that he never had an enemy.

In the relations of domestic life he was a pattern of excellence; he sustained all those relations that are most interesting to human happiness, and he fulfilled their duties in a manner peculiarly useful and acceptable.

Educated in the doctrine and discipline of the Protestant Episcopal Church, he adhered to it both from principle and feeling; but he was perfectly catholic and mild towards those who differed from him, and some of his oldest and most affectionate personal friends were members of other communions. Mr. Denison's religious principles were those of the Gospel; he was averse from display on this great subject, but he reposed his hopes of salvation not on his own merits, but on the great sacrifice of Christ. In his last hours he was entirely intelligent, resigned, and cheerful in the contemplation of death.

The suddenness of the occurrence of his danger brought around his bed-side many weeping and agitated relations and friends, among whom he alone was calm and serene. Perfectly aware of the approach of death, he contemplated the change without dismay; he gave with perfect clearness and propriety all necessary directions as to his worldly affairs, addressed to each of his friends his last farewell, and his parting benediction and advice—attended with reverence to the last offices of religion—expressed not only his willingness but his desire to depart, and was favoured with a transition so gentle, that life expired without a struggle or a groan, and he seemed to have been spared the usual agony of the last conflict.

Calendar for October, 1825.

- 2. Eighteenth Sunday after Trinity.
- 9. Nineteenth Sunday after Trinity.
- 16. Twentieth Sunday after Trinity.
- 18. St. Luke the Evangelist.
- 23. Twenty-first Sunday after Trinity.
- 28. St. Simon and St. Jude the Apostles.
- 30. Twenty-second Sunday after Trinity.

Ecclesiastical Meetings in October, 1825.

- 5. Maine Convention.
- New Hampshire Convention.
- 18. New-York Convention, at New-York.

To Correspondents.—We have received from a distant and valued Correspondent, *An Illustration of the General Confession in the Communion Service*, which we intend inserting in our next; in which also we expect to record some poetic favours heretofore crowded out.

Notice respecting Swords's Christian Calendar and Ecclesiastical Register.

Secretaries of Conventions and of Societies appertaining to the Church are reminded, that now is the time for their lists to be supplied for insertion in the *Ecclesiastical Register*. They are therefore respectfully requested to transmit them to the publishers, T. & J. Swords, New-York, by the end of the first week in October, as it is not probable that lists arriving after that time will find insertion in the *Almanack* for the succeeding year.—The Editors of the *Gospel Advocate*, *Churchman's Magazine*, *Philadelphia Recorder*, *Washington Theological Repertory*, and *Southern Christian Messenger*, will please copy this notice into their respective works.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1825.

[VOL. IX.

For the Christian Journal.

Abstract of the Proceedings of a Convention of the Diocese of Virginia, held in Richmond, on Thursday, May 19th, Friday, May 20th, and Saturday, May 21st, 1825.

THE convention was composed of the Right Rev. Bishop Moore, twenty-three clergy, and twenty-six lay delegates, representing twenty-three parishes; and was opened with divine service by the bishop, and a sermon by the Rev. Oliver Norris, rector of Christ church, Alexandria.

The Right Rev. Bishop Moore delivered to the convention the following

PASTORAL ADDRESS.

Once more, my beloved brethren, hath the Almighty, in his providence, permitted us to assemble in convention, to come up to the house of God in company, and to take sweet counsel together. Twelve months have elapsed since our last annual meeting, during which time we have been preserved in safety, and not one has been taken from our ranks. "Bless the Lord, O our souls, and forget not all his benefits."

With the calls which have been made upon me from various parts of the diocese the last year, it has been impossible for me to comply, owing to the want of an assistant to fill my place in this city. As far, however, as the duty I owe my own congregation, and the indisposition under which I have laboured, would admit of my absence from home, I have yielded to the solicitations of the people, and have visited the country parishes.

On my way home from the convention in Staunton last May, I stopped in the county of Cumberland, and preached to an attentive auditory, at the house of Mr. William Cock. That venerable man, and a considerable number of his

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neighbours, still retain their attachment to the church of their fathers; and I have no doubt that a spirited and well qualified missionary would soon revive its interests in that district, and repair the desolations of our Zion in that part of the diocese.

In the month of June, I visited the county of Gloucester, and officiated on the Sabbath to a large congregation in Ware church; and on the day following, I rode to Abington church, but owing to a heavy rain, I preached to a small auditory. Few are the parishes which hold out stronger inducements for the location of a clergyman than Gloucester. The people, notwithstanding their long privation of the services of the church, continue their attachment to our communion. Within a few years they have repaired one of their houses of worship, and would furnish a clergyman of piety and talents with a comfortable support. The society is excellent, and I am confident that I do them no more than justice to say, that a clergyman might calculate with certainty upon a happy settlement in the bosom of that affectionate and hospitable people.

In the month of July, I went to Williamsburg, at which place I preached to a large congregation, and also administered the Lord's supper. The first of August, I visited the town of Petersburg in company with Dr. Wilmer, at which place I administered the Lord's supper; admitted to the holy order of deacons, the Rev. John Cook and the Rev. Lucius Carter. I preached in the evening, and then bade them farewell.

In September, I visited the churches in Alexandria, and preached to both congregations. In November, I went to Hanover, preached in Allen's Creek church, and also at the mansion of the

late Colonel Sims. The Rev. Mr. Cook is settled in Hanover: he is doing much good, and is very much beloved by the people of his charge.

The latter end of November, I again went into the lower country; preached and administered the Lord's supper on the morning of the Sabbath, in the church in Williamsburg; and in the evening, lectured at the house of Judge Semple, and confirmed his daughter.

The Monday following, I rode to York-Town, preached in the morning at the court-house, and in the afternoon at the house of Mr. Nelson, to attentive congregations.

Last month, I visited the county of Amelia, and preached at the house of Mr. Meade. In that county, there exist all the materials necessary for the formation of a respectable congregation; and I give it as my decided opinion, that a faithful, prudent, and intelligent clergyman would be well received by the people, and meet with abundant success in his ministry.

To remedy some difficulties, brethren, which have presented themselves to view, I conceive it a duty incumbent on me at this time to offer a few observations on the subject of an obedience to the rubrics of the church; and as the clergy cannot charge me with unkindness in my intercourse with them, I trust my remarks will be received with the same spirit of conciliation with which they will be offered; and not charged to a spirit of improper domination.

The church of which we are members, has always felicitated herself upon the possession of a liturgy, combining with the soundest sense, the purest and most sublimated devotion: a liturgy which has commanded the respect and admiration of some of the greatest and most enlightened men who have lived since the reformation. To enable the clergy to conduct the devotions of the people in perfect uniformity, rubrics have been attached to all the offices of religion; a compliance with which is required of every minister prior to his ordination.

Although the services of the church have been thus guarded, still it has sometimes happened, that a departure

from the liturgy has taken place; and the beauty of our incomparable form of worship been, in some measure, destroyed.

When an individual, instructed in the peculiarities of our services, is engaged in the duties of the sanctuary, he can follow, with indescribable pleasure, the officiating clergyman in the regular exercise of his office; he is always prepared to unite in the prayers, and to worship the Lord in the beauty of holiness, without the least distraction of mind. But when it so happens that the clergyman is inattentive to the rubrics, the devotional exercises of the worshipper are obstructed; his mind, instead of being preserved calm and serene, becomes perplexed, and his religious feelings changed into those of disappointment, if not displeasure. I indulge the hope, brethren, that in those instances in which the aberrations alluded to have been practised, they have arisen more from inconsideration than design; and that it is only necessary to mention the evil, to have it remedied.

Another subject to which I must call your attention, is the fund for the support of the Episcopate in the diocese of Virginia. I do this with less reluctance than I otherwise should, in consequence of my age, and the impossibility of reaping from it any personal advantages whatever.

The bishop of the diocese has duties to perform, which render it improper that he should be confined to the superintendence of a particular parish. All the congregations in the state form the objects of his pastoral charge, and are equally entitled to his superintending care. Was the bishop at perfect liberty, he could visit, at pleasure, the destitute parts of his diocese—convince the people of the interest he takes in their concerns—keep alive their attachment to the church, and prevent them from a departure from the fold. When confined to the charge of a single congregation, the entreaties of those who are destitute of ministerial aid cannot be complied with. His children ask for the bread of life at his hands, and he is obliged to withhold the aid for which they implore: they plead their relation to him, as to their spiritual Father, and

they plead in vain—they demand his fostering care in accents which touch his heart, but their demands, however reasonable and just, it is beyond his power to satisfy.

Such, brethren, has been my situation since my residence in Virginia, and such must be the situation of my successor, unless some provision should be made to meet the evil. A clergyman of suitable talents, who would travel through the diocese, and who might be employed as a missionary at the same time, could, I am well convinced, in the space of two years, complete the plan you have already commenced, and enable your diocesan to perform the duties belonging to his office. What person who considers himself a member of the church, would refuse a few dollars for the completion of such an object? What Virginian, who recollects the attachment of his departed parents to the church, and who remembers the period when he was led by them to worship in our courts, would shut his ears to our petitions, or send us empty away from his doors?—My brethren, I have travelled too much through this diocese to consider such an event possible. I know the Virginia character too well, to believe that the old church, dilapidated as she is in many places, would ask for bread and receive a stone. No, my brethren, it is impossible: the remains of their parents lie interred, in many instances, within the walls, or around the walls, of our ruined temples, and those revered relics would make such an appeal to their hearts, as they would not be willing to resist. Make then, I beseech you, one vigorous and united effort in the case submitted to you—enter upon the concern with one heart and one mind, and the Lord will in mercy bless your efforts.

At the last convention, an arrangement was made for the procuring an assistant in this parish, in order to enable me to attend to the duties of the diocese. The assistant contemplated has been called, and is now a member of this convention. I have promised to pay him \$500 annually out of my salary, and the last convention pledged themselves for a similar sum. I mention these circumstances, in order that

the parishes may take such measures to raise their proportion of the salary as they consider expedient in the case. May God, in tender mercy, my beloved brethren, preside in the council of his church, direct us in all our doings, and further us with his continual help.

RICHARD C. MOORE.

The standing committee of the diocese reported, that they had caused the canons of the church relative to candidates for holy orders, to be printed in the form of a letter, agreeably to the resolution of the last convention, which they have now ready for distribution.

The sum of \$488 37 was received by the secretary, in contributions from sundry parishes.

From a report on the subject, it appears that the fund for the relief of widows and orphans of deceased clergymen amounts to \$5,494 2; and that its increase, during the past year, was \$555 76.

The following preamble and resolutions were adopted:—

Whereas the bishop, in his pastoral address, has affectionately urged upon his clergy the observance of the rubrics of the church, as directed by the canons; and has also impressed upon the convention, the necessity of making some arrangement for raising a part of the salary for the support of his assistant in the Monumental Church, in conformity to the resolution adopted by the last convention:

Resolved, That the convention heartily concurs with the bishop in recommending to the ministers a punctual observance of the same, warning them of the danger of yielding to prejudices supposed to exist against the liturgy, either in the breasts of the irreligious, or of those who may be present at our churches, who are accustomed to other services; and particularly would they urge it upon the ministers and parents to train up the younger members in the church in the use of the Prayer Book, as the best means of ensuring a regular and edifying use of the liturgy; and would also recommend it to the ministers, occasionally to expatiate on the excellencies and advantages of our incomparable service. At the same time,

the convention feels bound in duty to the church of Virginia to state, that but few instances of departure have occurred; and also, that there is a growing attachment to the services of the church throughout the diocese.

Resolved, That the bishop do address a circular letter to the members and vestries of the different parishes of the diocese, upon the subject of raising a salary for the support of the assistant to the bishop. The ministers are hereby required to lay the same before their respective vestries, and to read the same from the pulpit to their respective congregations.

The Rev. Mr. Meade presented the following letter, addressed to this convention, from the Colonization Society:

OFFICE OF THE COLONIZATION SOCIETY,
Washington, 12th May, 1825.

To the Convention of the Protestant Episcopal Church in the State of Virginia.

The managers of the Colonization Society respectfully solicit the attention of the Episcopal convention to the great objects of their institution. Their success has already exceeded their expectations. The colony at Liberia is in a prosperous and improving state: the interest in its favour is more deep and extensive than ever before, and a thousand urgent motives are addressed to every virtuous mind, especially to Christian ministers, to prevent their neglect of this encouraging crisis, and to excite to renewed exertions in this sacred cause of justice and religion.

It is through the clergy that the board believe they may act most successfully on the public mind. Much, therefore, do they desire the sanction of the several ecclesiastical bodies in the United States to their plans and proceedings.

They beg leave, therefore, to suggest to this convention a measure which they intend to propose to the General Assembly of the Presbyterian churches.

That a resolution be adopted, recommending to the congregations under the care of this convention, collections in behalf of the Colonization Society, to be made on the 4th of July, or on the Sabbath immediately preceding or succeeding that day.

By order of the board.

R. R. GURLEY, Resident Agent.

On motion, *resolved*, That this convention have witnessed with the deepest emotions of gratitude to God, the degree of success with which it has pleased him to bless the efforts of the American Colonization Society: they observe with pleasure an increasing interest in its prosperity every where manifested throughout this Union, and particularly in the proceedings of the last legislature of this state, and they recommend continued and increasing exertions in its favour to the charitable and patriotic in this diocese.

Resolved, therefore, That it be earnestly recommended to the different clergymen and vestries of the Protestant Episcopal Church within this diocese, to have collections made in their respective churches, on the Sabbath either preceding or succeeding the 4th of July, in aid of the funds of the Colonization Society.

The convention proceeded to the election, by ballot, of eight delegates to represent this diocese in the next General Convention of the Protestant Episcopal Church of the United States: whereupon the following gentlemen were duly elected, viz. the Rev. William H. Wilmer, D. D., the Rev. William Meade, the Rev. Frederick W. Hatch, the Rev. Edward C. Maguire, Doctor Carter Berkeley, Mr. William Mayo, Mr. Philip Nelson, and Mr. James M. Garnett.

The convention proceeded to the election, by ballot, of a standing committee of the church in this diocese for the ensuing year: whereupon the following gentlemen were duly elected, viz. the Rev. William H. Wilmer, the Rev. Oliver Norris, the Rev. John Dunn, the Hon. Bushrod Washington, Mr. Edmund I. Lee, and Mr. George Taylor.

The Rev. Mr. Hatch, from the committee appointed to examine the state of the fund for the permanent support of the Episcopate in this diocese, presented a report, which was read, as follows:—

The committee on the fund for the support of the Episcopate, have had the subject under consideration, and beg leave to report as follows:

In the year 1823, there was vested in bank stock of the Farmers' Bank of Alexandria, at par value - - -	\$ 2,050 00
Also, in stock of the Bank of Alexandria - -	1,200 00
Also, one turnpike share, not considered valuable - -	100 00
During the past year, and up to the present period, there have accrued to this fund, chiefly in dividends on stock -	402 16
	\$ 3,752 16

This last amount, with the exception of \$9 66, has been invested in the Farmers' Bank of Alexandria; from all which it appears that the sum total of the fund for the support of the Episcopate is, as above stated - - \$3,752 16

Respectfully submitted,

F. W. HATCH,
ROBERT E. STEED,
SETH WARD,
WM. C. LATANE,
WM. H. HART.

The said report was, on the question put thereupon, approved by the convention.

The Rev. William Meade, from the board of trustees of the Theological School, presented a report, which was read, as follows:—

Report of the Board of Trustees of the Theological School of Virginia, to the Convention of the Diocese, assembled in Richmond, May 19th, 1825.

With the liveliest emotions of gratitude to the great Head of the church, for the blessing which has been poured out upon our first efforts, we are enabled to report to the convention, that during the present session, commencing in October last, 21 young men have been pursuing their studies, under the two professors appointed to this very important charge. As every thing belonging to this institution must be interesting to all the true friends of religion and the church, and as the members of the convention, in particular, are bound to watch over its proceedings, we herewith present a brief statement of the different subjects and books which have engaged the attention of the students during the past and present session. The professor of Greek and Hebrew literature, biblical

criticism, and evidences of Christianity, reports, that, by the end of the term, the junior class will have completed the history of the church before the advent of our Saviour, the Jewish antiquities, and the evidences of the inspiration of the Scriptures. The text books used are, the historical books of the Old Testament, and Prideaux' Connections, Paley's Evidences, and Horne on the Inspiration of the Scriptures, and on the Jewish Antiquities. They have also spent a large portion of their time in the critical study of the four Gospels and the Acts of the Apostles in the Greek, and have read about eighteen chapters in Genesis and thirty psalms in Hebrew. The senior class have studied, in the same way, the whole of the Epistles, and about twenty chapters of Isaiah in Hebrew. The professor of systematic divinity, ecclesiastical history, and the nature, ministry, and polity of the church, reports, that there were nine students under his care, who have gone through the following exercises: Twice in the week they have recited in systematic divinity and ecclesiastical history alternately; have finished Pearson on the Creed, Burnet on the Articles, and Mosheim's Ecclesiastical History. In addition to the recitations in these text books, the students have been required to produce weekly, in rotation, a thesis on some point of systematic divinity, not so fully discussed in the foregoing books, having reference to Magee and Stackhouse; also, to produce a written dissertation on each book of Scripture, giving an account of its authenticity, contents, scope, design, &c. In this way the whole course in this branch is now nearly completed. Ecclesiastical polity, the Book of Common Prayer, and canons of the church, remain yet to be studied. Beside these exercises, each member of the class is required, in alphabetic rotation, to read the service of the church, and a sermon of his own composition, once a-week, in presence of the professors and the whole school. The students are permitted, on these occasions, to offer their criticisms and remarks on the performances; and on the following week, the professors alternately deliver their sentiments on the same. In such exercises of the mind are the young candidates for the ministry diligently engaged, daily adding something to their stock of useful information, acquiring an accurate knowledge of the sacred text, equipping themselves with the whole armour of God, using themselves to those weapons with which they must contend against the enemies of religion, and exercising themselves in those duties which they will soon be called up to perform in behalf of the congregations which are now waiting to enjoy their first labours of love. Beside the exercises just mentioned, over which the professors preside, the students

meet on one evening of each week, for the purpose of mutual edification by prayer and religious conversation; they are also actively and usefully engaged on the Sabbath, in the Sunday schools belonging to the Episcopal churches in Alexandria; and on the evenings of the Sabbath, as also on one other evening in each week, they take part in the religious exercises of private meetings in the town, or in its suburbs, among the poor and destitute.

For the purpose of obtaining an accurate knowledge of the spiritual condition of the world, and especially of our own country and church, and thereby affecting their hearts with a lively concern for the same, and determining what part they will take in improving that condition, the students have followed the good example of their brethren in the General Seminary, by instituting a society of inquiry, and entering into such correspondence as shall be most likely to afford them the needful information, particularly by soliciting a free intercourse with the above mentioned society in the General Seminary.

The board of trustees have also to report to the convention the result of their deliberations at the present meeting. From the representations made to it by those professors to whom they had intrusted the important charge during the last and present session, it appeared highly desirable to afford them aid in some of the various departments of theological science and pastoral duty, which require the attention of the teachers in such a school. The trustees have, therefore, appointed the Rev. Mr. Norris professor of pastoral theology, at the same time appointing a committee with powers to select some suitable person to be professor of systematic divinity and pulpit eloquence.

To meet the additional expense of one of the new professors, is a subject which has for some time past engaged the attention of the friends of our seminary, and it is confidently believed that such arrangements can be made as will ensure a competent support to a suitable professor.

In relation to the funds of the seminary, the board have to state, that its collections have exceeded the sum of \$9000, and the subscriptions the sum of

The agents appointed to obtain further subscriptions have been prevented, by a variety of causes, from performing the duty assigned them; but they hope the time is not far distant, when all things will be favourable to a successful prosecution of this work, and they will be enabled to present our school to all the friends of the church throughout the diocese, soliciting that pecuniary assistance which is so needful to its prosperity. In the meantime, we cannot refrain from taking this opportunity of addressing ourselves to those especially, who, from their

local situation or other circumstances, may have never been applied to, and earnestly beseech them to consider the claim which this institution has upon their pious charity; we beg them to consider the good example which Christians and philanthropists in every age and church have afforded to the world by the endowment of such institutions, and particularly how those who have abounded in the wealth of this world, or had few dependents and connexions urging a strong claim upon their earthly goods, have, in making their arrangements for departing this life, endeavoured so to dispose of their possessions as to make them redound most to the good of mankind and the glory of that God whose blessing maketh rich, and who will require at our hands a strict account of all the talents committed to our trust.

It is with indescribable pleasure that the board now makes mention of those Auxiliary Education Societies which have been formed in aid of the great object of the seminary. These are, with few, if any exceptions, under the direction of the female members of the church, who also contribute far the greater part of the funds. To their zeal are we indebted for an annual sum, which has not only enabled a considerable number of indigent and pious young men to pursue their theological studies at our seminary, by defraying their needful expenses, but has enabled us to support a professor before the interest of our permanent fund is sufficient for the purpose. We commend their example to the imitation of all our congregations, and more particularly to the attention of our ministers, in whose power it is, by a zealous and persevering prosecution of this plan, to support our seminary, and make it yield all the benefits to the church for which it was designed. But the board cannot conclude on this subject, without the most particular and emphatic mention of one duty, on the right performance of which, it is well assured, the genuine piety and usefulness of the institution depend. That duty we can express in no words so suitable and impressive as those of our blessed Master: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth more labourers into the harvest." We intreat our Christian friends, and the ministers especially, in their private and social prayers, to remember this subject, and lay it before the Lord, entreating him to put it into the hearts of pious youths of our church, to devote themselves to the work of the ministry, and to dispose the hearts of parents also to supplicate this honour and blessedness for their children. If such a spirit as this pervade the Christian members of our communion, we shall have God for our friend, and therefore must prevail.

From the present prospects of the school, the board entertain the hope, that it will be prepared to take a respectable rank among the similar institutions established by the church. The General Seminary in New-York has been for some time in successful progress. A diocesan school in Ohio is about to commence its operations also, with encouraging prospects. Experience has proved, that there is ample room and demand for the Theological school of Virginia. By its local convenience, and by its accommodation to the habits and manners of our southern country, it attracts, without conflicting with the interests of the General Seminary, a patronage and support which otherwise would be lost to the cause of the church. Many of the students now attached to it, would have attended no seminary, and probably would have been alienated from the church.

With the Bible chart before us, as delineated by our venerable church, we hope that the course pursued by the seminary will be honourable and prosperous to itself and the church; and that the students who may come forth from the institution, will be sound ministers of the church, combining the love of order and unity with that experimental acquaintance with the religion of the heart, and that zealous and faithful discharge of the ministerial functions, which alone can render them respectable and useful in the Lord's vineyard.

The trustees herewith present a copy of the Rules and Regulations which they have adopted for the government of the school.

CHAPTER I.

Of the Course of Theological Learning.

The course of theological learning to be pursued in this seminary, shall embrace the following departments:—

1. Oriental and Greek literature; comprising the knowledge which is necessary to the critical study of the Holy Scriptures in the original languages.

2. Biblical learning; comprehending whatever relates to the criticism of the sacred text.

3. The interpretation of the Scriptures; exhibiting the principles of Scriptural interpretation, and the meaning and practical application of the sacred writings.

4. The evidences of revealed religion; establishing the genuineness, authenticity, and credibility of the Scriptures; and a view of the character and effects of Christianity, of the various objections of infidel writers, with a refutation of them, and of moral science in its relations to theology.

5. Systematic divinity; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these

truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred writings; and a particular view and defence of the system of faith professed by the Protestant Episcopal Church.

6. Ecclesiastical history; displaying the history of the church in all ages, and particularly of the Church of England and the Protestant Episcopal Church in this country.

7. The nature, ministry, and polity of the church; comprising a view of the nature of the Christian church, and of the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of ecclesiastical polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

8. Pastoral theology and pulpit eloquence; explaining and enforcing the qualifications and duties of the clerical office; and including the performance of the service of the church, and the composition and delivery of sermons.

CHAP. II.

Of the Faculty.

The bishop and professors shall constitute a faculty, and meet according to their own rules; the presence of a majority of the professors being necessary to form a board. The bishop, when present, shall preside at all meetings of the board.

CHAP. III.

Of the Students.

1. Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for holy orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry.

2. Every student shall, on his admission into the seminary, subscribe his name to the following declaration, in a book to be kept for the purpose:—We, the subscribers, students of the Theological School of Virginia, do solemnly promise, with reliance on divine grace, that we will, during our connexion with the seminary, faithfully obey the laws thereof, and diligently prosecute all the studies, and perform all the duties, which, according to the rules of the institution, may be required of us.

and furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and by every means within our proper sphere, endeavour to promote the reputation and interests of the seminary.

3. On the admission of a student, his name shall be entered in a book to be kept by the faculty for that purpose; and in appropriate columns, opposite each name, shall be recorded the time of admission of the students respectively, the time of their discontinuing attendance, and the cause of the same. And this list shall be laid before the trustees at their stated meetings.

4. The faculty, consisting of the bishop and professors, shall have the power of suspending or expelling any student, for reasons which they may deem sufficient. In the case of the expulsion of a student who is a regularly admitted candidate for orders in this church, or of his leaving the seminary without approved reasons, information of the fact shall be sent to the bishop, or where there is no bishop, to the standing committee of the diocese to which such candidate belongs. But as occasions may occur, when the prompt exercise of discipline may be required, the professors alone shall have the power to suspend a student from the school, until due notice shall be given to the bishop of the nature of his offence, and of the time appointed for the trial, if a trial be deemed necessary.

5. As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on divine grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation, and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of deacons and priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in his attendance on the public service of the church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer-days. Sundays, in particular, he should

consider as devoted, except the portions of them occupied in the stated services of the church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duty of the professors to commence their respective lectures or recitations with an office of devotion suited to the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the students, and to their proper view of the true character and weighty obligations of the gospel ministry.

CHAP. IV.

Of the Course of Study.

1. The full course of study in this seminary shall occupy three years, each year comprising one session, commencing on the second Wednesday in October, and terminating on the second Wednesday in July. There shall also be a suspension of the exercises of the seminary on Christmas-day, on Ash-Wednesday, on the week immediately preceding Easter, and on all days of thanksgiving or fasting appointed by the ecclesiastical or civil authority.

2. There shall be three classes in the seminary; the term of study in each of which shall be one year. The students who enter the first year, shall compose the third class; those advanced into the second year, the second class; and those into the third year, the first class.

Third Class.—This class shall pursue the study of Oriental and Greek literature; of Biblical learning and the interpretation of Scripture; of the evidences of revealed religion, and of Jewish antiquities.

Second Class.—This class shall continue the critical study of the Scriptures, and shall commence the study of moral science in its relation to theology, of systematic divinity, and ecclesiastical history.

First Class.—This class shall finish the study of systematic divinity, of ecclesiastical history, and shall also complete the course of instruction in the nature, ministry, and polity of the Christian church, and in the Book of Common Prayer and canons of the church.

3. Every student shall, besides attending to the appointed recitations of his class, produce such expositions of Scripture, critical dissertations, sermons, or other compositions, as the professors shall direct. And one day in each week, the classes shall meet, with the professors, for the performance of the services of the church, the delivery of original sermons, and such other exercises as they may think proper.

4. Such arrangements shall be made by the faculty, as that each class shall attend some one of the professors at least once every day.

5. The professors in their respective departments shall use, as text books, such works only as are included in the course of study which has been, or may be, recommended by the house of bishops, or as may be approved by the faculty. And immediately after the close of each session, the professors shall give notice, in such mode as they may think proper, of the day of the commencement of the next session, and of the books which will immediately be used by the class which next enters the seminary.

6. In order more effectually to secure the benefits of the above course of study, every applicant for admission shall enter the seminary, in the third class, at the commencement of the first session; unless, upon examination by the faculty, he be found qualified to take his station in either of the other classes, or in the said third class, at any period after the commencement of its first session: in either of which cases he may be admitted accordingly, and be entitled to the same rank and privileges as the original members of the class into which he enters.

7. Every student in the seminary must be a member of one of the classes, and engage in all the studies which appertain to his class.

8. At the close of the second session in every year, the students shall undergo an examination on their studies by the faculty, in the presence of such members of the board of trustees as can be convened.

9. At the conclusion of the full course of study, each student who shall have sustained his examinations in a satisfactory manner, shall receive a testimonial of the same, signed by the professors, and countersigned by as many of the trustees as may be convenient.

On motion made and seconded, *resolved*, that the said report be received.

From the treasurer's accounts, it appears that the expenses of the preceding year were \$197 50; and that there was a balance in his hands of \$384 82.

The parochial reports* furnish the following aggregate:—Baptisms (adults 2, children 13, not specified 375) 390—Marriages 114—Funerals 134—Communicants 330.

On motion, *resolved*, That the thanks of this convention be tendered to the ministers of the Presbyterian and Me-

thodist churches in this place, for the liberal and kind offer of their churches for the use of the convention.

On motion, *resolved*, That the thanks of this convention be tendered to the citizens of this place, for their kind and hospitable attentions to the members of this convention during its session.

On motion, *resolved*, That the thanks of this convention be presented to the secretary and treasurer for their faithful services.

On motion, *resolved*, That the next meeting of the convention of the Protestant Episcopal Church for the diocese of Virginia, be held in Lynchburg.

On motion, *resolved*, That it shall hereafter be the duty of the trustees of the Theological Seminary, to make their report on the first day of each meeting of the convention.

On motion, *resolved*, That the Rev. William Meade, the Rev. William H. Wilmer, Dr. Carter Berkeley, Mr. William Mayo, and Mr. Philip Nelson, be, and they are hereby nominated to the General Convention, as trustees of the General Theological Seminary.

And then the convention adjourned, to meet again in the town of Lynchburg, on the third Thursday in May next.

VALEDICTORY ADDRESS.

On the Sunday evening after the adjournment of the convention, the clergy stood around the altar, when the bishop thus affectionately addressed them:—

At the close of every session of the convention, it has been our custom, my beloved brethren, to hover around the altar of the Lord Jesus; and while thus standing near the throne of our Almighty Parent, to take our leave of each other, and to supplicate God for a continuance of his blessing upon us, and upon the church committed to our care. For this practice, we have a precedent in the conduct of St. Paul, who, prior to his departure from Ephesus, called the elders of the church together, and imparted to them his pastoral admonition.

He first enjoined them to take heed to themselves. As stewards of the mysteries of Christ, intrusted with the dispensation of the Gospel, he entreated them to take heed to themselves—

* We must again be permitted to express our surprise that the parochial reports, required by the canon to be made to the bishop, should, by an order of the convention, be referred to a committee for examination, and be laid before the convention in a "condensed form" by that committee.

take care of their own vineyards—to cultivate their own minds, and to watch over their own conduct. This advice the apostle knew to be necessary, as it would have been unreasonable to suppose that they would be watchful over others, whose zeal did not influence them to take a prudent care of themselves.

After having thus cautioned them against the neglect of their own hearts, he told them to take heed to all the flock over which the Holy Ghost had made them overseers. As shepherds watch over their sheep, not only to prevent them from straying away, but also to lead them into good pastures; so the ministers of Ephesus were charged with the superintendence of the people. Take a constant care—exercise an unceasing vigilance over the spiritual concerns of the congregations committed to your charge, lest beasts of prey should seize and devour them—lest Satan and their own corruptions should alienate their affections from the Almighty, and sink them in eternal ruin. “Watch ye in all things—endure afflictions—do the work of evangelists—make full proof of your ministry.”

The concern with which you are intrusted, remember, brethren, is the church of the living God—a church purchased with the blood of Christ—a purchase, which exhausted the treasury of heaven—a purchase, which cost the Son of God his life—a purchase, which crimsoned Mount Calvary with blood—a purchase, which angels witnessed with drooping wings and throbbing hearts.

The neglect of your duty would involve in it the greatest guilt. Your neglect would amount to a contempt of that blood, with which the purchase of our salvation was made; and would stamp your characters with present disgrace, and consign you to eternal ruin.

We are, most assuredly, to give an account of our stewardship. How dreadful will be the state of that clergyman, who, after having undertaken the superintendence of a congregation, withholds his pastoral attention, and permits the people intrusted to his care, *not only to wander from the path of duty, but to plunge into destruction.*

What will be his situation at that moment, in which the angel shall swear that time shall be no more—at that moment, when the earth and the sea shall give up their dead—at that moment, when every mortal, from Adam to his last born son, shall stand naked and defenceless before God? What, I ask you, will be the condition of a slothful wicked clergyman, at that tremendous hour?

See, advancing before the tribunal of heaven, some unhappy sinner, who, when the sentence of condemnation shall be pronounced, will charge the ruin of his soul to the man to whose pastoral care he had been confided. Blessed Jesus—may the condemned sinner say—I acknowledge that I have transgressed thy righteous laws; but, oh merciful God! my earthly pastor led me astray. At the time in which I violated thy precepts, he proclaimed peace in my ears, and I believed his report. He sanctioned my aberrations by his own practices; and to him, in the face of an assembled universe, I charge the destruction of my precious soul. If misery will be the portion of every offender, my brethren, how aggravated will be the misery of a wicked clergyman! When sinners of a common description will call to the rocks to fall on them, a wicked clergyman will cry out in agony, Mountains, cover me from the presence of God.

On the other hand, how transporting will be the situation of a watchful shepherd—a faithful minister of religion. At that hour in which the heavens will be rolled up like a scroll, and the elements melt with fervent heat, a pious clergyman will arise from his tomb in peace and tranquillity. The happy spirit of some immortal being will proclaim him in the courts of heaven, as a man who had been faithful in the discharge of his duty. To him, blessed Jesus, I acknowledge myself indebted for an acquaintance with divine things. He instructed me in my duty—he taught me how to pray—his holy life and conversation reflected light upon my path; and it is through his instrumentality that I found the ways of religion pleasantness, and all her paths the paths of peace. To such a steward

the Redeemer will graciously say—“Come, thou blessed of my Father, enter thou into the joy of thy Lord.”

Several of you have just commenced your ministerial career. To you, the path of pastoral duty, the labours and difficulties with which you will have to encounter, are unknown. Put on, my beloved sons, I beseech you, put on the whole armour of God; for you will need that armour to defend you from the attacks of the powers of darkness. Depend not on your own strength; for if you do, you will find, to your loss, that you are trusting to a broken reed. Rely not on your own wisdom and knowledge; for your duties are such as require the wisdom and the knowledge of angels to enable you to perform them to advantage. Ask wisdom of God to teach you. Seek spiritual strength from God to sustain you. “Be strong in the Lord, and in the power of his might.”

To be successful in the ministry of the Gospel, you must be in earnest. A soldier, to be useful to his country, to arrive at eminence in his profession, must be devoted to his duty. A lawyer, provided he wishes to occupy high ground, must fix his eye upon the utmost point of legal eminence, and surmount the most complicated difficulties to obtain distinction. A merchant who wishes to be at the head of the department in which he moves, must be a man of business, and not of pleasure—a man of industry, and not of indolence. A clergyman, to be useful to his fellow-creatures and acceptable to his divine Master, must read, and mark, and learn the word of God. He must be always ready to perform his duty: it must be his meat and his drink to do the will of the Almighty. When called upon for the discharge of pastoral duties, he must let his people see that it is his pleasure to comply with all their reasonable demands; and that he derives enjoyment from the exercise of his office.

Acting upon such principles, a clergyman will rise in the esteem of God and man. A good understanding, combined with prudence, will lead him from small things to great; and, like water, his merit will find its own level. Press forward then toward the mark, for the prize of your high calling of God in

Christ Jesus. Take a bold stand upon the mount of virtue, and keep it. Be contented with nothing less than ministerial fidelity. A drone, remember, is a useless animal; an indolent clergyman is worse than useless—he is the destroyer of souls.

Finally, my sons, strive to advance the eternal interests of those committed to your care; spread their wants before the throne of Almighty God, and plead with Heaven in their behalf. Visit as much as is compatible with your duty, the waste places of Zion; and endeavour to raise from their ruins our dilapidated churches. The time is very short—death is at the door—we have not one moment to lose. Live, I beseech you, live near to God—live as you would wish you had lived, when you come to die. Be faithful unto death—and should we never meet again in this world, I trust we shall meet in heaven. May the Almighty take you into his holy keeping, guide you by his counsel, and at last receive you into glory.

The clergy of the diocese of Virginia are the bishop and thirty-four presbyters and deacons.

For the Christian Journal.
Miscellanea Theologica.
No. III.

“Rex sum. ¶ Nil ultra quero plebeius. T Et æquum
Rem imperito; at si cui videor non justus, inulto
Dicere, quod sentis, permitto.”

The spirit of my motto has, in this enlightened age, obtained a prevalence infinitely greater than could ever have been anticipated by its sportive author. Profane authority and sacred mysteries are equally exposed to the scrutiny and sentence of the meanest or the most ignorant. The acts of kings, and the rhapsodies of prophets, are alike weighed in the balance of public justice, or, not unfrequently, measured by the scale of private opinion. A holy alliance may combine to defend the “noli me tangere” prerogative of kings and hierarchies: but it is in vain, the liberty of the press admits no limits, its licentiousness allows no curb. I would not

be understood to disapprove of free discussion of every subject, whether sacred or profane. "Great is truth, and she will prevail," is a bulwark in which we may safely confide, amid the jars of debate and storms of controversy. Yet I cannot but feel a transient pang when I behold this same unbridled license of remark exciting profitless discussion and wordy war, in the bosom of a household whose great interest is to be at peace within itself. When, in the mere wantonness of liberty, men are induced to cavil at existing institutions; to pick offences where none were intended, and none can be substantiated, merely for the sake of proving their right of finding fault, I am sometimes ready to forfeit the privilege in order to escape the evil consequences of the abuse. Again, when the right to attend to every body's business but his own, has inspirited some petty scribbler to pull to pieces the conduct of his superior in station and in wisdom, and, clumsily connecting the disjointed parts after his own distorted fancy, to descend upon the ill-construction and defects of this fabric, which never existed but in his own imagination, I could even wish for a return of the time when "rex sum" was sufficient to extort the answer "nil ultra quæro," from the would-be judge. When *all authority* is denied to individuals filling the highest offices with the most unsullied reputation, and *mere influence* is but grudgingly allowed, I would fain recall the days of primitive subordination, when the rule of conduct was "ὁ ἀν επισκοπος δοκιμασθῇ, τούτο καὶ τῷ θεῷ εὐαγιστοῖ, ἵνα ἀσφαλὲς ᾖ καὶ βέβαιον πάνι ἡ πράσσεται. But whither am I wandering? I had intended to plead prevailing practice as an excuse for my own presumption, and have sealed my condemnation! Be it so: I will nevertheless, confiding in good motives, proceed in my purpose. Although myself a layman, I cannot but regard the character of the clergy with the tenderest concern, inasmuch as I conceive it to be, next to the word of God,* and the perpetual presence of the Redeemer,† the chiefest bulwark of the church. In

this spirit, I have been often led to meditate upon the importance of the apostolic precept of "keeping ourselves unspotted from the world," in its peculiar application to that class of the Christian community. The unavoidable connexion with the world, which the professions, merchandize, trade, or amusement, force upon the layman, precludes that strict scrutiny into the nature of his commerce with that formidable enemy of Christianity, which might otherwise be required, and which must necessarily take place before his pretensions to the fulfilment of this precept can be determined. But the clergyman is segregated from the common herd,* removed from the cares and turmoils of business, "the round of folly and the haunt of sin," for this very purpose, that he may be "an ensample of the flock" in all manner of godly conversation, and afford a perfect model of that "pure religion and undefiled," which consists in "visiting the fatherless and widows in their affliction, and keeping himself unspotted from the world." From the clergy, therefore, we expect a perfection of integrity, an entire non-conformity to the world, which justice would hardly permit us to require of our equals. When they teach us that we must come out and be separate from the world, are we unwarrantable in expecting an example from *them*? nay, may we not reasonably (taking into account the difference of situations,) expect an example that may be imitated, but not equalled? such an one that each of us

Speret idem; undet multum, frustra que laboret, Ausus idem:

When they exhort us to despise filthy lucre, is it not allowable in us to desire an evidence of equal disinterestedness in themselves? should we not expect in them a noble contempt for sordid gain, or at least, a desire extending no farther than to the provision of things *necessary and convenient*? When they, in conformity with apostolic practice, warn us to beware of the pomps and vanities of this world, of the lust of the eye and the pride of life, what must be our ideas of their consistency or self-

* Heb. i. 3.

† Matt. xxviii. 20.

* ἀσχετοί μιν, Rom. i. 1.

conviction, when we behold them indulging, in a greater or less degree, in these forbidden pleasures? That which in ourselves we should (and without much injustice) consider as mere imprudence or neglect, becomes, when contrasted with the holiness of their assumed character, absolutely criminal. Their faults in this respect are magnified into crimes, their failings into sins. I make not these remarks, Messrs. Editors, in the flippancy of self-created censorship. I refer to no individual instances. I predicate no general necessity of censure. But, if haply the opinion of a single uninfluential individual can be of any weight, I would throw it into the scale of truth. Ecclesiastical history testifies most solemnly, that the character of the ministry is the nerve and marrow of the church. I would that ~~the~~ *church* of any native soil might live for ever!

These brief remarks were, if not suggested, at least elicited, by a perusal of the memoirs of a late prelate of our mother church, in whose story the want of the "unspotted purity" of St. James, was most egregiously manifested. If the surest path to rectitude be that recommended by the poet,

"Ut fugerem exemplis vitiorum quæque notando."

I would unhesitatingly recommend this book* to the perusal of the candidate for holy orders. Let him read and see what he ought *not* to be. A more disgusting picture of the worldly-minded, meddling, factious clergyman, (I had almost said, minister of the Gospel!) he can scarce perceive. And what was his reward? Neglect in life, cankering remorse in old age, vainly endeavouring to solace itself with egotistic adulation, and this reflection as a solitary consolation on his death-bed! that "he had devoted himself to the noble pursuits of agriculture, as an honourable mean of providing for his family," that is to say, after his superiors had prevented an entire devotion of his talents to the still nobler pursuits of politics and preferment. Is this a shepherd of the flock of Christ? "Talis non sim ego."

P. D. G.

For the Christian Journal.

As occasional illustrations of the different parts of the Book of Common Prayer constitute valuable parts of ministerial duty, I have sent you the following piece as a specimen of such performances; with the hope indeed, that the clergy of the church, in general, may be induced to deliver such to their congregations. D.

An Illustration of the General Confession in the Communion Service.

As this is one of those days, when we receive the blessed sacrament of the Lord's supper, instead of addressing you, in the usual manner, from a text of Scripture, I have selected for the subject of an evening's meditation and improvement, the General Confession in the Communion Service. So excellent are all the different parts of our services—so minutely adapted to the occasions on which they are used, that should our members enter into their true meaning, and imbibe their spirit, we cannot doubt but the most happy results would ensue.

The confession I have mentioned, stands thus:—"Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen."

The different parts of this beautiful piece of devotional composition, follow one another with great propriety, and raise the mind to the exercise of such feelings and such affections, as suit the condition of all pious Christians.

* "Anecdotes of the Life of Richard Watson."

The invocation is grand and elevating, approaching near to the manner of the Lord's prayer. "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men."

It is the peculiar excellence of all the prayers and of all the addresses of our church, that they place us immediately before the throne of grace, and put such language in our mouths as is suitable to be used in such a situation. It is not the language of weak adulation, such as men apply to an earthly potentate—it is not the language of a vain imagination, or of a mind casting around for the applause of men; but it implies an humble appeal to God in that character and in those capacities, in which he has been pleased to reveal himself. The term Almighty, includes every thing that distinguishes the Deity with regard to power, and while there is in it an incomprehensible greatness, there is at the same time an inimitable simplicity.

"Father of our Lord Jesus Christ." Nothing can be more suitable, than to address the Almighty in this style, when we are about to appropriate to ourselves the greatest benefit conferred upon us by Jesus Christ, the pardon of our sins through the redemption made by his blood. He is the Father of our blessed Redeemer. He so loved the race of mankind, that he gave his only-begotten Son for our salvation. To him we are indebted for all the benefits of redemption, for the means of grace, and for the hope of glory.

"Maker of all things, Judge of all men." Of all things in nature as well as grace, he is the Author, and what is our high concern, he is Judge of all men. At his tribunal all must appear to receive a righteous sentence.

Having placed ourselves before God, under these exalted and awful appellations, we then return to ourselves; and to the Father of our Lord Jesus Christ, to the Maker of all things, and the Judge of all men, *"we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against his divine Majesty; provoking most justly his wrath and indignation against us."*

This, though a general, is a most comprehensive confession. Indeed all public acts of devotion ought to be general. Individuals may allude to times and places—they may confess particular sins, and plead for grace to protect them from such temptations as too easily beset them; but the devotions of the church must be such as all can join in, and all apply. "Manifold sins" include every kind; "from time to time" imply any occasions.

"By thought, word, and deed." Thought is the original source of all sin, and requires to be particularly guarded. For if we strive and pray against evil thoughts, they may be suppressed or conquered; but if we indulge them, they may produce evil deeds. If the murderer had stifled his revenge, and prayed to God to enable him to subdue it, he might have been saved. If the covetous man had struggled and prayed to overcome his avaricious desires, he might neither have committed acts of injustice or fraud. Thought, therefore, as the great source of evil or of good, is to be carefully attended to.

"Against thy divine Majesty." The ground of religious sorrow, the motive of Christian repentance, is, that we have sinned against God. We may, and indeed we ought to lament that we have offended or injured men, that we have violated the laws of our country, and incurred the punishment due to transgression. The Christian, however, is still to rise higher, and as he is to fulfil all duties *"as unto the Lord,* and not unto men, so he is to view all transgressions as against God."

"Provoking most justly thy wrath and indignation against us." The true penitent does not pretend to extenuate his offences, or to varnish over his sins, but he readily admits, that they are the just objects of God's displeasure. And he is well aware, that it is only by sincere repentance and true faith, that we can be admitted to mercy.

"We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable." This is the language of sincere

repentance, and of a feeling sense of the weight of iniquity, which nothing but mercy can remove. To mercy, therefore, is there an appeal made in the most affectionate terms. "*Have mercy upon us, have mercy upon us, most merciful Father.*" There is an emphasis in this repetition which nothing can surpass. It implies the highest degree of anxiety, and when connected with the appellation, merciful Father, it seems almost to reach the sublimity of divine inspiration. Nay, it unquestionably bears a similarity to the language of David, in a state of the deepest contrition, or to that put into the mouth of the penitent publican by our Lord himself: "*God be merciful to me a sinner.*"

It is the unspeakable advantage of a Christian, that when depressed with a sense of sin, and anxious to obtain mercy, he clearly knows how mercy is to be secured. Its nature and its limits, the conditions on which it can be obtained, and the effects produced are no mere matters of conjecture. Jesus Christ died for sin, and faith in the efficacy of his death will secure pardon. This then is the ground of the succeeding petition: "*for thy Son our Lord Jesus Christ's sake, forgive us all that is past.*"

Still the sincere member of the church is not to rest here. Even after he has received the holy sacrament with true repentance and unfeigned faith, he remains in possession of a nature liable to sin, and in a world full of corruption. Pardon of all that is past is not sufficient, he needs grace to enable him to live a new life. "*Grant, that we may ever hereafter serve and please thee in newness of life.*" This too, was the course pursued by David. After he had prayed with great fervour for mercy, after he had expressed the most anxious desire to be cleansed from all his wickedness, he added, "*stablish me with thy free Spirit.*"

When we consider attentively every part of this confession, we find it to be exactly such as communicants, about to approach the Lord's table, ought to use. For it carries the mind through that process of devotion, in which every sincere Christian ought to exercise him-

self, with a feeling and contrite heart, before he present himself at the holy altar. Indeed, it would form an excellent daily religious exercise to all striving Christians, who are anxious to discipline their hearts, and prepare for a heavenly inheritance.

And all is to be done "*to the honour and glory of God's name.*" This is the high view, with which a Christian acts and prays. It is true, we can hardly be supposed to make any real addition to his glory, who is the Lord of the universe. But when his creatures advance in happiness or rise in greatness, the glory of their heavenly Father is then said to be promoted. And surely it is a glorious consideration to have a reference to God in all things.

"*Through Jesus Christ our Lord.*" This is what gives every confession and every prayer its Christian character. "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." In the name of that gracious Being, who became Mediator between God and man, are we to ask for all blessings, and expect all comforts.

Some of you at least have often used this excellent confession; and it would be highly gratifying, to find every member repeating it with all the fervour of a devout heart. But to enter fully into its spirit, it ought to be frequently pondered over before it is used; and seriously ought it to be considered, whether a course of conduct succeeds, fully corresponding with its character.

Remember, my beloved communicants, that this day, to the Father of our Lord Jesus Christ, the Maker of all things, the Judge of all men, you have acknowledged and bewailed your manifold sins and wickedness. You have admitted that they deserve the wrath and indignation of the Almighty. Surely then, you will repeat them no more. You have in the presence of God and his holy church, declared your sincere repentance and your hearty sorrow for all your misdoings; surely then, your future life will be a life of obedience. You have in a most affectionate manner

ner pleaded for mercy and pardon, for the sake of Jesus Christ your Lord; and if your repentance has been sincere, and your faith in your Saviour complete, you need have no fears with regard to forgiveness. For these conditions entitle you to a fulfilment of the plans and promises of God. But to lead a new life implies not only to forsake all sinful habits, but to supply all defects in your characters.

Review then, your *language*, your *motives*, and your *actions*. If you have profaned the name of God, or if your language has been polluted by any impassioned or indecent exclamations, reduce it to the simple yea, yea, and nay, nay, of the Gospel.

But to bring the language right, the heart and the temper must be right. From the lips of a person of a mild temper, soft and correct language will naturally flow. It is true, ardour of feeling will express itself in ardent language: but in this there will be no sin, provided the feelings be of a right cast. And from a heart, in which the love of God and the love of man predominate, nothing impure will issue.

To act always from right *motives*, requires much meditation and much religious chastisement. Even well disposed men are apt to rest satisfied with the actions; and so high is the Christian motive with regard to all things, that it is to be feared it is often lost sight of. *To do all things as unto the Lord and not unto men*, is the high, the overruling consideration, which is to form the basis of the conduct of a Christian.

This consideration, however, will never operate with uniform and due force, unless we frequently contemplate the Supreme Being as the Author of all blessings, the Searcher of all hearts, and the Judge of all men. The principles of Christians must be fixed by meditation, and their hearts fortified by prayer, and then, in all the great, and in all the little transactions of life, these principles will govern. But, unless we read and digest the word of God, however pious our hearts, or however correct our motives, our actions may be wrong, *for no kind of conduct is allowed to those who enjoy a divine revelation, but such as is there prescribed.*

It must next be considered, what defects are to be supplied, before the new character be completely formed. My communicants, have you been regular and sincere in your private devotions? Private prayer is to God a sweet-smelling savour; while it ascends to heaven in gentle exhalations, it returns in showers of grace to water the seeds of the Gospel. Nor let me omit to inquire, whether there be not much to supply as to family devotions. This is a point on what I fear there is great deficiency. And not barely with regard to prayers, but with regard to that family discipline and instruction, by which alone the young, in such a state of corruption, can be restrained from the most enormous vices, and trained in the school of virtue. The instances that have lately occurred in different parts of our country, of dreadful and desperate wickedness in the young and rising generation, I should imagine, would teach parents and masters a lesson that could not fail to sink deep in their hearts. Before it could have been supposed that much hardihood in iniquity could have been attained, to find mere lads, imbruing their hands in the blood of their fellow-creatures, is shocking to the Christian heart. And to see the best days of youth spent in a Penitentiary or on a tread-mill, is a sight which chills the very soul. Ye parents! ye masters! seriously consider what share of these crimes belong to you!

But to enumerate every defect that must be supplied, would be impossible for the religious teacher. This must be a matter left, in a certain degree, to the conscience of every individual. Whoever has been defective in charity, in the support of religion, and in the extension of the Gospel—whoever has disregarded the cries of poverty, or the groans of misery, must do so no more. And let it never be supposed that we serve God in newness of life, till every sin be forsaken, and every defect supplied.

May the divine influence of God's Holy Spirit so sanctify the *services* of this day, that henceforth we may serve him in newness of life, and at last be admitted into his everlasting kingdom.

For the Christian Journal.

Abstract of the Proceedings of the eight Annual Convention of the Diocese of Ohio, held in the Parish of St. James, Zanesville, June 1st, 2d, and 3d, 1825.

THE convention was composed of the Right Rev. Bishop Chase, five presbyters, and nineteen lay delegates, representing fifteen parishes; and was opened with morning prayer, read by the Rev. Intrepid Morse, minister of St. Paul's church, Steubenville, and St. James's church, Cross Creek; and an address, and the administration of confirmation, and of the holy communion, by the bishop.

Agreeably to the 45th canon of the General Convention of 1808, "providing for an accurate view of the state of the church from time to time," the Right Rev. Philander Chase delivered the following

ADDRESS.

Brethren of the Clergy and Laity,

In the accomplishment of any great design, there are many previous points to be gained; and although, as in surmounting the Alps, we may felicitate ourselves, and praise God most devoutly that we have succeeded in ascending one steep, yet even this rejoicing seems intended to prepare us with courage to overcome fresh difficulties, which, one after another, rise still higher and higher to our view.

I introduce my address to you, my brethren, on the subject of our seminary, by this remark, with the triple intention that we may be excited to gratitude for past mercies; be apprised that difficulties still exist, and animated with holy courage to overcome them.—Of these each a little in its place.

Of past mercies, I told you something when we last met. Since that time I have been certified through numerous and most respectable channels, that the cause of our seminary set forth in "*the appeal in behalf of the diocese of Ohio*," has continued to gain ground in the best affections of our English friends. Considerable accessions to the fund have been made, and the spirit of good-will and Christian fellowship,

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which it was our object always to promote, was daily increasing. Scarcely a post has passed without bringing some good tidings of great joy to our infant seminary. The most encouraging words and deeds have been recited to me in letters from persons most eminent for private virtue and public station. Would that their loved and respected names could be here recited! But you know them, and will embalm their kindness in your memories.

Aware that the sum already raised is short of what it would have been, but for some events which took place to stop the flow of British kindness; our friends in England, deeply sensible of the importance of our plan of founding a Christian college, containing all the means of full instruction for the Gospel ministry, have given me good assurance that while our funds are accumulating, both from their own interest and additional contributions, we shall receive, at least, what would equal their annual interest, in separate benefactions meant for current use.

As to the remaining difficulties, there are none greater, we trust, than such as may arise from honest differences of opinion, and which, being discussed with a Christian spirit, we hope soon will vanish.

To determine the great question *where* our seminary is to be established, I always considered as a right belonging to the convention: for by that body I understand an assembly of men acting in the fear of God for the diocese in general; free from prejudice, partial views, and local interests—in short, an assemblage of the wisdom of the whole diocese—of the bishop—of the clergy—and of the laity. As an integral part, therefore, of this body, I have thought it my duty to give this subject all the investigation and deliberation in my power; the result of which the same sense of duty now compels me to lay before you.

Before we enter on the consideration of any particular place, the proposals for the seminary divide themselves into two classes, viz. those for town, and those for country places. Having come to this question with an unbiassed mind, I have, it is believed, investigated with

out prejudice, both these classes of proposals, and am fully of opinion that the latter has the preference, and for the following reasons:—

1. In the country we can have the choice of a site most eligible for health, which is not always the case of our towns, as experience abundantly proves.

2. Wherever in the country our seminary is placed, the lands for many miles around will greatly increase in value; and if they should be in a state of nature, that increase, in the opinion of good judges, would be more than doubled. Should, therefore, the seminary by gift or otherwise, (previously to the determination to fix absolute on any place,) be certain of being the possessor of some thousands of acres of the surrounding country, how surely, and how innocently, yea, how justly might it share in the gains of which itself would thus be the parent. Count these gains, and on the most moderate scale contrast them with the highest offer which any town will make, and the preference of fixing our seminary in the country will be apparent. I have done so, and am satisfied: do so yourselves, and I trust you will be of my opinion. Suppose four thousand acres were given us, and by purchase we become owners of four thousand acres more. If the seminary were established on them, the former of these would now be worth \$ 20,000, and the latter, after deducting the price of their purchase, would amount to \$ 15,000; and a few years would see these lands doubled even in this valuation. If this computation be doubted, let it be distinctly known that there are persons who (if these lands with the seminary established thereon, were conveyed to them for the right of leasing and selling the same under whatever reasonable restrictions, to secure the morality of the inhabitants, the trustees may require,) would become obligated to pay the interest of that sum, viz. \$ 1,800 annually for ever. This it should seem, stamps validity on our plans, and puts their practicability beyond a doubt.

3. By placing our seminary on lands of which itself is the owner for some distance round, we might possess, and, if we chose, we might exercise a power

as effectual as salutary—a power, by right of soil, to prevent the evils which otherwise often the best of collegiate laws cannot cure.

Such is the nature of our civil government, that it must be employed rather in *punishing* than in *preventing* vice. Thus, of necessity, the woe falls more on the *seduced* than on the *seducer*. The *tempted* is punished, while the *tempter* often, too often, escapes unhurt. In schools and colleges placed in cities, and receiving students from abroad, these evils are most alarmingly apparent. Young men are often disgraced by punishment, and sometimes ruined by expulsion; whilst when compared with their seducers, they are innocent—and those who enticed them from the paths of rectitude chiefly ought to suffer.

There is a time in youth when the body, not the mind, has attained maturity—a time, when amid the storms of passion, reason's feeble voice is scarcely heard—a time when inexperience blinds the eye, and pleasure, like an opiate, lulls the conscience fatally to sleep—a time when the paths of sin, though they end in death, are by the arts of Satan strewn with flowers—a time when all restraint, though imposed by mercy's self, seems hard and galling;—there is in youth a time like this, and this is that which is commonly spent at college, when for the want of means to prevent temptation, they are most exposed to the seducements of wicked and designing persons. This is so true and so frequent, that through a life of half a century, and for the greater part of this spent in being taught or in teaching others, there has been no one subject on which my mind has dwelt with deeper and more melancholy regret than this, viz.—that there were not in our seminaries of learning some way invented, or some power reserved, by which the temptation might be suppressed; and thus the crime prevented, or at least the tempter, for example's sake, more severely punished;—some way, I say, by which our youth, when removed from the guardian eye of their parents, might contend with vice on more equal terms—might be taught, at least, the use of weapons of self-defence,

before they are brought, as in our city colleges, to contend unarmed with the worst enemies of their happiness—those who find it their interest or malicious pleasure, to seduce them from their studies into vice and dissipation. And here—may God be praised both for the suggestion and the way to accomplish it—this much desired means of preventing evils which no collegiate laws can cure (till that cure come too late,) is now before you. PUT YOUR SEMINARY ON YOUR OWN DOMAIN; BE OWNERS OF THE SOIL ON WHICH YOU DWELL, AND LET THE TENURE OF EVERY LEASE AND DEED DEPEND ON THE EXPRESSED CONDITION, THAT NOTHING DETRIMENTAL TO THE MORALS AND STUDIES OF YOUTH BE ALLOWED ON THE PREMISES. This condition, while it secures good men for the first settlers, will ensure them such for ever; and in so doing, will close up the greatest, widest, and most fatal avenues to vice.

This expedient is so beneficial that it finds a friend in every parent's bosom; and it is so practicable, that the wonder is not at its intricate nature, but that, in a country like ours, it has not been before adopted. It is an expedient which embraces so effectually the vital interests of our seminary, as singly and of itself to extinguish all objections. We, therefore, might spare ourselves the pains to state them; for were they ever so numerous, and with ever so much plausibility urged against us, this one feature of our plan would, like Aaron's rod, devour and destroy them.

But, however convincing may be our reasons for fixing on a country place as the site of our seminary, yet there are some objections which, though of minor consideration, seem to be urged with so much candour and simplicity, as to deserve an answer.

It is said that there are manifold difficulties in opening a new country, and that these will *retard* the operation of our seminary.

We answer, that however great the difficulties, the object we have in view is still greater; and to minds bent upon doing the will of their Master, these difficulties will but add fuel to the flame of desire to accomplish it to the glory of God and the good of posterity. Be-

sides, if those who will have to encounter these difficulties do not complain, *others*, it might reasonably be supposed, would be silent. As to retarding the operations of our seminary, we believe our plan will have an effect immediately and directly contrary.

It is understood that our seminary is to go into operation in the house and on the place of my present residence near Worthington, Franklin county, immediately after the rising of the present convention. If the buildings there should prove insufficient to accommodate the students, others of a temporary nature might be erected, or houses hired in the neighbourhood. Here the seminary, in all its branches, from the grammar-school through all the courses of collegiate instruction to those of theology, as required by our canons, might proceed; and while this is doing, and perhaps as prosperously doing as if our conveniences were still greater, will it be an appalling and disheartening circumstance that such a plan as this is in operation for the future benefit of the church? Will the consideration that we have an ample domain under the specified salutary regulations on which our lands are clearing and buildings erecting, and to which are drawing the best feelings and wishes of our country as to a centre of hope and promise—will this retard the present operations of our seminary? Will this discourage the young men whose names are first enrolled on the pages of its records? On the contrary, the prospect of the future utility, greatness, and glory, of our institution founded under such auspices as these, will, it should seem, unite all hearts and animate all endeavours to build up its walls and adorn its palaces. By giving this firmness, though but in prospect, to its foundation, and by thus exhibiting its future strength to public view, more courage even for the present will be inspired—more strength will be exercised in removing even present difficulties. For who does not know that man's *present endeavours* are in proportion to his *future hopes*?

If I were to judge in this matter from my present feelings, and if it were proper to express them here, I should be

compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a city seminary; and that both my judgment and my feelings accord with the expressed opinion of benefactors in England, I myself am witness, and here do testify.

If from general principles we now descend to particulars, and ask where are the places which hold out facilities to carry this our favourite plan into full effect, I answer, as is known to many, they are more than one; and may be found in still greater numbers. Let it be known that this institution may be established on any eligible grounds within such or such circumference of the centre of the diocese, and let that ground be specified by the proper authority, and there is no doubt of our receiving the most liberal offers. Among those of this nature which, since the meeting of our last convention, have arrested my attention, is a munificent donation of 1000 acres of land on Alum creek, about 12 miles north of Columbus. This was made by Mrs. Betsey Reed, of Putnam, near Zanesville. The promise of a deed of the same being put at my disposal, either for the bishop's fund or the Theological Seminary, and thus the church, in any event, being certain of the land, I caused it to be surveyed, and a site for our seminary (should the convention think proper to establish it thereon) be selected—eleven acres to be cleared and fenced—seed to be sown, and a house, though of unhewn logs, to be erected and covered, (24 by 36 feet, including galleries) and the floors to be laid.

This site may not be superior to others which may be hereafter offered; but it is such as has pleased me and all who have examined it. Elevated on a gradual rise of 150 feet above the water of the creek, in the distance west, of about 80 perches, the grounds command a view three different ways of many miles, while the country is dry, undulating, and fertile, all around. These are the grounds which, through means purely providential, have been thrown upon your notice, and these their qualities courting your acceptance. But by no means would I urge you to receive

them, if they be not accompanied by other offers from neighbouring landholders, which it is so much their interest to make. It would be a deed so manifestly unreasonable for our seminary to enrich a neighbouring landlord, by more than doubling the value of his estate, while he withholds all contributions to the same—that rather than submit to such imposition, my predilections in favour of the site selected would vanish, and my mind be open to similar offers from other places.

And lest my proceedings should be in any wise construed into a semblance of a pledge of myself or the convention, to fix our seminary on the proposed ground, all that has been done has been at my own expense, and on my own responsibility. The labour which was given on a part of three days, was a *gratuity* by the neighbours, to bring the place and plan into notice; and was performed under the repeated assurance that on their part it was a *risk*—a voluntary gift, under the contingency of the approbation of the convention.

Thus, as was my duty, have I laid both my sentiments and actions touching our seminary, before this convention. If you, my brethren, interpret them as favourably as my endeavours have been done, sincerely to secure the best interests of the church, I shall be most happy.

Having thus tried, by the grace of God, to do my duty in this important matter, am I not commanded by my station, in the name of our Lord Jesus Christ, to tell you what is yours? Act then solely for the good of the seminary, and however you may wish it were consistent with that good, that the same were placed at your own doors respectively—yet remember that God willeth that, in deliberating on this subject, you lay aside all sectional, partial, and self-interested views. The nature of the funds of which you are now to dispose—given in a foreign land, from the purest motives of Christian love, and confided to your disposal with a magnanimity worthy of apostolic days, seems to call on you as God once called on Moses, for more than ordinary consideration—"Pull off thy shoes from off thy

feet, for the place whereon thou standest is holy ground"—yes, beyond dispute, too holy to entertain any sentiments other than those of zeal and unanimity in the pursuit of the one great design which gave birth to all our efforts, viz. that of founding and erecting a seminary, not for the aggrandizement of any city, town, or village, but for the general encouragement of religion and learning, in the education of pious young men for the Christian ministry.

It behoves me now to speak of the employment of my own time, and the discharge of my official duties.—Several causes have prevented me from making any distant visitations since November. The usual badness of the roads during the winter and spring months, would have made distant appointments quite uncertain.—A long absence from my family had introduced derangements and necessities which required my presence for some months to regulate. The interests of our institution also required that I should be at home to examine in the vicinity of the centre of the state, the proper sites for its establishment, and to collect and superintend a few students with whom to commence operations when our seminary shall be regularly opened.—These reasons, together with a great desire to promote the religious interests of a few parishes around me, in which I have constantly officiated as a parochial clergyman, have prevented any distant visitations.

It is one among the most pleasing incidents which I have to relate, that on the first day of May, I conducted the solemnities of laying the cornerstone of St. Peter's church, in Delaware. It will be a neat edifice, entirely of stone, 40 feet in length, with a steeple of 16 feet (breadth of both in proportion) built after a gothic model, kindly presented to me by Mr. Wilson, of Iberry house, near London. Of the £ 100 sterling given me by the Right Hon. Countess Dowager of Ross, for the express purpose of assisting in the erection of a few country chapels, I have promised this parish \$ 100, provided the church be finished this year, and on these terms I have no doubt of their gratefully receiving the money.

The Rev. Ezra B. Kellogg, who for his many virtues and great usefulness in the church is much esteemed, and whose absence from this convention I deeply deplore, has gone, on account of his health, with his family to the eastward. He told me when parting that he might return, but his extreme ill health rendered it somewhat uncertain. Under this most afflicting dispensation, I can only look up to God and say, thy will be done.

At the special and very satisfactory recommendation of the Rev. Mr. Ward, and the Rev. Dr. Chapman, of Lexington, Kentucky, I have removed the suspension from the Rev. Joab G. Cooper, and restored him to full standing in the Christian ministry.

Confirmations have been held in the following places:—Chillicothe, Worthington, Delaware, and Zanesville.

With regard to our affairs in England, it becomes my duty to state, that besides the permanent fund, now rising of 5000 guineas, there remained at the last advices, a large collection of books still in London, given by different most benevolent individuals; also the stereotype plates for our Prayer Book, and a separate fund for a most complete set of printing types, to carry into effect an essential part of our plan. Of the books given in England, already arrived in America, some, together with 112 pairs of blankets, a large pair of globes, and a set of mathematical instruments, are on their way from New-York hither.

The books from England, already come to hand, and now embodied in the library, are 436. These, added to what we had before, (about 700 vols.) and to what are still in London for us, will cause our hearts to sing for joy; for a better selection, both for piety and sound learning, is scarcely to be found. Besides the books enumerated already in our library, there were many duplicates to be distributed among our clergy and infant parishes. A whole box of these, consisting of many hundreds, principally of publications by that most estimable society for Promoting Christian Knowledge, was the gift of one to whom we are already so much indebted, and whose name we shall

never mention but with blessings, the Right Hon. Lady Countess Dowager of Ross.

I have now, my brethren, after a very imperfect manner, brought my address nearly to a close. During the course of this duty, my mind has undergone a painful restraint, from which I rejoice to be set free, though but for a moment.

I have been, through necessity, speaking solely of outward things; let us now speak of those things which concern the heart and the spirit; I mean our prayers to God for his blessing on all we do. Pray ye then for the good of our loved Zion. Till very lately, a cloud dark and heavy hung over her infant head; and even now, the light which, by God's mercy, has broken in upon us from the east, serves but to discover how weak we are; and though on the bosom of the tempest which surrounds us, British benevolence has painted the *rainbow* of hope, yet that hope must be cherished with faith, and that faith must live by the breath of prayer. O pray we then, to him who ordereth the storm for our trial, and sendeth the rain for our comfort. Though in ruins, cast us not off for ever, O God of mercy. Raise up thy power and come amongst us: lift up the light of thy countenance upon us, and give us peace, both now and evermore.—*Amen.*

PHILANDER CHASE.

Zanesville, June 1, 1825.

The Rev. Samuel Johnston was, by ballot, elected secretary of the convention.

On motion of Colonel Johnston, put by the secretary, *resolved*, that this convention do concur with their bishop in the interests which he has expressed upon the subject of the seminary, in his address delivered before them this day, and that he be respectfully requested to furnish a copy for publication in the Journal.

The parochial reports furnish the following aggregate:—Baptisms (adults 9, children 33, not specified 14) 56—Marriage 1—Funerals 5—Catechumens 164—Communicants 493.

Resolved, That the secretary be also treasurer of the convention.

The following preamble and resolution were adopted:

Whereas the character of the church is necessarily connected with the walk and conversation of such persons as are elected to the responsible duties of wardens and vestrymen; therefore,

Be it resolved by this convention, That the different parishes in this diocese be respectfully requested, at their annual meetings, to select, as far as possible, communicants only; and that at all vestry meetings, the senior warden, or any person whom he may appoint, (provided there be no rector or clergyman present,) be requested to open the meeting with prayer.

The following preamble and resolutions were unanimously adopted:—

Whereas, though very munificent offers have been made to the Theological Seminary of the diocese of Ohio, yet hopes having arisen, from information obtained from the members of the convention, that still more eligible donations may yet be made; and whereas this convention consider it of vital importance to the future prosperity of the church in Ohio, that the seminary shall be permanently established in the best possible situation;

Resolved, That for the period of ten months hereafter, the bishop of the diocese be respectfully requested to receive propositions, in writing, for the establishment of said seminary, and to lay the same before the convention at their next meeting.

And be it further resolved, That the bishop be respectfully requested to cause notices to be inserted in at least six of the most public newspapers within the state of Ohio, inviting proposals for the establishment of said seminary.

Resolved, That until arrangements are made for the convenient accommodation of the Theological Seminary at the place of its permanent location, the board of trustees be authorized and respectfully requested to cause its operations to commence as soon as possible at the bishop's present residence, near Worthington: provided that nothing in this resolution contained shall be construed as determining the permanent location of the seminary.

Resolved, That the thanks of this

convention and of the church are due to those persons who in different places have generously offered donations of land, money, labour, and materials, to aid in the establishment of the Theological Seminary.

Resolved, That this convention, as guardians under God of the interests of the church in this diocese, is deeply impressed with grateful feeling towards Mrs. Betsey Reed, for her most generous and munificent donation, whether the same be designated to the bishop's fund or to the Theological Seminary.

The following preamble and resolution by Colonel Johnston, were unanimously adopted:—

Whereas the worship of Almighty God, in morning and evening prayer, together with the *reading* of the holy Scriptures, has always been considered no less a means of grace than a privilege and duty of a Christian;

Be it therefore earnestly recommended as the sense of this convention, that every family in the church observe this pious custom.*

The following preamble and resolution were adopted:—

Whereas the practice of mixing in the fashionable amusements of the world, is inconsistent with the prin-

ciples of Christianity, and has a direct tendency to check the progress of vital religion:

Therefore, *resolved*, as the sense of this convention, That it be earnestly recommended to the members of the church to abstain from frequenting balls, and other places of vain amusement; and that they likewise use their influence with their families and dependants, to induce them to abandon such practices.

The following appointments were made:—

The standing committee: The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. John Hall; Colonel John Johnston, Bezaleel Wells, Esq. Noah M. Bronson, Esq. William Little.

Trustees of the bishop's fund: John Matthews, William Little, and Samuel Bell, Esq.

Delegates to the General Convention: The Rev. Roger Searle, the Rev. Samuel Johnston; Bezaleel Wells, Esq. Colonel John Johnston.

Resolved, That this convention tenders its thanks to the citizens of Zanesville and Putnam, for the hospitable kindness shown by them to the members; and also to the Methodist and Presbyterian societies of the former place, for the use of their houses of public worship.

Resolved, That the next meeting of this convention be held in the parish of Trinity church, Columbus.

After an affectionate exhortation to the practical duties of Christianity, prayers were offered, the Episcopal blessing pronounced, and the convention adjourned *sine die*.

The following are from appendices to the journal of the above convention.

An Act to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.

Whereas John McCorkle and Charles Hammond, a committee appointed on behalf of the convention of the Protestant Episcopal Church in the diocese of Ohio, have, by their petition to this General Assembly, represented that a seminary for theological education has been established by said convention within this state; and

* Fruitless will be the prayers as well as the endeavours of the ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil; it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one point of duty, therefore, I would call your attention; for, without it, all the means of grace which you enjoy, will be as if they never were. Pray then for yourselves, or the prayers of others will be lost upon you. In secret, beg God to give you a sense of your sins, and show you your undone condition by nature; or the offers of pardon made to you in the Gospel, will have no power to excite your love. *Commence, and continue, the worship of God in your families; or God will not commence, nor continue, his work of grace to the salvation of yourselves and households.* On the morning and evening lesson, read with solemnity according to the appointment of the church; never cease to implore the heavenly blessing, that God, "who hath caused all holy Scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast the blessed hope of everlasting life."—*Bishop Chase's Address to the Laity, in Convention of 1823.*

in order to the more convenient management of the concerns of the said seminary, and to the permanency of its establishment in this state, have prayed that the said seminary may be incorporated—Therefore,

Section 1. *Be it enacted by the General Assembly of the state of Ohio*, That the Right Reverend Philander Chase, now bishop of the Protestant Episcopal Church in the diocese of Ohio, Roger Searle, Intrepid Morse, Ezra B. Kellogg, Samuel Johnston, Bezaleel Wells, William K. Bond, John Johnston, and Charles Hammond, the present trustees of the said seminary, and their successors, appointed in conformity with the provisions of the constitution of said seminary as now established, be, and they are hereby constituted a body corporate and politic, in fact and in name, by the name of the "Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio;" and by that name shall have succession, and be capable in law of suing and being sued, defending and being defended, in all courts and places, and in all manner of actions, causes, and complaints whatsoever; and may have a common seal, and change the same at their discretion: and by that name and style shall be capable in law and equity of taking and holding by devise and otherwise, or of purchasing, holding, and enjoying to them and their successors, any real estate in fee simple or otherwise, any goods, chattels, and personal estate, and of selling, leasing, mortgaging, or otherwise disposing of said real and personal estate, or any part thereof, as they may think proper: *Provided*, that the clear annual income of such real and personal estate, exclusive of any lands or tenements that may be occupied by the said seminary for its accommodation, or that of its officers or professors, shall not exceed the sum of twenty thousand dollars.

Sec. 2. That the present trustees of said seminary, and their successors in office, under the constitution thereof as now established, or as the same may be hereafter altered or amended, shall have the care and management of said seminary, and of its estate and property, and shall have power from time to time to sell or otherwise dispose of its estate and property, and to apply the avails thereof, and all other funds of said seminary, for its benefit and advantage, as they shall deem expedient; and shall also have power, in conformity with the provisions of the constitution of said seminary, to make bye laws and ordinances for the appointment of professors and other officers of said seminary, for regulating the duties and conduct of the professors, officers, and students therein, for conducting its business and concerns, and generally for the good government of the same: *provided*

the same be not inconsistent with the constitution and laws of the United States, or of this state.

Sec. 3. That this act be, and is hereby declared a public act; and that the same be construed, in all courts and other places, benignly and favourably for every beneficial purpose therein intended.

Sec. 4. That the General Assembly may at any time hereafter modify or repeal this act; but no such modification or repeal shall divert the real and personal estate of the seminary to any other purpose than the education of ministers of the Gospel in the Protestant Episcopal Church in the United States of America.

M. T. WILLIAMS, Speaker of the House of Representatives.

ALLEN TRIMBLE, Speaker of the Senate.
December 29, 1824.

Preamble and Resolution of the Board of Trustees of the Theological Seminary of Ohio.

Whereas the convention of the Protestant Episcopal Church within the diocese of Ohio, at their late session, (in June, 1825,) did authorize and direct that the trustees of the Theological Seminary should take immediate measures for opening said seminary on the premises of the bishop, near Worthington, and for continuing the same there until a permanent location be made: Therefore, *resolved*, by the board of trustees aforesaid, that the bishop is hereby authorized and empowered to cause to be commenced the different courses of instruction which may be necessary in the same; to employ teachers, a steward, and all other persons proper and necessary to carry the views of the board into effect; to fix and regulate their compensation, the price of tuition, boarding, washing, and lodging; and to exercise all the controlling power over the said seminary which is generally customary in incorporated seminaries. The board reserving to themselves, at all times, the power, in conjunction with the bishop, of repealing, altering, or amending, any such rules or regulations as aforesaid.

Abstract of the Proceedings of "the Protestant Episcopal Missionary Society" within and for the Diocese of Ohio."

The society proceeded to the election of the following gentlemen, as a board of managers for the ensuing year:—The Rev. Roger Searle, the Rev. John Armstrong, the Rev. Samuel Johnston, the Rev. Intrepid Morse; Bezaleel Wells, Esq. Colonel John Johnston, Henry Brush, Esq. Arory Battles, Esq. Mr. William Sparrow, Mr. William Little, and Mr. A. I. McDowel.

The managers proceeded to elect, from their own number, the officers required by the sixth article of the constitution; where-

upon the following persons were duly chosen, viz.—The Right Rev. Philander Chase, D. D. (*ex officio*) president; the Rev. Roger Searle, vice-president; the Rev. Samuel Johnston, treasurer; the Rev. Intrepid Morse, corresponding secretary; Mr. William Sparrow, recording secretary.

ANNUAL REPORT.

The managers of "the Protestant Episcopal Missionary Society within and for the Diocese of Ohio," submit the following report of their proceedings:—

Agreeably to the solicitations of many of the members of the society, the president and several of the clergy, by communicating with their brethren to the eastward, have endeavoured to prevail on some individuals to emigrate to the west, with a view of performing missionary services, all of whose exertions have been ineffectual; and knowing that this disappointment would seriously affect the small parishes formed, there was no other way than for the clergy, as hitherto, to devote a portion of their time to the destitute parishes ardently anxious for the ministration of the word and sacraments. This has been done as far as practicable; and although their own immediate cures have felt the want of their regular services, the church at large, we trust, has been benefited by their labours.

It is a subject of sincere regret, that no missionaries can be obtained to assist in preserving our destitute parishes from utter extinction: the only course, however, is to submit with patience and resignation to what is undoubtedly the sovereign will of a righteous Providence.

The managers respectfully entreat the clergy to redouble their exertions in behalf of our spiritual Israel; and both clergy and laity we would exhort to use unremitted and earnest prayer, that the great Head of the church may send forth into this portion of his fold, pastors after his own heart, who will feed the famishing flocks with the bread of life, and give them to drink of the waters of salvation.

Owing to sickness, the state of the roads, and various other causes, the clergy, since we last assembled, have not extended their labours beyond the bounds of their respective parishes as much as hitherto. In the ensuing summer we hope it may be otherwise.

By reference to the reports made to the bishop, both last fall and at the present convention, particularly to the former, may be seen the amount of missionary services performed in our diocese.

The managers desire that the different congregations be respectfully requested to continue their collections in behalf of the society, and that none of them be deterred from this duty through an apprehension that the sums to be realized will fall short of their wishes.

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Not less imperious is the duty of every church, however limited its means, to form within itself an auxiliary to the parent institution. In this way only can the society be sustained. "*Be merciful after thy power.*" "*If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*"

Those delinquent in paying their arrearages, are once more reminded of the necessity of attention to their duty.

At the last meeting of the society, the treasurer submitted his report, which was read and approved; as also that of his successor at the present convention; both of which are now published.

The managers take this opportunity to acknowledge with gratitude the kindness of Mrs. L. McDonough, of Middletown, Connecticut, in a donation to this society of land, through the medium of the Foreign and Domestic Missionary Society. They also feel gratified in recording, to the praise of the memory of the late Hon. P. S. Van Rensselaer, of Albany, New-York, the liberality he manifested in addition to his assistance when collections were made in behalf of the society in Albany, that of his liberal donation of fifty Bibles* to the institution.

While we mourn the scarcity of clergymen, let us devoutly supplicate the great Head of the church, that the seminary for the education of pious youth for the Gospel ministry, which his gracious providence has enabled us to establish, may, in due time, furnish many heralds of the Gospel of peace, who shall be successful in winning souls to Christ.

PHILANDER CHASE, President.
Attested, William Sparrow, Secretary.

Convention of Rhode-Island.

WE are indebted to the Gospel Advocate for September, for a notice of the meeting of the annual convention of the Protestant Episcopal Church in Rhode-Island, which was held on Wednesday, the 15th of June last, in St. Michael's church, Bristol.—"It appeared from the parochial reports, that during the last year there had been, in the five churches in this state, 78 baptisms, 36 marriages, and 69 deaths. The whole number of communicants is now about 600." Alexander Jones was appointed treasurer, and Charles

* Reported through inadvertence, by the late Rev. P. Chase, jun. as the gift of the Albany Bible and Prayer Book Society.

F-Tillinghast secretary. The standing committee consists of the Rev. Salmon Wheaton, the Rev. Nathan B. Crocker, the Rev. George Taft, the Rev. Lemuel Burge, the Rev. Charles H. Alden; and Messrs. Thomas L. Halsey, Stephen T. Northam, John B. Braid, Lemuel C. Richmond, Alexander Jones. The delegates to the General Convention are, the Rev. Nathan B. Crocker, the Rev. Salmon Wheaton, the Rev. George Taft, the Rev. Charles H. Alden; and Messrs. Nathaniel Searle, Stephen T. Northam, Samuel Slater, Alexander Jones.

We regret that we cannot communicate any thing farther in relation to this convention. It is one of the objects of the Christian Journal, to preserve a record of the transactions of the church in every diocese in the Union, so that those transactions may become known to Episcopalians generally, and that posterity may be at no loss for her early history. We have ourselves a high estimate of the importance of this information, and we have reason to believe that the great mass of our readers estimate it no less highly: and we respectfully suggest to the secretary of every convention whose journal is not regularly published, to form, as soon after its rise as may be convenient, a condensed account of the proceedings of the same, and transmit it for publication in this Journal.

From the North Wales Gazette of the 5th May
Welsh Antiquities.

VALUABLE HISTORICAL ANTIQUE.—Mr. Holford, of Kilgwyn, had upon a part of his estate, at a considerable distance from the mansion, a pyramidal stone, of prodigious magnitude, which he was desirous of removing near the house, but was deterred from the attempt by its apparent impracticability. In his absence, Mr. Holford, jun. with the view of giving his father an agreeable surprise upon his return, collected a great number of the neighbouring tenantry to essay its removal. The whole lateral pressure of earth having been removed, a team of five-and-twenty horses were put to, and succeeded, with some difficulty, in dislodging this ponderous mass from its site, and exposed to view a tablet, with the following inscription:—

A PAWL A BRECELhOdd un yvan
hon hyd FLWdd An Ad Kxviii.

AG ELim AP OWen Goch
AL AddwydAC - CAdlwydunman
OACO f FREO thy Grist 1604.

Which, when translated, we take to be—
“St. Paul preached on this spot, about the year of our Lord 48;” and Elim ap Owen Goch suffered martyrdom, and was buried in the same place, for preaching Christ, 1604. This is an antique of considerable importance in an historical point of view, determining, as far as such evidence can, the hypothesis of our learned diocesan, that St. Paul preached the Gospel in Britain. When this inscription was made does not appear; but even admitting it was as late as the early part of the 17th century, it shows the existence of a tradition to that effect, or of some historical record, of which this tablet is probably a transcript. From the distinctness of the date, we are inclined to think the latter; and that our ancestors were desirous of transmitting this interesting fact to posterity is apparent, from the immense labour which must have attended the sculpture of this tablet. We congratulate the principality upon the discovery of this ancient relic; and we congratulate the bishop of St. David’s upon the discovery of this strong corroborating evidence, that Great Britain (aye, that Carmarthenshire) is within the limits of St. Clement’s—a point for which his lordship had contended long and earnestly, and, as we think, successfully. The discovery of this interesting tablet determined Mr. Holford to examine a *cairn*, or *tumulus*, also upon his property; the result of which was the discovery of two earthen vases, one of which, through the carelessness of the workmen, was broken; the other, in which were human bones, was preserved. Under these also was found a tablet, with an inscription, partly Welsh and partly corrupt Latin, of which the following is a transcript:

Hic JACET iN KAIRN hON
CoRpus Lvpvs
DA Escop TRECASTELL
Lloscod AD. 427

This bears the date of the fifth century, and is inscribed to the memory of Lupus, bishop of Trecastle, whose remains it is supposed they contain. Both these discoveries were made in the parish of Mothvey; and if an examination were set on foot generally in the principality, we are sanguine that many valuable antiques may be rescued from oblivion, and that the cause of history would be materially benefitted by the recovery. We should have observed, that in digging up the tablet which records St. Paul’s preaching in this island, human bones and ashes were found. The pyramidal stone (one of the *meini hirion* alluded to in Archdeacon Beynon’s address at the opening of the Cymreigyddon meeting in our hall) was formerly sur-

rounded with a hedge. Since its deportation to the lawn at Kilgwyn, part of it has been polished, and it proves to be a block of red marble, beautifully variegated with blue veins. The farm on which the stone stood was formerly called *Gelly-maen*, obviously deriving its name from the stone. The other inscription, it will be seen, records the martyrdom of Elim ap Owen Goch, for preaching Christ."

The following article is copied from the *Gospel Advocate* for September. The amiable subject of it was not unknown in this city; where her father, the first consul-general from Great Britain to the United States, resided for many years. No apology is required for transferring it to the pages of the *Christian Journal*.

Memoirs of Mrs. Elizabeth Bowdoin Winthrop.

"THE graces of the Christian character are unobtrusive and retiring; and as they shrink from observation during the lives of their possessors, so we would not needlessly force them into notice after their death. Yet there are occasions in which it is not only proper, but an imperious duty, to speak of the virtues of departed Christians, to the intent that others may follow their good example, and 'glorify their Father who is in heaven.' The characters of good men in public life, are in a manner the property of the community. This is equally true, we conceive, of the character of the excellent lady, the subject of the following notice. Hers was truly a public life; but in a sense so peculiar, as in no degree to be inconsistent with that private worth and those domestic virtues, which constitute the appropriate excellence of the female character. On the contrary, it was the very eminent manner in which she performed the more private duties of domestic life, which gave her that distinguished station in society which she so admirably filled. Hers was not a distinction proceeding from any design to attract attention or court applause. It was the unavoidable effect of uncommon merit in the most elevated rank in society. 'A city that is set on an hill cannot be hid.'"

"Mrs. Elizabeth Bowdoin Winthrop, wife of the Hon. Thomas L. Winthrop, was the oldest daughter of Sir John Temple, Bart.; who married Elizabeth, the only daughter of Gov. Bowdoin. She was educated principally in the family of her grandfather Bowdoin, who took a deep interest in her character and welfare; and for whom she felt a very high veneration through life. At the age of sixteen years, she married the Hon. Thomas L. Winthrop. Previously to her marriage, she continued most of the time with her grandfather, and she frequently resided with him for

some time afterwards. While in his family she became acquainted with most of the distinguished foreigners who visited Boston, during and after the revolutionary war, as well as with many of the most distinguished persons in our own country. Her personal beauty and the elegance of her manners attracted much attention from those who were too much strangers to her to know how small a portion of her worth they constituted. But although she was thus much engaged in society, she was not so allured by its fascinations as to be unmindful of the higher duties of the Christian life. She ever after spoke with much interest of the conversations which she had with her grandfather at this period, on religious subjects; particularly on the hopes and prospects of a future life.

"In the subsequent parts of her life she was also much in society. She had a large circle of acquaintances and friends, to whom her dignity and sweetness of manners, her interesting and instructive conversation, and her amiable, affectionate, excellent character, became a centre of attraction. She did not deem it necessary to withdraw from society, in order to support the Christian character, so much as many excellent persons have done. And if all 'who profess and call themselves Christians' would be careful to adhere to their Christian profession with the same propriety and consistency that her deportment and conversation exhibited, even in the gayest circles in which she was seen, it would do much to remove the objections of those who are the most rigidly opposed to her opinion. It was remarked by a clergyman who had the best opportunities of rightly estimating it, that he regarded it the most remarkable trait of her character, that she could with such facility and pleasure, enter upon moral and religious conversation, in whatever situation she might be placed. Her religious feelings and opinions were not a matter of only occasional indulgence or cultivation; but they seemed to be ever present to her mind, regulating her thoughts and her conversation, even in situations where too many would perhaps regard them as unwelcome.

"Let it not be supposed, however, that the indulgence with which she regarded general society, led her to countenance mere idle dissipation; much less to attend upon those public amusements, which almost all Christians have agreed in condemning as pernicious and destructive. She would here indeed have found no place suited to serious reflections or religious conversation, and she went not where there would necessarily be unreasonable and inconsistent. Thus she fulfilled the command, to 'come out from the world,' not by secluding herself from her extensive circle of acquaintances, but

by abstaining from those customs and amusements which are injurious or criminal in their character and tendency, and by such a deportment in the performance of her social duties, and in the enjoyment of those pleasures of society which she regarded as innocent and useful, as exhibited in the most favourable light the influence of the religion of the Gospel upon her conduct and feelings.

"It is scarcely possible perhaps, to estimate too highly the influence of such a deportment in an individual so much respected and esteemed. Without in any degree restraining cheerfulness and innocent gaiety, it could not but have a powerful tendency to repress the thoughtless levity into which cheerfulness and gaiety are but too prone to degenerate. How much might be effected for the improvement of society, by the co-operation of but a few such individuals.

"Mrs. Winthrop's engagements in society, extensive as they were, did not withdraw her attention, nor her care, from the duties she owed to her family. She had early acquired and constantly cultivated a correct taste for reading, and was familiarly acquainted with the best parts of English literature, and especially with the best poets. This circumstance, as it gave a peculiar charm to her conversation in society, rendered it still more interesting and instructing in the family circle. She often delighted her children with recitations from Milton and Young, and occasionally from Pope and Shakspeare, and other poets. But her favourite study was theology, both in its doctrines and its practical influence. In the education of her children, it was her chief desire that they should be moral and religious. She often spoke to them of the vanity and instability of earthly objects, and urged upon them the great importance of securing their happiness beyond the grave. She daily taught them their dependance upon God, and their duty of praying to him. At the proper period of their age, she required all her children to go every day to her chamber and say their prayers with her, when they arose in the morning, and before they retired to bed at night. How effectual was her care of the moral and religious character of her children, we are restrained from saying, by the delicacy due to the living. Three have died in their youth, after having raised by their lives and character, and disappointed in their death, the fondest hopes in respect to this life, at the same time that they left the most consoling hopes in regard to a future life. Nine remain, to bear testimony to the faithfulness and efficacy of maternal care and instruction. Of her performance of the tender duties of a wife, it becomes us not to speak. That they were most faithfully and affectionately performed,

no one will doubt. But the feelings connected with this relation are too sacred to be the subject of remark.

"It forms a natural and almost necessary part of such a character as Mrs. Winthrop's, that she was liberal in her charities. The duties she owed to her numerous family and to others, did not indeed leave her time to attend personally to such an investigation of the characters and wants of the poor, as is necessary to ensure a proper discrimination in administering to their relief; and without which giving deserves not the name of charity. But she gave freely through the hands of those who had more leisure for such investigations, in whose judgment she could confide, and through the means of our numerous charitable societies.

"In her religious charities she was abundant. She took a deep interest in the various plans of Christian benevolence, which so signally characterize the present age. She rejoiced greatly in the prosperity of the church, and she gave freely to promote that prosperity. Nor were her benevolent regards confined to the parish of which she was a member. She was one of the founders of the Female Jews Society of this city, and was president of it from its foundation till the last anniversary, when she declined on account of her feeble health. This society was originally constituted principally by ladies belonging to the Episcopal Church, and was for several years in effect, though not in form, auxiliary to the London Jews Society, which is under the direction of members of the church of England. Mrs. Winthrop did not withdraw her aid from the society, when its exertions were turned into a different channel, although she could not, as a member and a lover of the Episcopal Church, approve of all the measures adopted subsequent to, and in consequence of that change.

"Mrs. Winthrop's life might in many respects be regarded as an uncommonly prosperous one. Yet it pleased God to visit her with repeated and heavy afflictions. But as she forgot not God in her prosperity, so he did not leave her without consolation in her affliction. Of the fifteen children, of which she was the mother, six preceded her to the grave; three in infancy and early childhood, and three after having arrived at adult age. Her eldest son died at Philadelphia, at the age of 22 years, being on his return from Europe on account of ill health, whither he had gone on public duty. Another son died at 20 years of age, at Savannah, on a tour for the benefit of his health, having finished his collegiate course at Cambridge with the highest reputation, and spent some time in the study of theology. Both were young men of great promise, of strict morals, and a

deep sense of religion. A fortnight previous to the death of the last, a pious and very lovely daughter died at home, at the age of 18 years. These losses, although greatly mitigated by the consoling hope that the death of her children was their unspeakable gain, could not but deeply afflict a tender mother. She was indeed greatly bowed down, especially by the last two-fold stroke. Yet there was no murmuring in her sorrow. She spoke of it as the great object, and the fulfilment of Christian resignation, to be enabled truly to adopt the language of our divine Saviour, "Not my will but thine be done;" and it is not to be doubted that the grace she sought was freely bestowed upon her.

"The same submission to the divine will, with a humble trust in God through the merits of the Redeemer, marked her whole conduct in her last sickness. Her disease was insidious in its attack, and the cheerfulness with which she bore it, for a time, in some measure, deluded her friends from the apprehension of its dangerous character. When informed that her disorder must prove a mortal one to her, although the information was probably unexpected, she received it without alarm or surprise. She immediately withdrew all her care and attention from the things of this life, that she might without distraction of mind, complete her preparation for the life that is to come.

"When first informed that she must soon die, she seemed to feel some apprehension of the sufferings of death, although she looked with cheerful hope and confidence at the prospect beyond the grave. As her disease advanced, however, this apprehension was taken away, and she was enabled to rejoice in the expectation of death. Her faith in the promises of God was strong, and it supported her to the last. All her hopes of forgiveness and acceptance with God, and of everlasting happiness in him, were founded solely on the atonement of Jesus Christ. She had a very humble view of her own character, not only in respect to its merits in the sight of God, but also as it regarded her claims upon the attention or kindness of her friends. During her sickness, she was informed by a son-in-law from a distance, that some of his female friends had met for the purpose of praying for her in the words of our liturgy, that 'the Lord would visit her with his salvation; deliver her in his good time from her bodily pain, and save her soul for his mercy's sake, or else receive her into those heavenly habitations, where the souls of those who sleep in Jesus enjoy perpetual rest and felicity.' She was much affected; and bursting into tears, said she had done nothing to entitle her to such sympathy and kindness.

"She suffered much during a part of her sickness. At a time when her distress

was very severe, she mentioned to her children who were about her, the example of a mother, who had kneeled by the bedside of a suffering child and prayed that the Lord would be pleased to relieve him, even by taking him from her, and then said to them, 'why cannot my children pray thus for me? Who can tell but that it might please him to hear their prayer and relieve me from this distress.' Yet she did not complain, but submitted herself wholly to the will of God, and prayed earnestly for grace to bear patiently whatever he might see fit to lay upon her.

"She was too feeble to converse much, but in all she did say, she sought to be useful. She exhorted her children to be constant in their preparation for death, and a future world: to let no temporal object interfere with their religious duties. Within a few days of her death, when her voice was already very feeble, she said to them, 'how delightful, to be able to stand before our heavenly Father and say, Lord here am I, and the children thou has given me.' She endeavoured to console her husband and her children, for the loss they were about to experience. On one occasion she said to her daughter, who was weeping by her bedside, 'My child, why do you weep? you ought to be joyful for me, be joyful.' In this elevated and peaceful frame of mind, she continued, while her bodily powers decayed, until Saturday morning the 23d of July, when she was called home to her rest. Her age was 55 years.

"We are not disposed to add any remarks upon the character of this excellent woman. We feel very sensibly that we have not been able to do justice to it. But feeble as has been our expression of her worth, we are persuaded our readers will find in her character, much to admire, much to imitate. May it excite them to a holy emulation of her virtues. With such a standard of Christian virtue, we may well exclaim with Solomon, 'who can find a virtuous woman? the heart of her husband doth safely trust in her; her children arise up, and call her blessed.'"

Society for Promoting Christian Knowledge.

FROM the *Christian Observer* for June, we make the following interesting extracts relative to the transactions of this society:

"The last published report commences with stating, that the progress of the society's affairs during the year is such as to afford general satisfaction. The number of subscribing members amounts to about 15,000, of whom 621 have been elected since October, 1823. A considerable increase is found in the receipts and expenditure; and the circulation of religious books has been greater than in any

former year. The whole number of books and tracts delivered from the society's stores, between the audit in 1823 and the audit in 1824, amounted to 1,454,818, exceeding the issue of last year by 54,107. The increase in the single article of Bibles was 5031; and in Common Prayer Books no less a number than 22,605.—The demand for the Family Bible* continues to increase. Three editions, comprising together 26,000 copies, have been printed.—The rules and orders of the society have been revised during the past year. The form of recommending new members has been shortened; and, whether the parties reside in London or in the country, the signature of a single member only is required. Ladies are again admitted as annual subscribers, upon payment of the usual benefaction and subscription, without ballot, as was the ancient custom of the society. The annual report is, in future, to be laid before the general meeting of the society in the month of June. The house in Bartlett's Buildings not affording sufficient accommodation for the general meetings, or for the society's increasing business, a house in Lincoln's-Inn Fields has been purchased, and is now occupied by the society.—The report next adverts to the appointment of two bishops for the West-Indies. 'While the duty,' says the board, 'of communicating religious instruction to the slaves was felt more irresistibly from day to day, the Society for Promoting Christian Knowledge was convinced that no exertions could prove extensively successful until the government led the way, by the formation of an enlarged and sufficient church establishment. An increasing sense of what is due to the temporal and spiritual welfare of the negroes, led to the adoption of the long-desired measures.'—A translation of the first Homily into modern Greek having been sent to the board by the Rev. Mr. Leeves, chaplain to the British factory at Odessa, who expressed an opinion, that the circulation of the Homily would be highly useful in some parts of the East, and the translation having been carefully examined, the board resolved to print 5000 copies. These copies were forwarded to Mr. Leeves without delay.—Since the publication of the former report, the society has been deprived of a zealous friend and most munificent benefactor, by the death of Archdeacon Owen. The fund of Clerical, which was established by this benevolent individual, for the supply of the

soldiers of the regular army on foreign stations with Common Prayer Books and religious tracts, amounted, previously to the decease of the founder, to 5,743*l.* stock, 3 per cent. annuities: and the archdeacon bequeathed to the society the sum of 3000*l.* to augment this fund.

"The foreign operations of the society are briefly as follows:—In Nova Scotia and Quebec the committees have succeeded in acquiring a pretty extensive sale for their books. In Bengal the designs of the society are prosecuted with activity and success. The Calcutta diocesan committee had distributed during the year, 12,886 books and tracts; in which number are included 445 Bibles, 1117 Prayer Books. A printing-press, and 1000*l.* of English type, have been consigned to the Madras committee, for the use of the mission press at Vepery. The general information from this presidency is highly satisfactory. It was determined that a new mission church should be built at Vepery, and the congregation and schools had so rapidly increased, that it was found necessary to erect a building of much larger dimensions than had been originally contemplated. The church will now be large enough to contain 1000 persons. The society's books, it is stated, are in great demand in this part of India. In addition to those sent out from England, a supply is constantly issuing from the mission press at Vepery. During the last year, a large proportion of the Old Testament has been printed in Tamil, and many school books in Tamil and English. A Tamil and English Dictionary, compiled by the Rev. Mr. Haubroe, is now passing through the press. The number of scholars in the school at Vepery is 383, of whom 41 are heathen; and a new school has been opened. The Rev. Mr. Wright, the company's chaplain at Trichinopoly, has instituted a small circulating library for the use of the soldiers, at his own expense.—The several schools under the Bombay Education Society, and the regimental schools, are supplied with all the tracts used in the national system. The number of children in these schools may be estimated at about 1000. The committee have printed the 'Chief Truths of the Christian Religion,' in Mahrattée; and have agreed to print the history of Joseph in Persian, taken from Mr. Robinson's translation of the Book of Genesis. The series of the national school tracts, now completed both in Mahrattée and Guzerattee, are made great use of in many of the native schools, and a considerable number has been distributed by some of the missionaries."

From another publication we learn that the income of the society amounts to 62,387*l.* 3*s.* 4*d.* exclusive of 4,720*l.* 18*s.* 10*d.* received specially for the East-India mission.

* This is the Bible reprinted by the publishers of the Christian Journal, under the superintendence of the Right Rev. Bishop Hobart. Its superior excellence is becoming every day more apparent. Copies may be had by applying, by letter or otherwise, to T. & J. Swords, No. 99 Pearl-street, New-York.

Episcopal Naval Chapel.

On Sunday, the 28th of August, an apartment in one of the public buildings in the Navy-Yard, at this place, having been previously fitted up for the purpose, was opened as a naval chapel for this station. The service in the Episcopal order was performed, and an appropriate sermon delivered, by the Rev. Cave Jones, chaplain of the New-York station, and superintendent of the Naval Seminary. The chapel was filled to overflowing, not only by the seamen and officers, but by others also who were induced to attend. It was highly gratifying to witness the earnest and undeviating attention which was paid by the men, and the lively interest which many of them took in the worship. Indeed the service was conducted with as much regularity, and the responses made with as much readiness and correctness, as is usually met with in long established congregations. The seamen were marched from their several ships, preceded by the full band, the softer instruments of which were used to lead the church music, which gave a fine effect, and added very much to the beauty and strength of the psalmody.

The chapel is fitted up in a plain style, furnished however with a very neat and appropriate desk, hung with mazarine blue tapestry. It is intended, however, we understand, only as a temporary establishment, and will, at no very distant period, it is expected, lead the way to the erecting of a proper building for public worship, fitted at once to the dignity of the station and of the government, and for the solemnity of the service for which it is to be used.—*Brooklyn (N. Y.) Star.*

Ordinations.

On the 27th of June, in the church at Pequannock, the Rev. Ashbel Steele, deacon, was admitted to the holy order of priests by the Right Rev. T. C. Brownell, bishop of the diocese of Connecticut.

On the 24th of July, the Right Rev. Bishop White admitted to the holy order of deacons, at Philadelphia, Mr. James Depuy, a student of the Theological Seminary at Alexandria.

On Sunday, the 21st of August, in St. James's church, Leesburg, Virginia, the Right Rev. Bishop Moore admitted Mr. Wm. F. Lee to the holy order of deacons.

Obituary Notices.

ANOTHER patriot of the revolution has descended into the grave. Major General CHARLES COTESWORTH PINCKNEY is no more: he has gone down to the tomb "in a full age, like as a shock of corn cometh in, in his season," to be "rewarded according to his works." He died in Charleston on the 16th of August, 1825, in the 80th year of his age, and on the following

day, attended with civic and military honours, his remains were carried to St. Michael's church, where the funeral service being performed by the Right Rev. Bishop Bowen, they were interred in the cemetery of that church, the burial place of his fathers.—The ancestors of Gen. Pinckney were among the earliest settlers of the state; one of them having arrived from England in April, 1692. His father was a highly respectable and religious man, the chief justice of the colony, and a member of the king's council. The general was born in 1746, and when of sufficient age, was sent for his education to the University of Oxford. Having finished his classical education with reputation, he studied law at the temple. He then went to France, passed a year at the University of Angers, and made the tour of Europe before he returned to his native state.—General Pinckney was not only a moral, but a religious man. He was an Episcopalian from principle as well as education, and revered and cherished the distinctive characteristics of our church. But this regard for his own institutions did not lessen his respect for other denominations. He was president of the Bible Society of Charleston, since its first establishment, and was a member of several other religious and literary institutions. He had for many years been a communicant of St. Philip's church, and had frequently served it as a vestryman. He was amiable and courteous in his deportment, charitable, hospitable, and benevolent; ever ready to relieve the wants of his fellow men, or to contribute to the advancement of useful public institutions. It is known to the writer of this sketch, that it was his annual custom to lay aside for charitable and benevolent purposes, a certain portion of the income of his ample fortune, to which he relinquished every personal claim. The lecture founded by his father, to be preached semi-annually in St. Philip's church, was, from various causes, not carried into effect until 1810, when it was established by Gen. P. and has since been regularly continued under the name of the *Pinckneyan Lecture*.* It may be truly said of Gen. P. that "he was a patriot without blemish, and a man without reproach." He has left behind him an unblemished reputation as a public man, and a private citizen; and so long as virtue, patriotism, and piety, shall be cherished, so long will the memory of Major General CHARLES COTESWORTH PINCKNEY, be loved and revered in South-Carolina.—*Gospel Messenger.*

We insert with pleasure the following communicated obituary notice of a venerable departed member of our church; who, for many years, served the parish of

* See Dalcho's History of the Church of South-Carolina, pp. 179, 180.

Trinity church, in this city, with great fidelity, in the capacity of vestryman; and until the infirmities of old age prevented, was a most exemplary attendant on the services and ordinances of the sanctuary.

On Thursday the 15th September, at the advanced age of 90 years, our highly respected fellow-citizen, and distinguished member of the church, Mr. THOMAS BARROW, left this transitory scene, for another and a better world;—alike venerable in years and all Christian graces. Endearred to his family by the most unbounded affection, exemplary life and conversation, and cheerfulness of disposition, the loss to them is severe indeed.

Through a long and useful life, a man of unshaken integrity, with a mind well-informed, in manners a gentleman, in piety sincere and unaffected, with benevolence as diffusive as the light of the sun, the widow and the orphan can indeed testify to his worth; for he verily for many, many years, had been literally the father of the fatherless.

From his long and great intercourse with the world, his acquaintance became most extensive; and it is certain no man could die with more friends who truly loved and respected him—and none with less enemies, for *one* cannot be found!

Mr. BARROW was a rare instance of extreme old age, with constant cheerfulness of disposition, and relish for intellectual improvement. He retained his faculties, but little impaired, to the hour of his last illness: his vigour of body and mind astonished his relatives and friends; this was doubtless to be attributed to a uniform temperature of disposition in all things through the whole course of his life.

A few days more, and the winters of 90 years would have passed calmly by him; but he has gone! gone where there is no more death, no more sorrow, no more pain.

His constant advice to his children and family was, practise whatsoever things are honest, are just, are pure, are lovely, are of good report, and the God of peace shall be with you.

With equal cheerfulness we insert the following communication:—

Died, August 16th, 1825, in Great Barrington, Massachusetts, of a long and distressing illness, Miss LYDIA ALICE SPRAGUE, in the 21st year of her age. In her health she exhibited so many amiable qualities and Christian virtues, as rendered her be-

loved by all her acquaintance, and dear to her family and connexions. In her last distressing sickness, she was a rare example of meekness, patience, and Christian resignation. Composed and tranquil when she perceived the awful moment of her dissolution approaching, she took an affectionate leave of her friends, and commended them to the consolations of that religion which through life had proved her comfort, and in the hour of death sustained her, and with a calm serenity and holy complacency, cheerfully and willingly resigned her gentle spirit into the hands of God who gave it. "Let me die the death of the righteous, and let my last end be like hers."

The Separation.

Farewell—'tis done—the solemn knell
Breaks on the soul—her pealing sound,
Convulsive throes of anguish tell
How deep and painful is the wound.
The vital current throbs no more,
The mist of death pervades the eye;
That sainted voice which ehar'm'd before,
Is sunk in speechless agony.
The spirit drops this load of clay,
And seeks on wings of faith to rise:
Her guardian angel points the way,
And seraphs tend her to the skies.

For the Christian Journal.

Ira. xxxv.

Be strong, ye weak; ye faint, rejoice;
Fear not; the Lord will hear your voice.
For lo, the wilderness shall yield
Harvests more fruitful than the field;
On desert lands the rose's bloom
Shall fill the air with sweet perfume:
From barren rocks soft streams shall flow,
While springs refresh the vales below.
The lame shall leap, from lameness free,
The deaf shall hear, the blind shall see;
The dumb with cheerful voices sing
Loud thanks to God, their gracious King.
Ransom'd from death, redeem'd from care,
Praise shall employ our voices there,
Where, grief and sorrow past away,
Pure joy shall light eternal day.

Y. N. M.

Calendar for November, 1825.

1. All Saints.
3. [Or such other day as may be appointed by the civil authority] Thanksgiving-day.
6. Twenty-third Sunday after Trinity.
13. Twenty-fourth Sunday after Trinity.
20. Twenty-fifth Sunday after Trinity.
27. Advent Sunday.
30. St. Andrew the Apostle.

To Correspondents.—The account of St. Luke's church, Rochester, is unavoidably laid over until our next number; in which also we shall give place to Dr. J. Onderdonk's inaugural address.

As this sheet was printing off, a friend put into our hands the Universal Review for November, 1824, containing an interesting review of the Sermons of Bishop Hobart, which, notwithstanding the article from the Quarterly Theological Review, inserted in our number for June last, is, in our estimation, of sufficient importance to claim a place in our Journal for November.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 11.]

NOVEMBER, 1825.

[VOL. IX.

For the Christian Journal.

Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in Christ church, Hartford, June 1st and 2d, 1825.

THE convention was composed of the Right Rev. Bishop Brownell; thirty-five presbyters; and fifty-five lay-delegates, representing thirty-nine parishes; and was opened with morning prayer, read by the Rev. Frederick Holcomb, rector of the churches in Wilton and Ridgefield; a sermon preached by the Rev. Sturges Gilbert, rector of the churches in Woodbury, Roxbury, and Bethlehem; and the administration of the holy communion by the bishop, assisted by the Right Rev. Bishop Griswold, of the eastern diocese.

The Rev. Birdsey G. Noble was elected secretary, and Burrage Beach, Esq. assistant secretary.

Agreeably to the 45th canon of the General Convention, the Right Rev. Bishop Brownell delivered the following address.

My Brethren of the Clergy, and of the Laity,

We have again been permitted to assemble in convention, to devise measures for the welfare of that portion of the church of Christ, which has been committed to our more especial care. May we all be duly sensible of the responsibility which rests upon us: may the great Master of assemblies vouchsafe to us his gracious presence: may he preside over our deliberations, and direct all our counsels and endeavours to the welfare of his church, and the promotion of his own glory.

Since our last annual convention, I have made a more general visitation through the diocese than in any preceding year. It has enabled me to bear testimony to the zeal and fidelity of the

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clergy, and to the gradually advancing state of most of the parishes. There are indeed many adverse circumstances, which must prevent the rapid growth of our church. A great portion of our parishes are small, and weak, when compared with other religious societies with which they are surrounded. Many of them are, consequently, but partially supplied with ministerial services, and the burthen of support falls heavily on individuals. In addition to these considerations, it need not excite our wonder that some should be unwilling to hazard their popularity, by connecting themselves with a body, which is regarded by many of those around them as but a minor sect of Christians. But religious prejudices still constitute the most formidable obstacle to the growth of our church. There is no part of our country, where these prejudices might be expected to exist in greater force than in Connecticut. Settled originally by Puritans, who abandoned their native country, in abhorrence of Episcopacy, and at a time when the principles of religious liberty were but little understood, they naturally regarded the introduction of any opinions different from their own, as an intrusion upon the asylum they had chosen. Their early institutions were calculated to foster these sentiments, and it is no way extraordinary that some traces of them should have been perpetuated to the present generation. In short, the preponderance of public sentiment has been hostile to our church, and the tendency of the civil and religious institutions of the state has naturally been adverse to its interests. Under these circumstances, we have less cause to wonder that it advances so tardily, as that its growth should have been so rapid; and we have less reason to complain of the prejudices, and other ob-

stacles which have impeded its growth, than we have to admire the successful progress of what we deem to be truth, and the excellency of those doctrines and institutions, which could overcome such difficulties, and surmount such obstacles.—Time is the great remedy for all prejudices and errors. Possessing our souls in patience, and doing whatsoever our hand findeth to do, we may abide with confidence its salutary operations. The prejudices to which I have alluded, are moreover so intimately connected with the frailties of our common nature, and have resulted so naturally from the position in which our church has been placed, that we ought to regard them rather in sorrow than in anger. We should carefully examine ourselves, to see whether we do not entertain similar prejudices, in regard to other religious denominations, and while we faithfully and zealously maintain what we believe to be the truth, we should set forward, as much as in us lies, peace and charity with all men. Cherishing a kindly feeling, and exercising a liberal conduct towards other Christian communions, we cannot be justly censured for manifesting our attachment to the church of our affections. Convinced that its doctrines, its ministry, and its worship, are conformable to Scripture, and the faith and practice of the purest ages, we should earnestly pray for its extension, and labour for its welfare. But above all, we should be anxious that its piety and zeal should keep pace with its external growth. This depends chiefly on our own exertions, assisted as we trust they will be, by divine grace; and it should constitute the chief object of our labours.

From a survey of the state of the church in this diocese, during the past year's visitations, I am induced to hope that there has been no diminution in the piety and zeal of her members: and while I have been gratified by the kindness and cordiality with which I have every where been received, I have been encouraged by the improving state of many of the parishes, while I have witnessed a manifest decline in none. In the course of my visitation, I have administered the holy rite of confirmation in twenty parishes, as follows:—

July	8, in Stamford, to	30 persons.
"	9, in Norwalk, to	14 "
"	10, in Wilton, to	9 "
"	11, in N. Canaan, to	1 "
"	—, in Ridgefield, to	11 "
"	13, in Reading, to	5 "
"	14, in Weston, to	10 "
"	15, in Trumbull, to	16 "
Aug.	4, in Bridgeport, to	21 "
"	15, in Milford, to	7 "
"	22, in Guilford, to	2 "
Sept.	13, in Northfield, to	16 "
"	15, in Salisbury, to	16 "
"	17, in N. Milford, to	19 "
"	—, in Bridgewater, to	11 "
"	18, in Brookfield, to	18 "
Nov.	25, in Wallingford, to	14 "
"	26, in N. Guilford, to	7 "
"	28, in Branford, to	7 "
Feb.	20, in Cheshire, to	24 "

In all, to 258 persons.

During my visit to the parish of Salisbury, on the 15th of September last, I consecrated the new church in that place, by the name of St. John's church. This edifice is constructed of brick, in the gothic style of architecture. It is neatly finished, and its accommodations are judiciously arranged. The expense of its erection, though pressing heavily on individuals, has been borne with cheerfulness; and it is trusted that no one feels impoverished by his exertions. The zeal and liberality which this parish has evinced, affords an encouraging promise of its future prosperity.

On the 16th of September last, at St. Paul's church in Sharon, I admitted the Rev. Alonzo Potter to the holy order of priests; and on the 5th of December following, at Christ church, Hartford, I admitted the Rev. John Sellon to the same grade in the ministry. Both these ordinations were performed by request, on behalf of the Right Rev. Bishop Hobart: the Rev. Mr. Potter being a professor of Union college, in the diocese of New-York; and the Rev. Mr. Sellon being rector of Christ church, Ann-street, in the city of New-York.—On Sunday the 6th day of March, at St. Luke's church, Glastenbury, I also admitted the Rev. Hector Humphrey, of Washington college, to the holy order of priests.

The following persons are at present candidates for holy orders in this diocese: viz.—George Shelton, William Peet, William H. Lewis, (who are pursuing their studies at the General Seminary of our church,) and Harry Finch, Norman Pinney, Joseph D. Clark, Nathan Kingsbury, John W. Cloud, George F. Shepherd, and Thomas W. Coit.

Since the last convention, letters dimissory have been granted to the Rev. Enoch Huntington, who had previously removed to the diocese of Pennsylvania, and to the Rev. Beardsley Northrup, who has recently been called to the diocese of New-York.—The Rev. George W. Doane, from the diocese of New-York, and the Rev. Edward Rutledge, from that of South-Carolina, have become established in this diocese; the former as a professor in Washington college, and the latter as minister of the church in Stratford. Several changes have taken place in the location of the clergy of the diocese, since our last convention; but as some of these are understood to be of a temporary nature, and as most of them have not been officially notified to me, I am unable to state them with precision. In adverting to this subject, I cannot forbear to express my regret that the connexion between ministers and their parishes should, in many instances, be so slight and transient. Much of the benefit that would result from the pastor's intimate knowledge of the spiritual wants of his flock, and of the increased usefulness that would arise from a long intercourse and mutual attachment, is thus foregone and lost. Doubtless the evil results, in most cases, from the inability of the parishes to make more permanent arrangements. Yet I cannot but hope that such parishes will take the earliest opportunities to connect themselves into convenient cures; that they will make the most permanent arrangements for stated ministrations, which their circumstances will admit; and that a mere love of novelty will never induce them to abandon the important benefits which result from a settled ministry. *There can be no doubt but the clergy would be ready to make great sacrifici-*

ces, to secure such advantages to the church.

The missionary services for the past year have been performed by the Rev. Stephen Beach, in the north-west part of Litchfield county, and by the Rev. Ashbel Steele, in the county of New-London. The reports of these missionaries will be laid before the convention. There is good reason to believe that their labours have been highly useful to the church. For the ensuing year, I should think it expedient to devote the most considerable portion of the funds of the "Society for the Promotion of Christian Knowledge" towards the support of such weak parishes in the diocese as seem most likely to be benefitted by such assistance.

I have never addressed the convention of this diocese, without pressing upon its notice the important objects of the Society for the Promotion of Christian Knowledge. If I forbear to urge them at this time, and to make fresh claims upon your liberality, it is not that my sense of the importance of these objects is diminished, but that I would not seem to be importunate. For the same reason I omit any new observations upon the importance of Sunday schools, as well as upon the necessity of supporting the more general objects of our church, the "Domestic and Foreign Missionary Society," and the "General Theological Seminary."

I have previously had occasion to take notice of the incorporation of a college, to be under the principal patronage and direction of members of our church, and to state that the requisite endowments had been obtained to render the charter available. Since our last meeting, the institution has been organized, and it is now in successful operation. It has indeed had to encounter much of that prejudice and obloquy, which has so frequently been experienced by our church; but this unmerited reproach seems only to have had the effect of creating for it additional sympathy in the minds of liberal men, and we have every reason to look for its future prosperity and usefulness.

Before closing my address, it becomes my painful duty to record the

death of the Rev. Joseph D. Welton, of Waterbury, who departed this life in the month of January last, and of the Rev. Philo Shelton, of Fairfield, who expired on the 27th of February. The former, having been for several years incapacitated from ministerial labour, by painful and protracted disease, has been cut off in the meridian of life. The latter, after a long service of forty years in the vineyard of his Master, has been gathered to the company of the faithful in a good old age, "as a shock of corn fully ripe."

The Rev. Mr. Shelton was admitted to holy orders in Christ church, Middletown, on the 3d of August, 1785, by the venerable Bishop Seabury; it being the first Episcopal ordination ever held in this country. He has faithfully and successfully laboured for almost forty years, in the parish from which his divine Master has now called him to his rest. He has taken an important part in the ecclesiastical concerns of the diocese, from the period of its first organization; and the moderation and prudence of his counsels have contributed, in no small degree, to the welfare of the church. For simplicity of character, amiable manners, unaffected piety, and a faithful devotion to the duties of the ministerial office, he has left an example by which all his surviving brethren may profit, and which few of them can hope to surpass.

Brethren, in proceeding to the further business of the convention, let us again commend ourselves to the protection and blessing of God; beseeching him that as, by the Holy Spirit, he did preside in the councils of the blessed apostles, so he would graciously be present in the council of his church here assembled in his name and presence: that he would save us from all error, ignorance, pride, and prejudice: and that of his great mercy he would vouchsafe so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, through the merits of Jesus Christ our Saviour.

Amen.

THOMAS C. BROWNELL.

The committee on the constitution made the following report:—

The committee appointed at the last convention, to ascertain the number of parishes in the diocese, and how many had adopted the constitution framed and submitted to their consideration in 1821, beg leave to report, That, having attended to the duties assigned them, they find there are in the diocese 74 parishes, 48 of which had made their returns, all in the affirmative. A circular letter was addressed to all the delinquent parishes; a copy of which is herewith presented, marked A. Since this, 11 returns have been made, also in the affirmative; making, in the whole, 59; more than three-fourths. The committee have consequently the pleasure to report, that the constitution is adopted.

TILLOTSON BRONSON,
BURRAGE BEACH.

On motion by the Rev. Ashbel Baldwin, the report of the committee was accepted; and thereupon the following preamble and resolution, presented by Burrage Beach, Esq. were adopted:—

Whereas it appears by the report of said committee, that more than three-fourths of the parishes in the diocese, in their annual meeting, have adopted said constitution, the evidence of which appears by the certificates under the hands of the clerks of the several parishes:

Thereupon, *resolved*, That the constitution, framed and submitted to the consideration of the several parishes of this diocese, by the convention held at Waterbury, in June, A. D. 1821, be, and the same is hereby declared to be the constitution of this diocese.

The following is a copy of the

CONSTITUTION.

Article 1. There shall be a convention of the Protestant Episcopal Church in this state, on the first Wednesday of June, in each year, at such place as shall have been determined upon by the bishop; and in case of vacancy in the episcopate, by the standing committee.

Art. 2. The Protestant Episcopal Church in Connecticut, as a constituent part of the Protestant Episcopal Church in the United States of America, accedes

to, recognizes, and adopts the general constitution of that church, and acknowledges its authority accordingly.

Art. 3. Every convention shall be opened with prayer, and the celebration of the Lord's supper. And it shall be the duty of the bishop, either to deliver a charge or sermon, or to appoint one of his clergy to preach at the opening of each convention: and in case of a vacancy in the episcopate, the standing committee shall appoint.

Art. 4. The bishop shall preside in convention: but in case of absence, or of vacancy in the episcopate, the oldest presbyter present shall preside.

Art. 5. The bishop shall have power to call a special convention when he may judge it conducive to the good of the church; or when applied to for that purpose by the standing committee, or five presbyters. And in case of vacancy in the episcopate, the standing committee shall have power to call a special convention.

Art. 6. The convention shall be composed of both clergymen and laymen. Every officiating minister of this church, regularly appointed to the charge of a congregation in union with this convention; ministers employed as missionaries under the appointment of the ecclesiastical authority; clerical instructors of youth in any seminary of learning in this state constituted by civil or ecclesiastical authority; and ministers whom age or infirmities prevent from exercising their clerical functions; shall be members of this convention. Each parish in this state, which shall have been received into union with the convention, shall be entitled to a representation in convention by one delegate; and if it shall consist of more than 50 families, by two; to be chosen by the parish. But before any delegate shall take his seat, he shall produce a certificate of his appointment, signed by the wardens or parish clerk. And one-third of the members of the clerical order, and 20 members of the lay order, shall constitute a quorum for the transaction of business; but a smaller number may adjourn.

Art. 7. The clergy and laity in convention shall deliberate in one body; and on every question a majority of the

votes of those present shall decide. But if, upon any question, it be required by five members, the two orders shall vote thereon separately, and a concurrence of a majority of each order shall be necessary to give validity to any measure.

Art. 8. When the episcopate of this diocese shall become vacant by death or otherwise, the standing committee shall call a special convention, within three months from the time when such vacancy shall happen, at Hartford or New-Haven. And the time and place shall be notified in three or more respectable newspapers in this state, at least four weeks previous to said meeting: when the convention may proceed to an election, or adjourn to such time and place as may be deemed expedient.

Art. 9. The election of a bishop of this diocese shall be in the following manner:—The two orders shall separate, and the order of the clergy shall choose, by ballot, some fit and qualified presbyter for that office; and thereupon, such choice shall be communicated to the order of lay-delegates; and if, on ballot, the person so chosen is approved by the lay order, he shall be declared to be duly elected. In the above mentioned election, a majority of each order shall determine a choice; provided that two-thirds of all the clergy entitled to vote be present, and two-thirds of all the congregations entitled to vote be represented; otherwise, two-thirds of the votes of each order present shall be necessary to determine a choice.

Art. 10. A secretary shall be chosen, immediately upon the opening of the annual convention, from the clerical members thereof. It shall be his duty to take minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and proceedings relative to the concerns of the church which may be in his possession. And it shall also be his duty to notify, through the channel of such public prints as may be designated by the ecclesiastical authority, the time and place appointed for the meeting of the succeeding or special convention.

Art. 11. The standing committee shall be elected at the annual convention;

and shall be composed of five clerical members, who shall be rectors of parishes, or instructors of some seminary instituted by the ecclesiastical or civil authority of this state. The first member elected shall be president; and at their first meeting, which shall always be on the day of their election, they shall appoint a secretary, who shall keep a journal of their proceedings, subject to the inspection of the convention. Any three of the committee (the whole having been summoned) shall be a quorum, except for such purposes as, agreeably to their own rules or the canons of the General Convention, may require a larger number.

Art. 12. The secretary and standing committee of this convention shall be appointed by ballot, and shall continue in office until their successors shall have been appointed.

Art. 13. A treasurer shall be appointed by the convention, to continue in office during their pleasure; and it shall be his duty to receive and manage all funds which may at any time belong to this convention; and to lay before the convention an annual statement of all such funds.

Art. 14. Each order in convention shall appoint delegates to the General Convention by ballot; and the delegates thus appointed and confirmed by the concurrent vote of both orders in convention, shall continue in office three years, or the time that may intervene between the stated meetings of the General Convention.

Art. 15. No clergyman shall be suspended, or receive any public censure from the bishop, or standing committee of this diocese, without having been adjudged thereto in the way to be provided for by canon.

Art. 16. This constitution shall be unalterable, except in the following manner:—A proposition for amendment shall be introduced in writing, and considered in convention; and if approved of, shall lie over to the next annual convention; and if again approved of in the next annual convention, by two-thirds of each order voting thereon separately, the amendment shall take place, and the constitution so altered shall be valid and obligatory.

Art. 17. The foregoing constitution shall be printed, and submitted to the consideration of the several parishes in this diocese, for their approbation: and if approved of by three-fourths of said parishes in their annual meetings, the evidence of which shall be by certificates under the hands of the clerks of the several parishes, the same shall become the constitution of the Episcopal Church of this diocese.

The parochial reports furnish the following aggregate:—Baptisms (adults 31, children 165, not specified 297) 493—Marriages 219—Funerals 357—Sunday scholars 625—Communicants 4063.

The bishop read the reports of the Rev. Stephen Beach, and of the Rev. Ashbel Steele, missionaries of the Society for the Promotion of Christian Knowledge, made to him, agreeably to the ninth article of the constitution of said society.

The following are the reports above referred to:—

REPORT OF THE REV. STEPHEN BEACH.

To the President of the Society for the Promotion of Christian Knowledge.

RIGHT REV. SIR,

The services of your missionary, for the last year, have been confined principally to the towns of Salisbury and Cornwall, in the county of Litchfield. In the month of May last, an Episcopal society was formed in Salisbury, and constituted according to law. The new church, which had been commenced the previous year, was consecrated on the 15th of September last, and set apart to the worship of Almighty God, by the name of St. John's Church. The event dispensed a joy among the friends of our church, which it would be impossible for me to describe; and particularly among the few ancient Episcopalian, who had long mourned over their destitute state. A new courage seemed to be inspired, and new hopes created, that the precious services of our church might be long continued and preserved in that part of our Saviour's vineyard; and I pray God that these hopes may not be disappointed. This newly constituted society seemed, in

its feeble state, to demand a great part of my attention. I have given to it two-thirds of my labours up to Easter.

On the day of the consecration of the church in Salisbury, 16 persons received the holy rite of confirmation; and the congregation, so small at first, has been until this time gradually increasing in numbers. It has had to labour under many unpropitious circumstances, which at times have caused despondency; but there has been a gradually increasing attention to the services of the church, and a growing fondness for its usages. I am also consoled and encouraged with the belief, that the progress of genuine piety has kept pace with the outward prosperity of the church in that place. A Sunday school has been recently formed by the exertions of several benevolent ladies of the congregation, with a cheering prospect of doing much good. The number of scholars is 35. The number of families belonging to the parish is 55; communicants 18; and baptisms, the last year, 13.

The share which your missionary has had, under God, in producing these results, is to him a source of the highest gratification, as well as of gratitude to that Being in whose hands he is; and he trusts the society who have employed him in these labours of love, will derive, from a review of the part it has taken, a further confidence in the usefulness and importance of the institution. Its bounty has contributed to bless the people of Salisbury, and to establish, we hope, permanently there the institutions of our apostolic church. They will ever cherish an unfeigned gratitude for the aid it has received from your society, and for the benefits it has received from the disinterested exertions of the Rev. Mr. Andrews, in effecting this pleasing result. This instance alone is sufficient to establish the high claims of your society to the patronage of all the sincere friends of our church, and to warrant liberal contributions to its funds. And your missionary cannot but indulge an ardent hope, that the fair prospects of the society in Salisbury may not be suffered to languish; but that your society will still continue its aid, and for a little

time longer strengthen the hands and encourage the hearts of the members of our church in that place; when it is believed that the society there, having overcome their present embarrassments, will be able to provide for themselves, and in their turn replenish the funds of your society, from which they have derived so much aid. STEPHEN BEACH.

REPORT OF THE REV. E. WARNER.*

Under the direction of the bishop, I visited the associated parishes of Simsbury and Granby on the 29th of March, A. D. 1823.

In Simsbury I immediately commenced parochial duties. But in consequence of a temporary connexion between the Rev. Mr. Samuel Griswold, of the eastern diocese, and the parish at Granby, I officiated there but two Sundays, (one in June and the other in August,) until the beginning of December. Since which time, with very few exceptions, I have, by the grace of God, performed divine service, and preached alternately, on the first and third Sundays of the month at Granby, and on the second and fourth at Simsbury.

When there have been five Sundays in a month, I have officiated on the fifth, either at Case's Farms, Wetang, Canton, Hartland, or Southwick, in Massachusetts. At all which places I have been cordially received, and have enjoyed the satisfaction of addressing large and attentive congregations.

Notwithstanding the number of Episcopalians at present constituting the parishes where I have the honour and the happiness to officiate, is comparatively small and considerably dispersed, yet the churches are generally well attended—except when the weather is unfavourable to those who are sometimes denominated "Fair-weather Christians."

The parish of Simsbury, during my residence among them, have purchased

* The Rev. Ransom Warner has received but little assistance from the society, and has not been considered in its service during the last year. He received some aid on his first visit to the parishes spoken of in this report; and on this account we have taken the liberty to insert it in the journal.

a convenient parsonage, made considerable improvements on their glebe, secured their stipulated amount of the assessment for the increase of the bishop's fund, and procured stoves for the church, and other convenient appendages.

The parish in Granby have levied a tax for the purpose of repairing their house of worship; and have paid over their assessment for the increase of the bishop's fund, according to an arrangement made with the Rev. Mr. Jewett, agent for that business. The ladies have also furnished a table with hassocks, and elegantly cushioned a pew for the convenience and accommodation of their clergyman.

The ladies of Simsbury have done the same.

All things considered, much has indeed been done—much yet remains. A few names have been added to the church—a few souls, in a *spiritually thirsty land*, have tasted the bread of life, and have seen that the Lord is good and gracious.

A great door and effectual is opened unto me: but there are many adversaries. Therefore, pray ye for me, that my strength fail not.

RANSOM WARNER.

Simsbury, May 31, 1825.

REPORT OF THE REV. A. STEELE.

To the Right Rev. Thomas C. Brownell, Bishop of the Diocese of Connecticut, and President of the Society for the Promotion of Christian Knowledge.

RIGHT REV. SIR,

According to the directions given me, I proceeded to the eastern part of the diocese, and commenced my labours in the village of Pauquatanuck, in New-London county, about the middle of May, 1824. Here I found a destitute parish, formerly respectable, and one of the oldest in the diocese, but by a long series of discouraging events, now so much reduced, as scarcely to be able to number twelve families. Under these circumstances, as no other public worship had been, for many years, regularly supported in the place, religion in general was in a very low state. On commencing my labours in this place, a Sunday school was immediately organized, consisting of eight teachers,

and about 40 scholars, which was afterwards eminently blest to the edification of both teachers and children. By the regular ministrations of the church one half of the time, and the zealous exertions in the Sunday school, the influence of religion, under the divine blessing, soon began to revive, and the congregation gradually increased in number, piety, and zeal.

After preaching, and making the necessary arrangements in Pauquatanuck, I next proceeded to Jewett City, where there had formerly been an Episcopal society, but which, by the removal of most of its members, had for some time ceased to be operative. The object of my visit to this place, was to revive, if practicable, the society; and to officiate there a part of the time. The house, erected professedly for Episcopal worship, is very commodious, built of stone, but not yet completed. The shares in the building, formerly valued at \$30 each, are now principally owned by individuals of the congregational order; a part of two families only remaining in the place, belong to our church. Here, in connexion with Pauquatanuck, I continued to officiate regularly for about three months, until prevented by sickness; when the house became occupied by a congregational society newly organized.

In the meantime I visited the parish in Brooklyn, and preached twice to a small, but respectable congregation.

On recovering from an illness of about four weeks, and continuing my labours at Pauquatanuck as before, I next proceeded to visit various other places, destitute of regular preaching, to ascertain whether some other society could not be organized, so as to connect with that in Pauquatanuck. Pursuing this plan, after visiting and preaching in several places, it was thought that Mystic, a flourishing village at the head of Mystic creek, would be the most favourable. Accordingly there, and at Pauquatanuck, I continued to officiate alternately during the remainder of the year. The congregation at Mystic, though mostly unacquainted with our service, was respectable, always attentive, and we trust, edified.

These are the principal places which

your missionary visited ; and these constituted the field of his labours during his mission.

Agreeable to this statement, I officiated in Pauquatanuck, including exchanges with the Rev. Mr. *Paddock*, 26 Sundays, besides 8 times on other occasions ; in Jewit City, 6 Sundays ; in Brooklyn, 1 ; in Glastenbury, 1 ; in Preston, at different places, 2, besides 3 times on other occasions ; in Mystic, 11 Sundays ; in New-London, in exchange with the Rev. Mr. *Judd*, 2, and 3 times on other occasions—in all, 63 ; administered the ordinance of baptism to 15—4 adults, and 11 children ; performed the burial office three times ; and that for matrimony, once.

In relation to the present situation of the societies which your missionary has visited, he is glad to state that, on the whole, they are gradually improving. The society in Jewit City, as was before observed, has for some time ceased to operate. Its members have mostly removed : the building remains unfinished : and another denomination occupies the ground.

The society in Brooklyn, though much reduced in numbers, from recent divisions, is now apparently disposed to reconcile all differences, and to unite in the support of a minister a part of the time.

The society in Pauquatanuck has now increased to about 20 families ; besides many others from other denominations, who contribute to its support. The zeal of some few in this society is rarely equalled. Among these, instances of individual exertion and munificence might be mentioned, which would fully testify the high value they set upon the ministrations of the church ; but their's is that silent exertion which seeketh not to be known, and which finds its best reward in those *treasures* which they hope to *lay up in heaven*. Still, however, their means are small ; and they greatly need further assistance.

Whether a society will finally be organized at Mystic, must depend on a due use of the appropriate means.

On the whole, your missionary begs leave to add, that though his efforts have been more feeble, and the success attending them much less, than he had

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anxiously desired, and ardently prayed ; yet for whatever success has attended them, there is to him abundant cause of thankfulness to the great Head of the church, that such humble means have been in any way blest to the building up of the waste places of our Zion. The low state of religion in many places which he visited, often afforded but a gloomy prospect—a prospect more gloomy than was supposed to exist in this diocese. By the blessing of God, these appearances, in some places, have in a measure been changed. And while in others their continuance furnishes a subject of deep regret, it furnishes also a strong argument for still further exertions in their behalf. Here is missionary ground, even within the borders of our own state. Here is a “ field white already to harvest,” a field which calls loudly for active and zealous labourers. May the God of the harvest raise them up and send them forth, as the necessity of the case requires. All of which is respectfully submitted to the consideration of the bishop, and of the society, by their servant in the ministry,

A. STEELE.

Hartford, June 1st, A. D. 1825.

The following gentlemen were elected the standing committee:—The Rev. Tillotson Bronson, D. D. the Rev. Harry Croswell, the Rev. Daniel Burhans, the Rev. Nathaniel S. Wheaton, and the Rev. Reuben Sherwood.

On motion by Mr. James M. Goodwin, *resolved*, that the thanks of this convention be presented to the Rev. Mr. Gilbert, for his sermon delivered before this convention, and to the Rev. Mr. Judah, for his sermon delivered before the Society for the Promotion of Christian Knowledge, and that copies of the same be requested for insertion in the Magazine.

The committee appointed at the last convention, to collect and record the acts and proceedings of the convention, from its organization, made the following report:—

The committee appointed to collect and record the votes and proceedings of the convention, from the period of its formation to the present time, beg leave to report:—

That there is no book containing the proceedings of the convention, nor any manuscript records, from the first organization of the church in this diocese, down to the year A. D. 1824. The only evidence in regard to the proceedings of the convention, consists of the printed journals. With the exceptions of the Rev. Philo Perry, and the Rev. Dr. William Smith, all those gentlemen who have discharged the duties of secretary of the convention, are now living. Were the proceedings of the convention transcribed into a suitable book, almost all of them could be attested by persons now living. No means have been provided for defraying the expense of procuring a book, and writing the votes and proceedings of the convention. The committee deem it of much importance, that the church should possess an authentic book of records of the proceedings of this convention, to which they and posterity may safely resort; and they earnestly recommend the subject to the consideration of the convention, while the means are within their power. In a few years it may be too late. All which is respectfully submitted.

ASHBEL BALDWIN,
BURRAGE BEACH.

Hartford, June 2d, 1825.

The above report was accepted. The Rev. A. Baldwin, and Burrage Beach, Esq. expressed their willingness to undertake the labour of transcribing the acts, &c. of the convention. And thereupon, on motion by the Rev. Bethel Judd, the following resolution was adopted:—

Resolved, That this convention do appoint the Rev. Ashbel Baldwin, and Burrage Beach, Esq. a committee to record the votes and proceedings of this convention, from its organization to the present time, in a book to be furnished by the treasurer of the convention for that purpose.

On motion by the Rev. B. Judd, *resolved*, That it be recommended to the wardens and vestry of the several parishes in this diocese, to provide a suitable gown for the use of the officiating clergyman.

Resolved, That the bishop be re-

quested to provide a suitable form of certificate of baptisms, confirmations, matrimony, and communion.

The committee on the convention fund reported the following resolution, which was adopted:—

Resolved, That the several parishes shall annually pay to the convention fund at the rate of fifty cents on every one hundred dollars, paid to their respective clergymen as their annual salary.

On motion by the Rev. Mr. Hull, *resolved*, That the resolution of this convention, passed June, 1823, laying an assessment of fifty cents on every one hundred dollars of the salaries of their respective clergymen, together with the names of the parishes which have complied with said resolution, and of those which have neglected it, be read by the secretary.

Resolved, That those parishes which have neglected to pay the assessment of 1823, for defraying the expenses of the convention, be requested to pay the same to the treasurer immediately.

The following gentlemen were elected officers of the Society for the Promotion of Christian Knowledge:—

The Right Rev. T. C. Brownell, D. D. LL. D. (ex officio) president; the Rev. Tillotson Bronson, D. D. 1st vice-president; Hon. Samuel W. Johnson, 2d vice-president; John Beach, Esq. recording secretary; the Rev. Harry Croswell, corresponding secretary; William McCrackan, treasurer.

Directors.—The Rev. Daniel Burhans, the Rev. Ashbel Baldwin, the Rev. Asa Cornwall, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, the Rev. Nathaniel S. Wheaton; Burrage Beach, Esq. John L. Lewis, Esq. Samuel Todor, Hon. Seth P. Beers, Jirah Isham, Esq. John S. Peters, M. D. Daniel Putnam, Esq. Hon. William Moseley, Nathan Smith, Esq. Andrew Kidston, Joel Walter, Richard Adams, Jeremiah Hoadly, Calvin Butler, Esq. Lyman Bronson, James M. Goodwin, Gilbert Totten.

On motion by the Rev. D. Burhans, *resolved*, That this convention regards with much satisfaction the revival of the Churchman's Magazine, and re-

commends it to the general patronage of Episcopalians throughout the diocese.

Resolved, That canons No. 3 and 4, be, and they are hereby repealed.

Resolved, That the thanks of this convention be presented to the president and secretaries, for their services during its session.

Resolved, That this convention do adjourn, after prayers and the benediction from the bishop.

The convention accordingly adjourned.

From the report of the treasurer of the Society for the Promotion of Christian Knowledge, appended to the journal of the above convention, it appears that the receipts of the society for the past year were \$ 644 43, and the expenses \$ 610 20; and that there is now a balance in his hands of \$ 362 26.

From the report of the treasurer of the convention, it appears that the receipts into the convention fund were \$ 66 12.

Canons passed in the above convention.

CANON:—*Declaring the offences, for which a Clergyman may be brought to trial.*

Disorderly and immoral conduct, vicious, or unseemly diversions, neglect of duty, disregard to the constitution and canons of the general, or state convention, a deviation from the rubrics, and disseminating, or countenancing opinions which are contrary to the doctrine of the Protestant Episcopal Church in the United States, are offences for which a clergyman may be brought to trial.

CANON:—*Of the manner in which a Clergyman shall be brought to trial.*

In order to bring a clergyman to trial before an ecclesiastical court, a charge shall be made in the first place to the standing committee, in writing, under the proper signature of at least two persons, one of whom shall be a presbyter of this diocese. And if the standing committee shall deem the offence charged, as coming within the

offences enumerated in the canons of the diocese of Connecticut, or of the general convention, they shall present the same to the bishop, in the following form:—

To A. B. Bishop of the Diocese of Connecticut,

The standing committee of this diocese respectfully represent, that C. D. has been accused, under the hand of E. F. and G. H. of [here recite the charge, or charges,] and the committee are of opinion, that there is sufficient ground for presenting the said C. D. for trial, agreeably to the canons in such case made and provided.

[Signed by the standing committee.]

Whereupon the bishop shall summon nine presbyters to meet, at some time, not within ninety days, at some place within the county where the accused shall reside or officiate, for the time being; five of whom shall be sufficient to constitute a court for the trial of the charge, or charges. If more than five of the persons summoned shall appear, the accused may object to any individuals over that number, at his own discretion. If no objection be made, the whole number present shall sit on the trial.

The bishop shall forthwith give notice to the standing committee, of the time and place of the meeting of the court. And the standing committee shall act as prosecutors in the case; and at least sixty days before the trial, shall furnish the accused with a copy of the presentment—notice of the time and place of trial—and a specification of the facts on which they expect to maintain the charges. And the accused, at least thirty days before the trial, shall furnish the standing committee with a statement of the grounds of his defence, on each specification.

At the time fixed for the trial, the members of the court shall choose a president from their own number, and a secretary, either from their own number or otherwise, as they shall see fit; and they shall, before they proceed, adopt and declare rules by which the trial shall be conducted: Provided, however, that no layman shall act as advocate for either party on the trial;

though both parties may, at their option, employ or consult legal or other advisers.

If the accused shall neglect or refuse to appear, or to answer to the charges in the manner herein prescribed, the court shall order judgment to be entered against him by default. But if he shall appear, the court shall proceed to a fair and impartial hearing of the whole matter, and shall adjudge him *guilty*, or *not guilty*, according to the evidence: and if guilty, the sentence which, in their opinion, ought to be pronounced.

The secretary shall keep a record of all the proceedings—containing a copy of the presentment—of the specifications—of the notice to the accused, and of his answer—with a statement of all the evidence, both oral and written—and the final judgment of the court: and an attested copy of this record shall be forthwith delivered to the bishop.—If the judgment be *not guilty*, the bishop shall give a certificate of *acquittal* to the accused, embracing a copy of the presentment and specifications: and the accused shall not be subjected to a second trial on the same facts. If the court judge him *guilty*, on one or more points at issue—the bishop may disapprove the judgment, and order a new trial, stating his grounds for such decision: or he may approve the judgment; and in that case he shall, within thirty days, proceed to such ecclesiastical censure as the case may, in his opinion, require—whether it be admonition, suspension, or degradation from the ministry.

The clergy in the diocese of Connecticut are 46 in number, including the bishop, and the congregations 74.

For the Christian Journal.

Abstract of the Proceedings of a Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, June 1st, 2d, and 3d, 1825.

THE convention was composed of the Right Rev. Bishop Kemp; thirty-five presbyters; eight deacons; and thirty-seven lay delegates, representing

thirty-six parishes; and was opened with morning prayer, read by the Rev. John G. Blanchard, deacon, of St. Ann's, Annapolis; a sermon, preached by the Rev. Timothy Clowes, LL. D. of St. Paul's parish, Kent county, and principal of Washington college, Chestertown; and the administration of the holy communion by the bishop.

The Rev. William E. Wyatt, D. D. was elected secretary, and Mr. Thomas Billopp, appointed assistant secretary.

The bishop delivered the following address.

*My Reverend Brethren of the Clergy,
and Gentlemen of the Laity,*

I appear again before you, to give an account of my official acts during last year, and to bring to your notice such occurrences as may enable you to form a correct judgment of the condition of the diocese.

Soon after the convention, on the 28th day of June, I passed over the bay into Cecil county, and on the next day consecrated to the service of Almighty God, a new church, as parish church of St. Stephen's parish. This is a beautiful little edifice, finished in the true style and manner of an Episcopal church, with a steeple and bell. The ladies too, have supplied it with a neat surplice. I preached the consecration sermon myself, and was assisted in the service by the Rev. Mr. Weller, the rector, and the Rev. Mr. Smith, of Shrewsbury. I also confirmed twenty-two persons.

On the 30th, I preached in St. Ann's church, near Middletown, and confirmed twelve persons. This church is in the state of Delaware, but in-as-much as there is no bishop in that diocese, and the Rev. Mr. Weller had visited the congregation and prepared them for confirmation, I agreed to perform that holy ordinance.

The day following, I visited St. Augustine parish. The church is in a state of ruin, so that we held divine service in the vestry-room. I preached and earnestly admonished them to build a church, which, from the appearance of the country, and the respectability of the congregation, they seem fully able to accomplish. They have occasional services by the Rev. Mr. Weller.

On the 7th day of July, I held an ordination in St. Peter's church, in the city of Baltimore, when Mr. H. Nelson Gray was admitted to the holy order of deacons. The ordination sermon was preached by the Rev. Mr. Henshaw, and the candidate presented by the Rev. Dr. Wyatt.

On the 13th of October, I ordained in St. Paul's, Baltimore, Mr. John Claxton and Mr. John G. Blanchard, deacons. On

this occasion, I delivered an address myself, and the Rev. Dr. Wyatt presented the candidates.

I left Baltimore on the 20th day of October, to visit the parishes in the seven counties of the Eastern Shore. On the following day, I reached White Haven, in Somerset county, and on the 22d, I preached in Green Hill church, and confirmed six persons. The next day, I performed the same service in Spring Hill church, and confirmed nine persons. The Rev. Mr. Stone is rector of this parish. On the 24th, being the Lord's day, I preached, administered the Lord's supper, and confirmed ten persons in the church in Princess Ann.

On Monday I reached Snow Hill, where I performed divine service, preached, and confirmed ten persons. On the next day, I attended at St. Mary's, Worcester county, performed the same services, and confirmed thirty-two persons. Both these churches are under the care of the Rev. Mr. Stratton.

On my return through Somerset county, I performed divine service, preached and confirmed ten persons at Dividing Creek chapel; and on the next day attended at Rhenoboth church, the parish church of Coventry. I confirmed only three persons. This parish had been vacant, since Mr. Stratton removed to Worcester county, but still a large number of the people seemed to be attached to the church, and anxious to have a minister.

I finished my course of duty in this quarter of the diocese on the next day, by performing divine service at Moni, and confirming eleven persons. This church, and the church in Princess Ann, are under the care of the Rev. Mr. Somers.

In St. Peter's, in the city of Baltimore, I held a confirmation on the fifth day of December, when thirty-two persons were confirmed.

In my visitation of the parishes of Prince George's county in 1824, in consequence of two rainy days, I missed St. Paul's parish, of which the Rev. Mr. Gillis is rector. On the 7th and 8th of this month, therefore, I visited both the church and the chapel in that parish, and confirmed thirty-one persons.

On the 22d of December, I held confirmation in St. Paul's, Baltimore, my own parish church, where nineteen were confirmed.

Early in the month of January, I visited St. Ann's church in Annapolis, of which the Rev. Dr. Davis is rector, and the Rev. Mr. Blanchard assistant. I preached and confirmed ten persons.

I ordained Mr. J. E. Jackson, a deacon, in Christ church, on the 3d of February. I delivered an address myself, and the Rev. Mr. John Allen presented the candidate.

On the 12th day of February, I set out to visit the churches in the district of Columbia. On the next day, being the Lord's day, I preached in St. John's, Washington, under the care of the Rev. Mr. Hawley, when twelve persons were confirmed. In the afternoon of the same day, I preached in the church of the Rev. Mr. Addison, in George-Town, and confirmed four persons. On the Tuesday following, I preached in Christ church, George-Town, then under the care of the Rev. Mr. McIlvaine, and confirmed eight persons. And on Wednesday, I also preached in the church of the Rev. Mr. Allen, in Washington, and confirmed twenty-two persons.

On the 10th of April, I held an ordination in St. James's, Anne Arundel, when the Rev. Thomas Jackson, rector of that parish, was admitted to the holy order of priests. The ordination sermon was preached by myself, and the candidate presented by the Rev. Dr. Davis. Nine persons were confirmed. As it was the Lord's day, and several of the clergy attended, the congregation was very large, and the occasion highly interesting.

The next day, I passed on to All Saints, in Calvert county, but the rector, Mr. Johnson, had never received my letters, and of course there were no preparations made, nor any notice given of my visitation.

On the 12th, I preached, administered the Lord's supper, and confirmed in Christ church in the same county. Eleven persons were confirmed. This parish is at present vacant.

The next day I returned to All Saints, where, by the exertions of Mr. Johnson and his son, a pretty good congregation assembled. Twenty persons were confirmed. Here ends my term of visitation for the year that is past; during which, under the Divine blessing, I have consecrated one church, visited twenty-two, and confirmed 303 persons. I have ordained four deacons and one priest. I have also enrolled one candidate for holy orders.

The Rev. Mr. McIlvaine has resigned his cure in George-Town, and removed from the state. He has been succeeded by the Rev. Horatio Nelson Gray.

The Rev. Mr. Glover has given up St. Paul's, in Queen Ann's, and has been succeeded by the Rev. Mr. Peck.—Rev. Mr. Somers has been appointed in Somerset Parish, and the Rev. Mr. Carter, from Virginia, in Akakek, in Prince George's county. The Rev. Mr. Blanchard has been appointed assistant minister in St. Ann's, Annapolis, and the Rev. Mr. Claxton has had a call from Upper Marlborough.

The Rev. Mr. Williams, from Pennsylvania, has been appointed principal of Baltimore college; the Rev. Mr. Cruik, from Delaware, has been appointed a professor in Washington college, on the Es-

ern Shore, and the Rev. Mr. Cooper, from Kentucky, has assumed the superintendence of a private school in Anne Arundel county.

The Rev. Mr. Parker, from Virginia, now acts as a chaplain to Crook's manufactory, in Baltimore, and superintends a numerous and flourishing Sunday school.

The Rev. Mr. James Lawrence Yvonne, after finishing his theological course of study at the General Seminary, with high approbation, and having received deacon's orders, visited St. Paul's parish, in Queen Ann's county, from which he immediately received a call. Desirous to see his parents, before he should decide upon a settlement, he returned to the state of New-York; when, in a little time, he was numbered among the dead, and the church deprived of one of her sons, who for piety, learning, and talents, promised to be a useful and distinguished minister.

These are the changes and settlements that have taken place among the clergy, during last year. The following remarks have been made as well during this as former years, and I think it my duty to state them to the convention.

In every church that I have visited I have preached, and often performed the morning or evening service. I have also administered the sacrament of the Lord's supper and confirmation. In all parishes, however, in which the clergymen are priests, I shall decline administering the sacrament, although it will give me much pleasure to do it when the ministers are deacons, or when the parishes are vacant.

I have also observed, with great regret, that the ante-communion service, as it has of late been termed, is regularly omitted in many of our churches. That the commandments of God should be sounded in the ears of the people, with great solemnity, every Lord's day, is surely desirable. And while the portions of scripture selected for the epistles and gospels, recognize and illustrate all the prominent articles of Christian faith, the prayers form a series of devotions through the whole year, which imply a sincere belief in the doctrines of the Gospel, as well as aspirations of heart, for its great spiritual blessings. And it is evident, that if men, under the performance of the other services, could swerve from the doctrines of the church, they never could do so, if they sincerely and devoutly join in the devotions of the ante-communion service. Besides, it has been the opinion of some of the most wise and religious members of the church, that while this service is retained, the church can never materially deviate from the doctrines of the Gospel.

The rubrick, which directs the use of its service, it has been said, is equivocal and uncertain. This might be admitted, we were not so happy as to possess, not

only the living testimony, but the written opinion of the presiding bishop of the church, who, in all the alterations and changes of the Book of Common Prayer, that were made at the organization of the American church, took a leading and interested part. In my judgment this is decisive, and sure I am, that the church can never condescend, with this opinion before her eyes, to wink for any length of time at such an irregularity.

Should it be asserted, that sometimes a clergyman may be placed under such circumstances, as to render it indispensable occasionally to practise some irregularities in the service, it is an unfair and an unwarrantable conclusion, that occasional deviations sanction uniform irregularities, and particularly when the churches are at all times comfortable, and where the services and the usages of the church ought to be maintained in all their excellence and order.

In virtue of the authority vested in me by a canon of this church, passed in convention in the year 1823, I issued a circular letter, addressed to those clergymen, who were most convenient to vacant or decayed parishes. In this letter, I requested them to direct the attention of the members of the church to organize vestries, and manage the concerns of their parishes, so as to enable them to employ ministers, that they might enjoy all the advantages and comforts of divine worship, religious instructions, and the ordinances and sacraments of the church of Christ.

The returns which I have received enable me to state to the convention, that there are some vacant parishes which, with proper regulations, might be made well able to support ministers; there are several decayed parishes, some of which might be induced to erect churches or repair the old ones, and provide for divine worship; and there are large districts of country in which we have neither churches nor worship. In some of these, we have members who seem to manifest a disposition to build churches.

From this view of the condition of the churches in this state, it appears to me that two missionaries, one on the Eastern and another on the Western Shore, might be profitably employed.

I have also, during the last year, issued a pastoral letter, addressed to the members of the church, a copy of which I presume most of you have seen. Still I have reserved some copies for those who may not have received it.

On the 27th day of July, I attended a meeting of the trustees of the General Theological Seminary, in the city of New-York. There were present on that occasion, the bishops of Pennsylvania, Connecticut, New-Jersey, and Maryland, with

trustees from the dioceses of Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, and Maryland.—There were also clergymen from North-Carolina, South-Carolina, and Georgia, together with several from the diocese of New-York, who were not trustees. The examination of the students began on the 27th, and continued on the 29th. On the 30th, the commencement was held. The examination, and indeed all the exercises were highly satisfactory, and seemed to yield an overwhelming conviction, that the school had already obtained a high character. A resolution was passed by the trustees to erect with all convenient speed, in the vicinity of New-York, suitable buildings for the institution.

The Rev. Mr. Croes, the agent for collecting funds for this seminary, has been zealously and successfully engaged in this business in Maryland for some months back. To those who are conscientiously bound to promote this institution, as having been established by the united wisdom of the church—who think it the most likely way, under God, to raise up a learned and pious ministry, and to preserve the unity of the faith in the bond of peace, this success is a matter of great joy and of sincere gratitude to that Being from whom all holy desires, all good councils, and all valuable works do proceed. Mr. Croes was obliged to retire sooner than he otherwise would have done, in consequence of a call from the vestry of the Monumental church, in Richmond, where his correct principles, his learning, talents, and piety, will render him highly useful to the church of Christ.

Agreeably to a resolution of the last convention, the fund for the support of the Episcopate has been vested in United States stock, and the interest as it accrued, placed in the Saving's Bank: of this fund a statement will be handed in to the convention.

As long ago as the year 1802, the attention of the church was drawn to the publication of such tracts and other pieces, as would tend to give the members of our communion a more correct and enlightened knowledge of the doctrines, forms of worship, and discipline of the church. A few years after, a book society was formed, which published and circulated many valuable pieces. These have passed away, but they have been happily succeeded by other valuable associations. The Prayer Book and Homily Society have published a beautiful edition of the Homilies, which we would be happy to see in every family—and likewise, distributed a very large quantity of Prayer Books.

There also exists in this city, an association of ladies, under the title of the Protestant Episcopal Female Tract So-

ciety of Baltimore, who have with a great deal of zeal and judgment published and spread, particularly among the ignorant and careless, a large number of useful tracts.

Attempts, it is true, have been made to draw them into connexion with other denominations. This in my judgment they have wisely declined. For I hold it to be impracticable, to bring on persons, after they are awakened to a sense of the danger of sin, and of the necessity of holiness, to a Christian life, without an application of the ordinances and sacraments of the church of Christ. And to give only one instance, there is no description of Protestants in the United States, with the exception of the German Lutherans and Calvinists, that could join the Episcopalians in admonishing persons to come forward to confirmation. This I consider as placing the matter in the least exceptionable view. But a number of other points might be mentioned in which conscientious Episcopalians cannot now unite with their brethren of other denominations.

It has been said that the present time is remarkable for the manifestation of a disposition in all professing Christians to unite. As to the disposition itself, wherever it exists in sincerity and truth, it is highly praiseworthy. But the question is, how ought this disposition to operate? Not, surely, in blending truth and error—not in confounding divine and human means—not in amalgamating the church of Christ with self-created societies: but in an honest and sincere investigation of truth, in such simplicity of heart in the sight of God, as to adhere to, and to advance his kingdom, with all our powers—by an overruling respect for the word of God—by an ardent desire to promote the religion of Christ in its simplicity and divine excellence—unfeigned good-will towards our fellow-creatures, and with fervid zeal to promote their salvation;—whenever these acquire a complete control over our sentiments and actions, we shall soon be brought to glorify God with one heart and with one mouth.

That Jesus Christ revealed only one religion, and that he and his apostles established only one church, are positions not to be controverted. And although we would not venture to say how near our church approximates the divine model, yet there are certain things, of the correctness of which we are so confident, that we can never give them up. Our apostolick ministry—our incomparable liturgy—our system of doctrines drawn from Scripture, in conformity to the views of the church in her purest days—our sacraments in the simple character in which they were instituted by our blessed Lord: these are the pillars of our sacred fabric: which we can never suffer to be shake

And should others contend that they possess these, although under different modifications, we are perfectly willing to suffer them to remain in peace, unless by fair and friendly discussion we can convince them of their errors.

The instructions and the example of the apostles are surely to be followed in these things. St. Paul admonishes Timothy, his beloved son in the faith, to hold fast "the form of sound words, which he had heard of him, in faith and love, which is in Christ Jesus." And he tells him, "that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." That sacred edifice which God has erected upon his holy hill, let us preserve in all its beauty and strength; nor let us imagine that we shall draw strangers in by defacing that beauty or lessening that strength, but by our prayers and by kind and affectionate treatment. That the Holy Ghost may dwell in our hearts and preside in our councils, we humbly pray, in the name of Jesus Christ, our most blessed Lord and Saviour.

On motion, resolved, that the resolution of the last convention, proposing so to amend the constitution, that in all elections of committees, by joint ballot, no member of said committee shall be elected unless he shall receive a majority of the votes of all the attending members, be ratified and confirmed, and henceforth be considered a part of the constitution.

The parochial reports furnish the following aggregate:—Baptisms (adults 8, children 207, not specified 784) 999 Marriages 248—Funerals 466—Communicants 2418.

On motion, resolved, that the 4th rule of order be so amended, as to direct the appointment of a committee consisting of three clergymen, to ascertain the title of clergymen to seats in this convention, in addition to the committee of elections already provided for.

The following gentlemen were elected the Standing Committee:—the Rev. Henry L. Davis, D. D. the Rev. John P. K. Henshaw, the Rev. John V. Bartow, the Rev. William E. Wyatt, D. D. the Rev. Thomas Bayne, the Rev. William Jackson, the Rev. George Weller.

The committee on the state of the church offered the following report:—

The committee on the state of the church, to whom was referred that portion of the unfinished business of the last convention, which relates to the employment of missionaries for the vacant parishes, beg leave to report, that in their opinion it is inexpedient, if not irregular, to adopt the plan devised and reported at the last convention for this purpose, as they find, on reference to the journals of the convention held in Washington in 1823, a missionary society for this diocese, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, was established, and is still in existence, though it does not appear that it has ever been carried into operation. Believing that the articles adopted at said convention for the government of said society, may be rendered more acceptable to the great body of the diocese, and better calculated to promote the contemplated objects, your committee beg leave to submit it again to the consideration of this convention, amended in the following manner:—

CONSTITUTION.

ARTICLE 1. This institution shall be denominated the Missionary Society of the Diocese of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ART. 2. The object of the society is to support and employ missionaries to supply with Christian ordinances such places within the diocese as may be destitute of a regular ministry. If there be any surplus funds after this object has been attained, they shall be transmitted to the parent society.

ART. 3. This society shall be composed of all such persons as shall contribute by subscription, two dollars or more annually to the objects of the institution; and of such as shall contribute at once twenty dollars, which last contribution shall constitute them members for life. Members who pay fifty dollars at any one time, shall be denominated patrons of the society.

ART. 4. The society shall meet annually, at the place in which the state convention shall hold its session, at five o'clock, P. M. of the first day of the session. A sermon shall be preached, and a collection made, in aid of the funds of the society, at such time and place during the session of the convention, as may be determined on at the annual meeting; the preacher to be appointed by the bishop.

ART. 5. The managers, together with the president, vice-presidents, secretaries, treasurer, and patrons of the society, who shall be, ex officio, managers, shall compose a body to be denominated the Board of Managers of the Missionary Society of

the Protestant Episcopal Church of Maryland. They shall meet semi-annually, once in the city of Baltimore, and once in the place and at the time of holding the convention, and five members shall form a quorum.

ART. 6. The treasurer shall receive all contributions which shall be made to the society, and present a statement of his accounts annually, or oftener if required, to the managers. He shall not pay monies unless on an order from the board, signed by the president, or in his absence by the senior vice-president, who may attend the meeting when such order is given.

ART. 7. The bishop shall nominate, and by and with the advice and consent of the board of managers, shall appoint such persons as may be deemed most suitable to fill the office of missionaries; and the said missionaries shall, from time to time, report their proceedings to the bishop, who shall lay the same before the society, and also before the convention at their succeeding annual meeting.

ART. 8. The present convention shall elect, by ballot, the two vice-presidents, twelve managers, the secretaries and treasurer, provided for by the 5th article, to act till the first stated meeting of the society.

ART. 9. It is recommended to every member of the society, to pray to Almighty God for his blessing upon its design, under the full conviction that unless he direct us in all our doings, with his most gracious favour, and further us with his continual help, we cannot reasonably hope either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

Your committee, in addition to the above, beg leave to state, that on account of the little opportunity afforded committees on the state of the church, as now appointed, to give enlarged views of the subject, always of importance—they therefore respectfully recommend, that the standing committee appointed at each convention be the committee on the state of the church, whose duty it shall be, to have prepared for the consideration of the succeeding convention, such a statement of facts and observations as their peculiar opportunities, during the past year, may enable them to make; and that the parochial reports be afterwards submitted to them for the completion of their duty.

All which is submitted.

Upon this report being read, it was unanimously resolved, that it be accepted by the convention; and that the constitution therein contained in its amended state, be the constitution of the *Diocesan Missionary Society for the state of Maryland*.

VOL. IX.

The following gentlemen were elected officers of the above society:—

The Right Rev. Bishop Kemp, president; the Rev. John P. K. Henshaw, 1st vice-president; Tench Tilghman, 2d vice-president; the Rev. John V. Bartow, corresponding secretary; Robert Neilson, recording secretary; Peter Hoffman, treasurer.

Managers.—The Rev. William E. Wyatt, D. D. the Rev. Timothy Clowes, LL. D. the Rev. William Hawley, the Rev. John Johns, the Rev. George Weller, the Rev. Charles Mann; Ezekiel F. Chambers, Francis S. Key, Noah Ridgely, Samuel I. Donaldson, George Shaw, E. G. Woodyear.

The committee on accounts offered the following report, which being read, was accepted by the convention:—

The committee on accounts report to the convention, that they have examined the several accounts laid before them, and find that under the authority of the resolution passed at the last convention, there has been invested by the bishop and secretary in the United States six per cent. loan, the sum of \$ 502 28 cents—there has been deposited in the Savings Bank of Baltimore, the sum of \$ 69 67—and there is now in the hands of a broker to purchase stock, the sum of \$ 367 50. They further report, that there was received at the last convention, on account of the convention fund, the sum of \$ 198, and by the secretary at a subsequent period the sum of \$ 15, on account of the same fund—that there was paid for printing the appendix to the journal of 1823, the journal of 1824, stationary, &c. the sum of \$ 137 74, leaving a balance in favour of that fund of \$ 75 26, which has been applied towards paying the balance due the treasurer of \$ 117 41, as per former report.

All of which is submitted.

CHARLES C. AUSTIN,
WILLIAM DONE,
GEORGE WARNER.

There were reported, as received from the several parishes,
For the Bishop's fund - \$ 339 00
For the Convention fund 219 50

On motion resolved, that it be, and it is hereby earnestly recommended to the rectors and vestries of the different parishes in this state, to form societies auxiliary to the Missionary Society of the Protestant Episcopal Church of Maryland.

On motion, resolved, that it be recommended to the clergymen of the several parishes in the diocese, that an annual sermon be preached in the different churches, in aid of the missionary society.

The usual routine of business being accomplished, and the convention about to adjourn, the bishop rose in his place, and requested the attention of the house to a few observations which he was desirous of making.

*My Reverend Brethren,
and Gentlemen of the Laity,*

So great has been my satisfaction in observing the manner in which the business of this convention has been transacted, that I cannot refrain from expressing it before we part. The spirit of accommodation that has been manifested by all, and the desire to lay aside party feelings and party distinctions, have produced a degree of unanimity which I have not often seen exceeded in any of the meetings of this body. And sure I am, my beloved brethren, that nothing more is wanting to give full effect to the institutions and ordinances of our holy religion, than that we should persevere, "with one heart and one faith," in endeavouring to advance the glory of God, and the prosperity of the church. In all your studies, and in all your labours, bear in mind the great price which the Divine Head of the church paid for its redemption; the great glory and happiness which await both those who devoutly hear, and those that faithfully preach; and the sacred efficacy of the means which are provided to assist us in our undertaking. And, inasmuch as we are at all times liable to be assailed by the devices of sin and Satan, let us "put on the whole armour of God," and strive to carry on the work for which our Lord came upon the earth, "by approving ourselves in all things as the ministers of God," "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned." If in cultivating these principles, and discharging these duties, we should meet "with honour or dishonour;—if through good report or evil report," we are called to sustain our principles as Christians, and as clergymen of the Protestant Episcopal Church—let us not be too much elated by the one, or depressed by the other. The divine consolations, the holy precepts, and the rich promises of the Gospel, must always more than compensate for any trials which our obligations to the church can impose upon us. But always remember that to those *only who persevere* in righteousness, the crown of life is promised. The conciliatory principles and deportment which now,

during a period of tranquillity in the church, have had the approbation of your judgment and conscience, must not be laid aside, should Providence permit perplexities and difficulties at any time to occur. Even the cause of Christ, the service of the sanctuary, and the moral improvement of our fellow-men, must not be advanced by artifices crooked and dark, by tempers disingenuous and perverse, or by any means at variance with established divine and human regulations. "If a man strive for masteries, yet is he not crowned except he strive lawfully." It is not only when the elevated principles and benevolent institutions of our holy religion enjoy popular favour, that they are entitled to our regard and support: but "enduring hardness as good soldiers of Jesus Christ," we must oppose, where our station demands it, the corrupt opinions and practices of the world, with meekness, yet not without decision; with zeal, and yet not obtruding ourselves "as busy bodies in other men's matters;" in all things "looking unto Jesus, the author and finisher of our faith." Remember that in matters of religion it is our office to guide, and not to follow public opinion; and that the doctrines of the cross, as they are set forth by our church, which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," cannot be modified to suit the wayward prejudices, the wild enthusiasms, or the love of novelty and innovation, which characterize the age.

May God's watchful providence, my beloved brethren, accompany you to your several homes; and in all the changes of life, and in all its trials, may his Holy Spirit be fitting you to "enter that eternal rest, prepared in heaven" for us all, through Jesus Christ our Lord.

On motion, resolved, that this convention express their grateful acknowledgments to the president for his address, in the sentiments of which they cordially concur; and that he be requested to furnish the secretary with a copy of the same for insertion in the journal.

After uniting in singing a hymn, and in a concluding prayer, the convention adjourned *sine die*.

The clergy of the diocese of Maryland, are the bishop, 44 presbyters, and 10 deacons.

Meditation.—Make God the first and last of all thy actions: so begin that thou mayest have him in the end, otherwise I doubt whether it had not been better that thou hadst not begun. Bp. of Peterborough.

In our note to correspondents of last month, we acknowledged the receipt from a friend of the *Universal Review* for November, 1824, containing a review of the Sermons of Bishop Hobart. We now insert that interesting article, which is understood to be from the pen of the Rev. Dr. Nares, a professor in the University of Oxford.

Sermons on the principal Events and Truths of Redemption. To which are annexed, an Address and Dissertation on the State of the Departed, and the Descent of Christ into Hell. By JOHN HANNY HOBART, D. D. Bishop of the Episcopal Church in the State of New York, Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, and Rector of Trinity Church, and St. Paul's and St. John's Chapels, in the City of New-York. 2 vols. 8vo. London. Rivingtons. 1824.

We have transcribed the title-page of this work at length, that the reader's attention may be drawn to it, by a consideration of the distinguished stations and appointments held by the learned author on the other side of the Atlantic. The sermons of a professor of pulpit eloquence alone would be novelties in their way; but the learned author is, it seems, professor also of pastoral theology, a minister of churches and chapels, and a bishop. The style and manner of his sermons, therefore, are but secondary considerations, even as the productions of a professor of pulpit eloquence; the doctrines must be examined, if we would form a right judgment of his pastoral theology and episcopal competency; and in the two last particulars it happens that the publication comes before the world in the shape of an appeal, and we think a very interesting one; it would be doing an injustice to the bishop not to state it in his own terms. The following, therefore, is the substance of the short preface which accompanies these volumes.

"The publication of Sermons, in England, by an American Clergyman, may require explanation.

"It being deemed necessary by his friends, that the author of these Sermons should enjoy a relaxation from the duties and cares of an extensive diocese and parish, and for this purpose should visit Europe, he followed the example, as he presumes, of most clergymen under such circumstances, and took with him some Sermons; not with any intention of publishing them, but in order to be prepared to exercise the functions of his ministry, in any case, should the state of his health admit, in which this duty might reasonably be expected from him. On his arrival in England, he found that, in various publications, some of them extensively circulated, the charge is alleged against the great body of the Bishops and Clergy of the Protestant Episcopal Church in the United States of America, of not faithfully inculcating

the distinguishing doctrines of the Gospel; and the author is ranked by name among those who are represented as thus neglecting the great essentials of religion, and insisting chiefly on its mere externals.

"While he disclaims the justice of the charge as it respects his brethren, he has felt it his duty, being thus publicly and particularly implicated, to vindicate himself from one of the most serious imputations which can be urged against a Christian minister. And to this course he was also prompted by an earnest desire, that, as a Bishop of the American Episcopal Church, he should not appear to have departed from the doctrines of the venerable Church of England, to whom that church is 'indebted, under God, for her first foundation, and for a long continuance of stirring care and protection.'"

"The most effectual mode of accomplishing these objects, he conceived, would be the publication of Sermons, which in the course of his duty, as a parochial minister, he preached to the congregations of which he has the charge."

"It is an ill wind," says the old proverb, "that blows nobody good;" and we may apply this wise but homely saying, with great justice, to the case before us. The evil report raised against the *transatlantic bench*, has, we think, wrought not only some good, but great good, to the *British public*; for in the multiplicity of books daily, we might perhaps more truly say hourly, issuing from the press, we will venture to say, few could compete with the present publication: it is truly the work of a Christian Protestant bishop; does honour to a professor of theology; and abounds, as far as language goes, in what we should esteem to be, pulpit eloquence.

We ought to observe, that most of the discourses are appropriated to the several Sundays, fasts, or festivals of the church, and almost invariably, therefore, embracing some point of doctrine, intermixed with the finest moral lessons, reduced to the standard of genuine Christianity. The importance of these discourses, of which our limits prevent us from giving many specimens, may be judged of from their titles, and the occasions on which they were written.

Thirteen whole sermons we must pass over, abounding with striking passages; and begin our extracts with the following remarks in the fourteenth, as containing something new to us, though we do not propose it as an example of what we should call the author's peculiar style. The fourteenth sermon of the first volume, is upon the *transfiguration*, from Matthew xvii 1—5; and in enumerating the "several ends which were intended to be answered by" this stupendous event, the author makes the following judicious and able observations.

* Preface to the Book of Common Prayer of the Protestant Episcopal Church.

"I. We learn from the account which the Evangelist *St. Luke* gives of this transaction, that *Moses* and *Elias*, who appeared unto the Apostles, talking with our Saviour, 'spake of his *decease*, which he should accomplish at Jerusalem.' Hence we may conclude, that one object of this transaction, was to impress on his disciples the certainty of the event, which they were so *reluctant* to believe, the *decease* of their Master, his *sufferings* and *death* at Jerusalem.

"Reluctant indeed were they to receive these humiliating truths. In common with their blind and sensual countrymen, they drew a picture of the Messiah, only from those parts of the prophetic writings, which exhibited him as the Prince and Ruler of Israel, a King coming in the majesty and power of his father David, to achieve deliverance for his people, and to establish, as they supposed, the temporal dominion of Israel over all the earth. They never suffered the lustre of this picture, so flattering to their national pride, and so gratifying to their ambition, to be darkened by shades drawn from those parts of the prophecies, which represented this glorious and conquering Messiah, as 'a man of sorrows, smitten, wounded, bruised; led as a lamb to the slaughter, and making his grave with the wicked.' Slow of heart, therefore, were they to believe Christ, who claimed to be their Messiah, when he told them of his sufferings, that 'by wicked hands he should be taken, crucified, and slain.' Whenever this gloomy scene was opened to them, their language, directly or impliedly was, 'That be far from thee, Lord; this shall not happen to thee.' But when the three disciples heard *Moses*, their revered lawgiver, and *Elias*, the chief among their prophets, talk with their Master, not concerning his power, his victories, his triumphs, but his *decease* at Jerusalem, they could no longer doubt that both the law and the prophets had decreed that the Messiah should suffer, should be 'cut off for the sins of the people.'

"II. Not only were the disciples thus convinced of the certainty of the *death* of Christ; but by the exhibition of his *glory* at his transfiguration, they were *reconciled* to this event.

"Was it a humiliating reflection, that their Messiah, their Deliverer, and King, should suffer an ignominious death? Did the scandal of the cross offend them? Unreasonable must these feelings have appeared, when they found that persons so glorious, and who stood so high in their estimation as *Moses* and *Elias*, instead of being disgusted or offended at the contemplated sufferings of Christ, selected them as the subjects of their conversation with him on the Mount. The splendid change also which they beheld in his person, must have tended to elate and to gratify them; and thus to reconcile them to his sufferings. For they must naturally have concluded, that a personage who thus interested heaven in his behalf; whom celestial lustre encircled; whom the voice from the cloud of glory hailed, 'This is my beloved Son;' could never be crushed by calamity; but that he would submit for a time to suffer, only that he might finally conquer, and that his glory might burst more resplendent from the gloom, which for a while overcast it.

"III. In the events of the transfiguration, we behold also a striking attestation both of

the *Divine mission*, and of the *Divinity* of Christ.

"*Moses* and *Elias* would never have been permitted to visit the earth, to hold converse with an impostor. Had Christ falsely pretended to be sent from God, instead of being surrounded with the effulgence of divine glory, we should have expected to see him smitten with the lightning of heaven; instead of the voice from the most excellent glory proclaiming him to be the Son of God, begotten and beloved of the Father, the brightness of his glory, and the express image of his person, we should have expected to hear the thunder of Divine vengeance bursting upon him. *Moses* and *Elias* coming from the abodes of the blest, to hold converse with Christ; his glorious transfiguration by the power of God; the voice from the cloud, saying 'This is my beloved Son;' all these strikingly prove the Divine mission, and Divinity of Jesus. They were those signs from heaven, which, distinct as a species of evidence both from miracles and prophecy, concur with these in establishing the Divine claims of Jesus of Nazareth. These were facts of which those were eye-witnesses, who, in opposition to every worldly motive, sealed their testimony to them with their blood; and which testimony we have displayed in those writings, which every age has revered as a record of the life and actions of Christ and his Apostles."

The author proceeds to show, that the transfiguration also afforded a display of the *glory* of Christ as the *Judge of the world*; that it tended to establish the *immortality* of the soul, the *resurrection* of the body, and the *final rewards* of the righteous, to show the *mid spirit* of the Gospel dispensation, and to establish the supreme claims of its author, in whom were fulfilled the law and the prophets, to *homage and obedience*. But into the particulars of these sections we cannot enter. It is impossible for us to follow the learned author minutely through so much as one of his very numerous discourses; for they are all, if not of equal, yet certainly of similar importance; and we cannot properly attempt more than to give specimens both of his matter and his style. We proceed therefore now to transcribe a few of those particular passages, which may serve, in a short compass, to display his eloquence; though so many pages present themselves to our notice, that we must confess we find much difficulty in the selection.

The "delay of repentance" is so common a subject for the pulpit, that it must be to the *language alone* we must look for any peculiar force or novelty of expression. The following has struck us as particularly animated and good.

"But should God, in his infinite mercy, vouchsafe to you the gracious admonitions and aids of his Holy Spirit; and, notwithstanding a perverse continuance in sin, keep alive those sensibilities to goodness, those apprehensions of Divine justice, those desires for the Divine favour, which at some future period may urge

you in earnest to return to him; yet consider the *magnitude of the work* to be performed, and you will be satisfied how much delay increases the difficulty of performing it. The business of salvation is too important to be allotted to a short portion of our time; it should engross our life. Not merely to shed over the recollection of our guilt the tears of sorrow, and in contrite confession to implore mercy; but utterly to forsake and renounce our sins: not merely with superficial and occasional homage to address Jesus Christ as our Saviour; but to embrace him in all his offices, with an enlightened and steadfast faith. Not merely to abstain from some of the grosser acts of sin; but to be purified from *all* iniquity: not merely to exhibit the exterior of decorum, but to be 'renewed in the spirit of our minds.' Not merely to observe some of the commandments and ordinances of God; but 'to walk in all his commandments and ordinances blameless.' Not merely to obtain the mastery over some one sinful passion; but to 'crucify' them all. Not merely to display some one virtue; but to exhibit all the graces of the Spirit; 'to add to our faith virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity.' Not merely to perform occasionally some one deed of piety or mercy, but to abound in all the fruits of righteousness. This is the work of the Christian; a work immensely great in itself, and rendered more difficult from its opposition to many powerful propensities of our nature, and to the temptations which constantly assail us in the world.

"It is a warfare in which the most formidable enemies must be overcome, to gain a triumph. It is a race in which every power of the soul must be incessantly and vigorously exerted, to obtain the prize. The triumph cannot be gained, nor the prize won, but by courage, resolution, watchfulness, zeal, perseverance. And is this a work to be delayed? a work which requires the whole period of a life; is it to occupy only a portion, and that perhaps only a small portion of it? a work which requires the exertion of all our faculties in their highest vigour; shall it be deferred to the time of sickness or old age? The period of sickness and old age, when sinking nature requires to be enlivened by the hopes, and fortified by the consolations of religion; is that the period in which the soul can sustain the sorrows and pangs of repentance? when her powers are enfeebled by infirmities of the body, her decaying companion, and by long continued exertion; is that the time to engage in the high exercises of faith? in a contest with those temptations, which, from having often seduced us, have become our masters; with those passions, which often indulged, have usurped dominion over us? Alas! fatal may prove this delay. The business of salvation is the business of the present moment: postpone it, it may never be performed." P. 378—380.

There is no object more *common* in the pulpit than "the resurrection of the dead," and yet the following passage seems to us to be powerful and original.

"The resurrection of the dead is not then *impossible*. The analogy of nature and reason renders it *probable*.

"All nature exhibits a resurrection. The

glorious luminary of the day sinks into the night of the grave, and again rises to run his joyous race. Summer hastens, to bury her luxuriance in the cold sepulchre of winter. Nature dies, and is entombed. But again she lives, and grows, and flourishes, and sheds forth her beauties in the morn of spring: The seed that is sown in the earth, rots, and apparently perishes; but it revives, and sends forth its vigorous shoots, yielding sustenance, diffusing fragrance and delight.

"And is man, the noblest of the works of God, to know no resurrection? Is the sun of his being never to rise from the night of the grave? Are his joys extinguished in the gloom of winter, never to feel the reviving freshness of spring? And less favoured even than the seed that is cast into the earth? Is his mortal part never to escape from the embrace of corruption? There is no consistency in nature, no consistency nor justice in its Author, if there be not a resurrection of the dead.

"For why should he connect with a soul that is to live for ever, a body which so soon perishes, and lives not as long as that of many of the beasts of the field? Why should he have connected this body with the soul, by ties so *intimate* and *tender*, that the agony of death only can rend them asunder, if the separation is to be for ever? And why is the body, which has shared with the soul her joys and sorrows, and has been the instrument of her virtues and her vices, for ever to leave its spiritual companion the moment she is entering that final state of being, where her virtues are to be rewarded in the perfection of her joys, and her vices to be punished in the filling up of the measure of her sorrows? The analogy of reason and nature seems to require, that the body, like the soul, should live for ever.

"But what the nature of the thing, and the knowledge and power of God, prove *possible*; what the analogy of reason and nature suggests to be *probable*, revelation renders *certain*. Open those oracles which God has given as a light to our footsteps through this vale of darkness, as our guide to the bright scenes of a future world; and we shall find the truth so triumphant and consoling, that 'our corruptible shall put on incorruption, and our mortal immortality,' confirmed beyond the possibility of doubt. It was this prospect of a glorious resurrection that shed the beams of joy, or the shades of sorrow, that enveloped the afflicted Job. 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.'

"With the hope of a resurrection, Isaiah consoled the afflicted people of Israel. 'Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of the herbs, and the earth shall cast out her dead.'

"By the mouth of the prophet Hosea——"

But we must stop; it is impossible to pursue the matter further with any justice to the author; for the whole sermon cannot be transcribed; and our object in the present extracts is merely to show, that upon subjects the most common to the pulpit, the language of the learned

professor has in it feeling, energy, and fluency.

We must hasten to the second volume, which is entirely appropriated to the highest doctrines of Christianity, in sermons for Easter, Whitsunday, Trinity-Sunday, and Christmas. After the ninth sermon, indeed, as we are told in a short advertisement, "All that follow, with the exception of the last, relate to the doctrine of the Trinity generally, and particularly to the personality and offices of the Son and Holy Ghost, as set forth in the Nicene creed," p. 131. And we think we may safely say, there are few discourses extant, in which these sublime mysteries are treated in a more mysteriously manner. The thirteenth, fourteenth, and fifteenth sermons in particular, on "the Son, the Creator and Ruler of the world," on "the Word," and of "Christ in the form of God," are exceedingly impressive. We shall select one of these discourses, as a specimen of the learned bishop's talents in the handling of such important points; and we shall fix on the fourteenth, it being almost a paraphrase of that extraordinary passage of Scripture, the commencement of St John's Gospel, i. 1—14. This section he divides into the following distinct parts, as subjects for discussion.

The person spoken of, who is Jesus Christ.

His pre-existence from all eternity.

The title bestowed on him, and the declarations concerning him, establishing his divinity.

The exercise of his divine power in the creation of the world.

The testimony to his incarnation.

His advent in the flesh.

His divine glory and his exalted offices.

His reception in the world.

The blessings which he bestows.

The learned author observes, that the consideration of so many particulars in the compass of a single discourse, must necessarily be brief. Nevertheless there is not one of them, on which he has not made some pertinent and important remark, not merely illustrative of the meaning of the Evangelists as understood by ourselves, but in reply to the strange perversions of Socinians and Unitarians. We shall advert chiefly to that point, which is selected as the particular title of the sermon itself, "The Word."

"In this passage," (says the author, p. 238) "there is a person spoken of, and this person is Jesus Christ.

"It certainly would not occur to any reader of this passage of Scripture, who had not a favourite theory to support, that by the term translated *the Word* (*the Logos*), was denoted not a person, but merely an attribute of the Deity; his infinite wisdom, that perfection of reason which distinguishes the supreme and eternal cause of all things. And yet this opinion has been ad-

vanced by some of the opponents of Christ's divinity. They generally however admit, that by *the Word*, in the original, the *Logos*, is meant not an attribute of Deity, but a distinct person; and that this person is Jesus Christ. This construction is indeed the dictate of common sense; for the *WORD* is represented as existing, as possessing attributes, as performing operations. The Word '*was*;' the '*Word was God*;' the Word '*was life*;' by the Word '*all things were made*;' the Word '*came*' into the world '*to his own*;' '*was made flesh*;' and '*dwelt among us*.' These modes of expression prove that *the Word* was a person. And if a person, none deny that by the Word is meant Jesus Christ, of whom John came to bear witness, and to whom the Apostle obviously applies in this chapter, all that he has said of the Word.

"The Word then being a person, and this person Jesus Christ, we deduce from this passage the pre-existence of Christ from all eternity. For the Apostle says, 'In the beginning was the WORD.' The phrase 'in the beginning,' does sometimes denote the commencement of the ministry of Christ; as where it is said, 'Jesus knew from the beginning who they were that believed not,' John vi. 64. But how unnatural and forced the Socinian construction, which considers the expression, 'In the beginning was,' as denoting, 'In the commencement of his ministry, or of the Gospel dispensation, Jesus Christ was.' Does not the Apostle, throughout the whole passage, speak of a time previously to the commencement of his ministry, when 'all things were made by him,' when 'the world was made by him,' when 'he came into the world'?

"It must be evident that the Apostle, who was a Jew, writing for the information of his countrymen, when he used a term known to them, would employ it in the sense in which they understood it. Now it is a fact, not admitting of dispute, and which has been established by reference to Jewish Commentators, that the title, '*the WORD*,' was used by them to denote a divine person. They affirm of this word of the Lord, the titles, attributes, and acts, which they attribute to Jehovah, and consider him as the Messiah. The Evangelist St. John therefore, employing the same title, must have used it in the same sense in which it was understood by the Jews: and therefore applying this term to Christ, he designed to establish his divinity.

"We see then the fallacy of the assertion made by the opponents of Christ's divinity, that the Evangelist borrowed this appellation, '*the Word*,' from heathen writers. The Platonic school of philosophy, indeed, held a Trinity of persons in the Godhead, and styled the second person the *Logos*, or *Word*. But so far from the Evangelists having derived this appellation from the Platonic writers, it must be traced from them to that more ancient school, whence both they and the Evangelists derived its application—the school of the Jewish commentators; many of whom flourished before the age of Platonic philosophy. The mystery of the Trinity, and the divine *Logos* or *Word*, did not arise from the mystical reveries of Platonism. It was the faith of the Old Testament, of the ancient Jewish church; and the Evangelist St. John, in applying to the Messiah the term *Logos*, or *Word*, used a term well known

to his countrymen, to denote a divine person, and that person the Messiah."

"The incarnation of the WORD is another of those sublime truths set forth in this passage."—"The Word was made flesh"—incomprehensibly united to our whole nature, soul as well as body; 'flesh,' signifying by a figure which puts a part for the whole, our entire nature. Truly God, and not according to the *Arian* doctrine, God only in an inferior and subordinate sense, he became perfectly, and not according to the *Apollinarian* heresy, only in appearance, man. And man as well as God in intimate union; and not divided as the *Nestorians* maintained—and yet though both God and man in one person, the natures, though united, were yet not confounded; which was the *Eutychian* heresy. These were the heresies which, in the century immediately following the third century, assailed the truth which the Apostle declares concerning the incarnation of the Word; and against which the first four general councils of the Christian Church, with singular unanimity, maintained that doctrine which had been handed down from Apostles and Fathers, and which is embodied in the Nicene and Athanasian Creeds, and drawn out with great precision in the latter."

We must confess we are always glad when such allusions as the above are made to the ancient heresies, in explanation of our two supplementary creeds, if we may so call them, the Nicene and the Athanasian, for they can only be vindicated, as they should be, from the cavils of the profane, by such references to the pages of ecclesiastical history, with which we are disposed to think, such cavillers, though they generally speak and write upon the subject with the most barefaced confidence, are very little acquainted. If any person were disposed to amuse an English populace, by turning into ridicule any ancient profane composition, they might very possibly succeed, if they were totally to keep out of sight the history of the times, to which such composition might be said to bear a relation; and there is nothing of which we are more assured, than that that which is called the *Athanasian creed*, has suffered in this way. The Nicene is secure from such attacks, though still dependent on the history of the times in which it was composed; but even the Athanasian is exceedingly intelligible to those who are well versed in the history of the *Arian*, *Apollinarian*, *Sabellian*, *Nestorian*, and *Eutychian* heresies; though for those who know nothing about the latter, it may be very easy to make it appear contradictory, and even ridiculous; so easy indeed as to require no great share of wit or ingenuity—quite the contrary—the caviller needs but a proper share of ignorance and impudence to obtain an apparent triumph over the orthodox; but an apparent triumph to those who make their appeal only to persons as ignorant and impudent as themselves, is as good

as a real triumph. It is only the few who are capable of treading in the steps of our very able transatlantic bishop, that can properly appreciate the true merits of the case; he seems to understand the creeds as we understand them, having read what we have read, and knowing their precise history in regard to times and circumstances, as well as to the doctrines which they inculcate.

We wish our limits would allow us to transcribe the fine conclusion of the sermon we have taken in hand. But all the sermons are eloquent, even where they are learned, and though the points discussed are often such as might be expected almost to preclude the flights of genius.

We shall conclude with a short abstract of the contents, to be collected from the heads or titles of the several discourses, amounting in all to as many as fifty-five, independent of the very learned dissertation annexed, On the State of the Departed, &c. &c.

In the first volume there are thirty-two discourses, adapted to the several Sundays, from *Advent* to *Easter*, including one, and certainly a very beautiful one, on the New-Year, a topic which is in some sort resumed in the two next sermons, on the true Estimate, Shortness, and Uncertainty of the present Life. In these discourses the Coming of the Messiah, the Time of his Appearance, the calling of the Gentiles, and all the subjects, that may be held to be connected with the festivals of the *Advent* and the *Epiphany*, are ably handled, as points of doctrine, which every Christian should "know and believe to his soul's health." The *Lent* sermons, as might be expected, have more to do with the moral duties of man, the necessity of repentance, and dangerous neglect of the Gospel-call to that indispensable qualification of a true believer. The *Passion* and *Resurrection* occupy the last six sermons in this volume, and are certainly upon a par with all that precede them.

The second volume resumes the subject of *Easter*, and continues the course of the church festivals and holy seasons to Trinity-Sunday. It will be easily comprehended, that though the learned author may have had sufficient opportunity to express his own opinions upon the leading doctrines and duties of Christianity, he may not have been able to go so largely into the discussion of certain controverted points, as a writer of his acuteness and research might desire; but we are almost tempted to say, that as far as he has gone, he has so fully satisfied our minds, as to make us conceive that every question has been thoroughly discussed. He has, we think, in these two very valuable volumes, done enough most effectually to wipe away the aspersions to which he alludes

in his preface, and which cannot be renewed, with any propriety, while Bishop Hobart continues to support the character which the publication of these discourses must, we conceive, abundantly secure to him.

As the hope that it will prove both interesting and useful, we insert the following:—

An Inaugural Address delivered before the Medical Society of the county of New-York, on the 8th day of August, 1825. By JOHN ONDERDONK, President of the Society.

GENTLEMEN,

IT is with much diffidence, yet with sentiments of unfeigned gratitude, that I accept the honourable office to which you have elected me. With diffidence, because I have not been accustomed to preside over public bodies; because I find on the list of your former presidents, those who have been among the most eminent and most distinguished of our profession; and because I see in our present circle, not a few who are making honourable advances towards the same distinction; and with gratitude, for your placing me in so high a seat of professional dignity in the first city in our land. With a great distrust of my ability to serve you in this exalted station, I feel, however, an entire confidence in your indulgent co-operation in promoting the usefulness of our society.

On an occasion like the present, it might perhaps be expected that I should offer you some remarks professionally useful, or at least professionally entertaining; but, with me the ardour of youthful inquiry is past; and I have so long directed my medical studies and reflections into the one channel of practical utility, rather than into that of argument or disquisition, that I refrain from such topics. Allow me then to advert briefly to a different subject; one which should never be forgotten by us, and the importance of which strikes me with a deeper impression as I advance in years. I mean the *religious character* of our profession.

The relief of misery and the remedy of pain, are the great practical objects of mercy; and a mercy no less than

divine was engaged in this exalted function, for the eternal benefit of mankind. The same divine mercy condescended to minister to the temporal calamities of our nature, to those calamities which it is our business to assuage or remove. Hence we find the Saviour occupied in healing the sick: and were his miracles counted, more of this kind would probably be found than of all others. In this fact we perceive the highest honour of our profession; and without detracting from the encomiums due to another profession which we hold in reverence, we may say of ourselves, that we are "fellow workers with God." We imitate the divine example in soothing misery, and removing pain; and we administer the "medicine" which God himself "giveth to heal their sickness."

If such is the honourable office we sustain under the supreme government of Providence, it seems but proper and consistent that we should feel the tie by which, not only personally, but professionally, we are bound to the Great Physician. The view of a skeleton, with all its admirable mechanism, converted an ancient member of our fraternity from atheism. In our day, we have a far more extensive development of the wisdom displayed in the human fabric, and of course a much stronger argument to avoid the error of the skeptic.

But besides this, I would present to the physician of Christian feeling, the moral reflection to be drawn from the very nature of his duties, as one of the most touching arguments for the benignity of Him, of whose providence he is the agent. Nay, I would extend that argument from these lesser divine mercies, to the greater mercies which await the Christian, when disease and pain shall be no more.

In the hope, gentlemen, that these remarks will not be accounted unprofessional, I now enter on the office you have assigned me, in the full trust that the kindness which has elevated me to this seat, will make allowance for any imperfections in the discharge of its duties. I trust also, that as we are associated not only by law, but by kindred professional feelings, and for the public good, our society will ever be

distinguished for unity, and an harmonious co-operation of its members in the great objects for which it was formed. That our opinions should always be coincident, is not to be expected; but as opinions are often mistaken, and the human judgment always fallible, we ought not, in these respects, to be over-tenacious; and if we are mutually candid and forbearing, the spirit of unity will not fail to be predominant.

Let us hope that nothing will occur to mar the happiness, or to check the usefulness and respectability of our society. And let me *entreat* you, gentlemen, to *unite* in the *great* work of *promoting order and harmony*. *Accomplish* this, and you will preserve self-respect; and *secure* the confidence of an enlightened community.

For the Christian Journal.

St. Luke's Church, Rochester.

THE new building known by the above name was opened, for the first time, for public worship, on Sunday, the 4th September. Morning prayer was celebrated by the Rev. Dr. Rudd, of New-Jersey; and a sermon delivered by the Rev. F. H. Cuming, from 1 Chron. xxix. 1. "The palace is not for man, but for the Lord God." There were at least 1000 persons present, both morning and afternoon.

This building is 72 feet in length, and 53 feet wide, constructed of stone. The style of building is Gothic, which has been rigidly observed in every particular: there is not an ornament about it which is not in accordance with this kind of architecture. It has been observed by strangers from different parts of the Union, that we have not a house of worship in the country which presents a more imposing front. The main part of the front is of hewn gray stone, from Auburn; the two corners of the tower, and the two corners of the body of the house, are of red free stone; as are also the water-table, the caps, sills, and jambs, of the windows and doors. The two windows in the tower are most strikingly beautiful, containing a proper number of spandrels and branching mullions, and ornamented with the richest and most delicate tracery. Around the arch of the first of these, handsomely cut in the stone cap, is the name of the church, with the year of its erection. The tower is 16 feet square, projecting 5 feet beyond the body of the church, and rising to the height of 90 feet. This is finished at the top with 8 pinnacles, connected by a castellated or embattled balustrade. A

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similar balustrade, with similar pinnacles at each corner, runs around the roof of the whole house. This, the door and window frames, the cornice, and indeed all the wood-work, have been made so strongly to resemble the red free stone, by a process termed *smalting*, as to require very close inspection to discover that there is any thing but stone about any part of the exterior. The arrangement of the interior, either as it respects convenience, elegance, and the economizing of the room, could not be improved. When we speak of it in this way, we only reiterate what has been said by gentlemen from New-York, Boston, Philadelphia, Baltimore, and Charleston, and other places. The pulpit and desk consist of a number of delicate Gothic arches of open shell-work, behind which, in rich folds, is a drapery of dark blue silk velvet. Of this all the hangings and cushions about the desk and pulpit are made. While speaking of the desk, I ought not to omit the mentioning of the superb Bible which lies in it. It is one of the celebrated Cambridge edition, imported into this country by T. & J. Swords, and by them most splendidly bound. The *chancel* is in the form of an oval, placed in front of the desk, and so arranged, that, though sufficiently large, it takes up but little room, while it gives a clergyman sitting in it, a good opportunity to see the one who may be in the pulpit. Another excellent arrangement of this chancel is, that the person who may be officiating in the *desk*, does not stand *within* the chancel. For the communion table, there is an Italian marble slab, resting on four gilt and bronzed legs. The baptismal font is of the purest alabaster, placed on a pedestal of Italian marble. The gallery is supported by large cluster columns, painted in imitation of light blue variegated marble, thus forming a most agreeable contrast to the dead-white with which all the other part of the interior of the church is painted. The colouring of these columns has been most faithfully executed: a better imitation we need not look for. The ceiling of this church is finished with intersecting vaulted or groined arches, ornamented with stucco-work. There is no *profusion* of ornament any where about the building: you discover nothing in it that would be called extravagant, nothing that gives it a tawdry appearance: elegance, neatness, and (for a Gothic building) simplicity, are its obvious characteristics. It stands upon a spot where, a few years since, the trees of the forest were permitted to grow undisturbed. It was erected by a congregation, small as yet in numbers, and composed for the most part of those who, till within a very short period, were strangers to the forms and principle of the church. Their enterprize, zeal, and liberality, have rendered vain the predic-

tions, the envy, and the efforts of many, and, by God's blessing, produced results which the most sanguine of the friends of the church hardly dared to anticipate. "Not unto us, not unto us, but unto thy name, O Lord, be the praise!" G—

From the Gospel Advocate for October.

Convention of the Eastern Diocese.

THE convention of this diocese was held in St. Paul's church, Boston, on Wednesday the 28th, and Thursday the 29th days of September. At the opening of the convention, prayers were read by the Rev. James Morss, rector of St. Paul's church, Newburyport, who also assisted the Right Rev. Bishop Griswold in the administration of the communion; and a sermon was delivered by the Rev. Salmon Wheaton, rector of Trinity church, Newport, Rhode-Island. The sermon will hereafter be published in the Gospel Advocate.

The Rev. Alfred L. Baur, rector of St. Mary's church, Newton, was chosen secretary of the convention, in the place of the Rev. Titus Strong, who declined a re-election. The standing committee for the diocese, the ensuing year, is composed of the Rev. Messrs. Nathan B. Crocker, rector of St. John's church, Providence, Rhode-Island, the Rev. Charles Burroughs, rector of St. John's church, Portsmouth, New-Hampshire, the Rev. Petrus S. Ten Broeck, rector of St. Paul's church, Portland, Maine, and the Rev. Abraham Bronson, rector of the churches at Arlington and Manchester, Vermont, of the clergy; and of John Howard, Esq. Salem, Stephen T. Northam, Esq. Newport, Rhode-Island, and James C. Merrill and Joseph Head, Esqrs. of Boston, of the laity.

At the second sitting of the convention, a pastoral address was delivered by the bishop, which will appear in the Gospel Advocate; and to evince the satisfaction with which it was received, and to extend the circulation of a document well calculated to be useful, liberal provision was made for its publication in a separate form, for distribution.

The next annual convention of the diocese is to be holden in St. Michael's church, Bristol, Rhode-Island.

Return of the Right Rev. Bishop Hobart.

Our readers will anticipate us, when, with emotions of the liveliest joy, and the most devout gratitude, we record the return to his native country, since the publication of our last number, in a renewed state of health, of the Right Reverend Bishop Hobart. This auspicious event, the fulfilment of so many ardent wishes and hopes, and the kind and favourable answer to so many fervent prayers, occurred on the evening of the 12th

of October. The bishop arrived in the packet ship Canada, Capt. Rogers, from Liverpool, after a passage of forty-two days. The circumstance was announced in many of the public prints in this city, in a manner indicative of the interest which it excited in the community at large, and especially in that portion of it which is spiritually connected with the bishop. The most ample account, however, is the following, from the New-York American of October 18th.

"*Return of Bishop Hobart.*—It will be sincerely gratifying to the numerous distant friends of Bishop Hobart, to know that his reception, after his long absence in search of health, has been all that the most affectionate and respectful attachment to him would dictate. His landing, owing to the vessel having come immediately up to the city, without allowing any time for the preparations which the clergy and others had designed for his reception, was entirely private, and known to but a very few friends who happened to be present. No sooner, however, was his arrival ascertained, than the greatest joy was manifested throughout the city, and the utmost anxiety to pay him the respects due to his official character and individual worth. The very numerous visits which he has received, have evinced the lively and affectionate emotions of gratitude and joy on his happy return, and the very great improvement of his health. On the Friday following his arrival, the Episcopal clergy of the city generally, and many others, whose hearts shared their emotions of pious gratitude to the Author of all good, met the bishop in St. John's chapel, where he attended the services of the day, which included the singing of the *Te Deum*, and of the other anthems in the morning prayer, and the special thanksgiving 'for a safe return from sea.' After prayers, as we are informed, an interesting and affecting interview took place in the vestry-room, between the bishop and the clergy. On Sunday last, the bishop resumed the exercise of his public duties in Trinity church, by preaching an appropriate discourse, and administering the holy communion. The immense and highly respectable congregation by which he was welcomed on this interesting occasion, must have been peculiarly gratifying to his feelings, as evidence of his continued interest in the public esteem and affection. The Episcopal clergy of the city generally, and many from the country, who had arrived to attend the convention, were present, either during the whole of the services, or after the discharge of their respective morning duties, to unite with their bishop in the eucharistic office. Having ourselves heard the sermon, and deeming this an occasion which may justify a departure

from the reserve that we have studiously maintained in our columns respecting religious exercises, we may be permitted to say, that we have never listened to a discourse more strongly marked with sound and just views of national polity, of patriotic feeling, and Christian benevolence. Taking for his text a portion of that beautiful psalm in which the captive Israelites bewail their lost country, and are made to exclaim, 'If I forget thee, O Jerusalem, may my right hand forget her cunning,' &c. &c. the bishop very naturally applied these reflections to those which long absence in strange lands had suggested to his own mind: and taking occasion thence to glance summarily at the moral, political, and religious condition of the nations among whom he had sojourned, and to contrast them with his own, he exclaimed with all the warmth of a patriot, tempered indeed, and subdued by the humility of a Christian, that in all and each of these scenes, whether amid the ruins of imperial Rome, or surrounded by the comforts, the luxuries, and the greatness, moral, intellectual, and physical, of England, he still preferred his own 'dear native land,' and was proud of her institutions, her character, and above all, of her complete civil and religious freedom. He also spoke of himself, and of the debt of gratitude he owed to his kind flock, that had enabled him by their munificence thus to bring back, with restored health, the fruits of enlarged observation: and he thanked them in accents of the most manly and unaffected sincerity. The discourse was altogether one which those who heard will not readily forget, and which, for the benefit of those who did not, as well as for the sake of sound principles soundly inculcated, we hope to see in print."

In the same paper of October 22d, and in the New-York Evening Post of the same date, appeared a brief account of the convention of this diocese, which was held a few days after the bishop's arrival. We republish that from the Post.

"For the New-York Evening Post.

"Messrs. EDITORS,

"The interest naturally felt throughout the diocese of New-York on the subject of Bishop Hobart's return, will, I am confident, render peculiarly gratifying to a very large number of your readers, and unacceptable to none, some account of the convention which has recently been held. It was visited by the Right Rev. Bishop Croes, of New-Jersey, and the Right Rev. Bishop Brownell, of Connecticut. The number of clergy who were present as members or visitors, was about 80 or 90, and the lay-delegates about the same number; being probably the largest assembly of the kind that has ever been held in this

country. This meeting, after so long and anxious a separation, between the bishop and his clergy and the lay representatives of his diocese, was an event deeply interesting and affecting. In the full glow of affectionate feeling which it could not but inspire, the bishop delivered an address to the convention, which was heard with a fixedness of attention, a depth of interest, and a liveliness of sensibility, probably never surpassed in any body of hearers. A committee, consisting of the Rev. Dr. Reed, the Rev. Dr. H. U. Onderdonk, the Rev. Dr. Wainwright, Richard Harrison, Esq. Judge Emott, and Judge Duer, was appointed to draft and report resolutions responsive to the bishop's address. The resolutions, as reported, were adopted by the convention, without a dissenting voice. The address and resolutions will appear, of course, in the journal of the convention. Not doubting, however, that their immediate publication will be highly acceptable, copies of them are herewith sent. With respect to the latter, it is proper to observe, that in a diocese consisting of nearly one-fourth of the whole number of clergy and Episcopalians in the United States, it is not to be expected that there should be a perfect accordance in every point of religious policy. And though it is well known, that particularly in one question of this nature, with respect to the mode of distributing the Holy Scriptures, and to general and indiscriminate associations for religious purposes, there were some members of the convention who do not agree with their diocesan; yet such was their strong and warm approbation of the other particulars contained in the resolutions, and of their general tenor, that they made no opposition to the cordial assent which was given to them by the great body of their brethren.

"BISHOP HOBART'S ADDRESS.

"It is with feelings which truly it is not in my power to express, that I again find myself in the midst of you—do let me thus call you with no common emphasis—my beloved brethren of the clergy and laity. Thanks to God for that protecting providence which has brought me to you; and who graciously enables me to enjoy the delightful satisfaction of seeing my clergy assembled, without the alloy, that death has taken away any of their valued number. We mourn indeed the affecting stroke that has removed from the sphere of ministerial usefulness on which they had entered since my departure, some young servants of our heavenly Master, who were, in every view, of the highest promise.

"But I again press to the bosom—I have felt it—of mutual affection; again take with the band of warm congratulation, the clergy whom I had left, whom I had

often seen in this sacred place. I knew not their full hold on my heart, till I was separated from them, and again united to them. I also see the revered and honoured *laymen* whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me—the *friends of the church*; the Zion whom they and I ought, and I trust do supremely love; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.

"The assembling on these occasions of the laity, to aid and support their bishop and their clergy in those ecclesiastical measures that fall within their province, I have ever considered as, under God, one of the best securities of the union and prosperity of our church—one of the strongest pledges that she enjoys the confidence of her members, and a powerful earnest of and excitement to all those exertions by which that prosperity is to be secured.

"Welcoming, most cordially welcoming, from these considerations, to these ecclesiastical meetings, my brethren of the laity, long may we be gratified by their presence.

"But my heart delights to think that their present assemblage I may regard in some degree as an evidence of the affectionate interest which they take in their bishop; in one who, proud, unaffectedly and deeply proud of every manifestation of their attachment, now recalls many, many periods in which he has been aided by their counsel, strengthened, powerfully strengthened by their support, animated by their confidence, and solaced by their friendship.

"My brethren of the clergy and laity, my feelings would fain pour out themselves in words, but truly—there is no affection here—words do not come adequate to my feelings of respect, of affection, of gratitude; yes, gratitude for your confidence, for your kind estimation of my services, for your indulgence to my failings, for the sympathetic and deep interest and prayers that marked my departure and my absence, for the heart-cheering greetings that welcome my return.

"But I *can* say, and I *must* say that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations and your fellow-churchmen, the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent bishop.

"Tell them that he comes grateful indeed, for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers; but pricing all that he left behind, more,

he would almost say, infinitely more than when he went away; loving his church as the purest and the best, however as yet humble among the churches of Christendom; and why should he not, for once in his life, mingle with his public acts as a Christian bishop, his sentiments as a citizen, loving his country as the best and the happiest, because the freest upon earth: tell them that he comes with renovated desires to serve them—to do his duty to the beloved diocese of which he has charge. Of that diocese, to say the least, so important in the general relations of our Zion, it delights him to know that, during his absence, harmony, and zeal, and delicate attention to his supposed wishes and feeling, marked all your united and separate measures. It delights him to find so many evidences of its prosperity in the numerous representations which already meet him, of persons to be confirmed, of new congregations to be visited, and of new churches to be consecrated. And above all it delights him to know, that with zeal for all those externals of our church, which God has made the safeguards of her spiritual principles—those great principles which constitute the Gospel which that church professes in its greatest purity, the power of God unto salvation, are the animating guides of the public instructions of the clergy, and I humbly hope, duly prized by the people to whom they minister.

"Even if the period since my arrival had been long enough for the purpose, the circumstances following that arrival, of which you must be aware, have so excited and engrossed my feelings as not to admit of my gaining that information which would enable me to present to you in detail the state of the diocese, a gratification to which I look forward, God willing, at some future opportunity.

"The business of the missionary department has, during my absence, been conducted with great ability by the committee to whom it is confided.

"I must, however, earnestly press, from a conviction of its supreme importance, your zealous and persevering efforts to keep up and increase the missionary fund, by means of which the truths and ordinances of the Gospel, as professed by our church, have been dispensed to so many who were destitute of them. The duties of the standing committee also, which my absence increased, have been most ably discharged. Nor let me omit for myself, and I am confident for you, the warm expression of gratitude to several of my brethren of the Episcopacy for their services in this diocese, and especially to my long known and valued brother of the diocese of New-Jersey, for the numerous official acts which with so much cordiality and ability he has performed for his absent

brother. They will long live in our affectionate remembrance.

"My heart has been often with my diocese, and particularly on those interesting occasions when my venerable father and brethren of the Episcopacy assembled here on the concerns of our General Theological Seminary; which institution, since its organization on its present correct and impartial principles, by which provisions may be made for theological education adequate to the wants of the whole church, I had hoped would have engaged the united and cordial co-operation of every diocese, as it had done on a memorable occasion, the prayers and the acts of its highest ecclesiastical assembly; and of which—and on this point I shall say no more—as the great hope under God of our Zion, and one of the principal bonds of its unity, I have been, through some evil report, its zealous, and I think, consistent advocate.

"One thing more, brethren of the clergy, and especially of the laity, (for, engaged as they are in the business and cares of the world,) to them the admonition particularly applies—continue to love your church, as maintaining and professing the faith once delivered to the saints, the ministry and worship of apostolic and primitive times—display your affection by devoting, as opportunity offers, your talents, your influence, your time, and forget not also, the wealth with which Providence has blessed you, to her extension and prosperity. But let me deeply impress on you how utterly vain will be all our affection, all our exertions for our Zion, unless, through the agency of the divine Spirit, its sacred truth, and ministration, and services, come with that power on our hearts and lives which redeems them from all unholy desires, sanctifies them after the divine image of purity and goodness, and produces the fruits of righteousness and peace.

"Then, and then only, shall we pass through this Zion below to the more blessed Zion above, where, in all the powers and the feelings of our nature, we shall find the perfection of truth and the fulness of felicity. God grant of his infinite mercy in Christ, brethren, that there we may meet and abide for ever."

"The following resolutions, having been reported by the committee, were adopted by the convention; Bishop Hobart having retired, and the Right Rev. Bishop Croes, of New-Jersey, being in the chair:—

"Resolved, That this convention return their most fervent thanks to Almighty God, for his kind providence in preserving their bishop during his absence, in restoring his health, and in bringing him in safety to the bosom of his family, to the embraces of his friends, and to the cordial and ardent welcome of his diocese.

"Resolved, That this convention have undiminished confidence in their bishop, in the rectitude of his principles, in the purity of his motives, and in the elevation of his character; and that they are happy in bearing their testimony to the soundness of his policy, and the correctness of his proceedings, whether within the sphere of his own diocese, or in the concerns of the church at large.

"Resolved, That this convention participate most heartily in the sentiments expressed by their bishop, in regard to the General Theological Seminary; and are happy that they have always seen in him the firm, the dignified, and the consistent supporter of its rights and best interests.

"Resolved, That this convention have heard with feelings of inexpressible love and reverence, the dignified and affectionate address delivered by the bishop; and reciprocate, with unrestrained cordiality, the kindness and tenderness manifested both in its sentiments and in its delivery; and that they will ever retain a remembrance of the hallowed scene presented by this assembly and its head, overpowered by their mutual emotions, as an additional pledge of personal love towards himself, and of union with each other."

To the above we have only to add, that our feelings on this subject are of a much more holy and elevated character than any that could be excited by mere respect for talents, or sensibility to personal worth. We are not conscious of the least admixture of ostentation or parade, when we declare that on this, as on every other subject, we would humbly endeavour to keep constantly in view the truly evangelical motto of the venerable Whitgift, "*Pro Ecclesia Dei*." Bishop Hobart has been so long known as the able, disinterested, and undaunted advocate of a system of religious policy which we conscientiously believe to be most for the honour of God, and the best interests of the Gospel, that it is impossible for either the friends or the opponents of that policy to avoid connecting with it his official character. Under the full influence of this principle, we would reverently express our sense of devout gratitude to God that the bishop has been preserved to the church, and reinstated in that health which we humbly and sincerely hope will long enable him to continue his very valuable services in her cause. Nor would we omit a grateful notice of the able advocate which that policy has found in the faithful and excellent prelate whose recent accession to the number of our bishops—all of them, God be praised, true to the interests of the church—has been so great a blessing to our church at large, and especially to the new and interesting diocese of North-Carolina, of which he has the care. May the blessing

of God accompany all pious efforts to keep alive those primitive principles of Christian unity which are the divinely appointed safeguards of the truth as it is in Jesus; and in which, we doubt not, will be found the only ultimate security of that truth from the deleterious influence of the ever-varying winds of false doctrine!

Green Bay Mission.

Our readers have already been apprised (see page 22 of our present volume) of the appointment of the Rev. Norman Nash, by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, as missionary at Green Bay. Some accounts have recently been received from this gentleman, detailing the circumstances of his arrival at that station, and giving some description of its situation, and of the manners, &c. of the Menominee and Stockbridge tribes of aborigines, among whom he intends to reside, and to administer the duties of his appointment. The communications of Mr. Nash are published in the Philadelphia Recorder: they are too long for our purpose; but we extract the following notice, which is appended to them by the executive committee:—

"It is a subject of great satisfaction to the executive committee, that the long desired object of an Indian mission, under the care of our church, is about to be accomplished. Episcopalians must reflect, that in order to its successful prosecution, the work will require an increase of labourers, and great expense. The society will devote itself chiefly to the education of Indian children in the principles of Christianity, and in the arts of civilized life; and in the prosecution of its plan, will form as many schools as they can provide with teachers and means for their support. Some donations to the Green Bay mission have already been received. Others are respectfully solicited. The Episcopal clergy are particularly requested to interest themselves in this matter. The mode in which they will aid the cause is left to themselves; the duty is imposed by the authority of the church.

"GEORGE BORN, } Sub Committee.
"JACKSON KENFER, }
"Philadelphia, Oct 18, 1825."

New Episcopal Church.

The Gospel Messenger for October states, "that the corner-stone of an Episcopal church was laid, with masonic honours, on the 15th September, 1825, in the village of Greeneville, in the upper part of this diocese (South-Carolina.) An able and interesting address was delivered on the occasion, by the Rev. Rodolphus Dickinson, rector of St. Paul's church, Pendleton. He gave a brief exposition of

the distinctive doctrines of our church, and exposed some of the prejudices which are usually entertained against it by those who are not well acquainted with its services. The building is to be 55 feet long by 30 wide, and 18 feet in height. It is estimated the cost will be about \$3000.

"In a cavity of the foundation, prepared for the purpose, were deposited the Book of Common Prayer, and the following inscription:—

"At the request of the building committee, was laid, on the 15th September, A. D 1825, the foundation-stone of an edifice, to be erected for the worship of Almighty God, according to the usages of the Protestant Episcopal Church in the United States; Rodolphus Dickinson, past high priest, presiding, assisted by the companions of said chapter, and the brethren of the lodge.—Edward Croft, Esq. chairman; Joseph P. Labruce, Dr. John Crittenden, members of the building committee.—The site presented by Vardy M'Bee, Esq.—Robert Wilson, stone mason."

Ordinations, Confirmations, &c.

On Wednesday, the 24th of August last, (the festival of St. Bartholomew,) the Rev. Eli Wheeler was instituted rector of Christ church, Shrewsbury, New-Jersey, by the Right Rev. Bishop Croes, who also preached on the occasion.—On the same day, the bishop administered confirmation in the above named church.

On the 14th Sunday after Trinity, September 6, at Derby, Connecticut, the Right Rev. T. C. Brownell, D. D. bishop of the diocese, admitted Mr. Joseph D. Clark to the holy order of deacons.

At an ordination, held on the 17th Sunday after Trinity, September 25, in St. Stephen's church, Philadelphia, Mr. John B. Clemson, Mr. Caleb I. Good, and Mr. David C. Page, were admitted to the holy order of deacons by the Right Rev. Bishop White. Morning prayer was read by the Rev. James Montgomery, rector of the parish, and the sermon preached by the bishop.

On the feast of St. Michael and All Angels, September 29, during the meeting of the convention of the Eastern diocese, the Right Rev. Alexander Viets Griswold, D. D. bishop of the diocese, held an ordination in St. Paul's church, Boston, when the Rev. Henry W. Ducachet, M. D. minister of St. Peter's church, Salem, and the Rev. Silas Blaisdale, of Boston, deacons, were admitted to the holy order of priests. Morning prayer was read by the Rev. Nathan E. Crocker, rector of St. John's church, Providence, Rhode-Island; and the sermon preached by the Rev. Benjamin B. Smith, rector of St. Stephen's church, Middlebury, Vermont. The candidates were pre-

sented by the Rev. Benjamin C. Cutler, rector of Christ church, Quincy, Massachusetts; and a large number of presbyters from the several states composing the diocese assisted in the services of the occasion.

On Saturday, the 1st of October, an ordination was held in Christ chapel, Belleville, New-Jersey, by the Right Rev. Bishop Croes, when the Rev. Matthew Matthews, officiating at that church, was admitted to the holy order of priests. The Rev. John Croes, jun. preached the sermon, and the Rev. Dr. Rudd presented the candidate. The Rev. Henry P. Powers, the Rev. W. L. Johnson, of the diocese, and the Rev. Dr. Lyell, of New-York, were also present and assisting.—On Sunday, the 2d October, the bishop administered confirmation to 33 persons in the aforesaid church.

In Georgetown, District of Columbia, on Wednesday, October 12, the Rev. Horatio Nelson Gray, deacon, minister of Christ church in that town, was admitted to the holy order of priests, by the Right Rev. Bishop Kemp. Morning service was performed by the Rev. Mr. Hawley, rector of St. John's church, Washington city. The sermon was preached by the bishop, and the candidate was presented by the Rev. Mr. Addison, rector of St. John's church, Georgetown.

On Sunday, the 16th of October, 1825, St. John's church, Williamsborough, North-Carolina, was consecrated to the service of Almighty God by the Right Rev. John Stark Ravenscroft, bishop of the diocese: after which the bishop held an ordination, when James H. Otey, A. M. was admitted to the holy order of deacons, and the Rev. C. C. Brainerd to that of priests.—Mr. Otey was presented by the Rev. Mr. Green, of Hillsborough, and Mr. Brainerd by the Rev. Mr. Mason, of Newbern.—After the administration of the holy communion to about sixty communicants, in which he was assisted by the Rev. Messrs. Brainerd and Otey, the bishop addressed the persons ordained, which address will appear in our number for December.

On Friday, October 21st, the Right Rev. Bishop Hobart held an ordination in Trinity church in this city, when Mr. Joseph R. Youngs was admitted to the holy order of deacons; and the following deacons were ordered priests:—The Rev. Augustus L. Converse, missionary at Onondaga and Syracuse, Onondaga county; the Rev. Palmer Dyer, missionary at Granville, Washington county, and parts adjacent; the Rev. William C. Mead, minister of St. Thomas's church, Mamaroneck, and Grace church, White Plains, Westchester county; the Rev. Richard Salmon, missionary at Geneseo, Livingston county, and parts adjacent; and the Rev. Orsamus H. Smith, minister of St. Andrew's church, Genoa,

Cayuga county, and St. Paul's church, Tully and Preble, Cortlandt county. The morning prayer was read by the Rev. Henry W. Onderdonk, M. D. rector of St. Ann's church, Brooklyn; and the exhortation delivered by the Rev. George Upfold, M. D. rector of St. Luke's church, New-York.

Obituary Notice.

From the Gospel Messenger for October.

Departed this life, September 12th, 1825, in the city of New-York, Mr. WM. CLARKSON, one of the trustees of the Protestant Episcopal General Theological Seminary, and chairman of the vestry of St. Paul's church, Charleston.

He was a sincere, devout, zealous, and steadfast member, and a regular communicant of the Protestant Episcopal Church. He was an early and liberal contributor to the General Theological Seminary, on the anniversary exercises of which he recently attended. He was for nearly forty years a member of the Society for the Relief of the Widows and Orphans of our Clergy, and from their foundation of the three other religious societies formed by the male members of our church, on the highest terms of admission. There was no religious society connected with this diocese, of which he, or some member of his family, was not a member. His children were at an early age made contributors to such institutions; an excellent custom, happily adapted to nip selfishness, to excite sentiments of piety and humanity, and to lay in season the foundation of the invaluable habit of beneficence.

As a vestryman, he was attentive, active, indefatigable, and successful. He was a humane and considerate master. He erected at his sole expense, in the vicinity of his country residence, a neat, commodious, and in every respect suitable church, in which he read prayers and a sermon on the Lord's day, for the benefit of his slaves and his neighbours. That public service might be continued during his absence, he contributed a sufficient sum, and declared his readiness to unite in the support of a stated minister.

It hath seemed good to Divine Providence to order that this worthy man should come to his grave amid the inconveniences of a distance from home. But as was piously remarked by the benevolent Howard, who in this respect was similarly situated, "It is as near to heaven from Grand Cairo as from England." We cherish the well-founded hope that they are both "in the same place where our Saviour Christ is gone before," the city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof. "Wherefore comfort one another with these words."

University of Oxford.

It is a convocation at Oxford, on the 2d of June, the university seal was affixed to a letter of thanks to Henry Drummond, Esq. of Albury Park, Surry, for his munificent foundation of a professorship in political economy. The day of election for the first professorship was fixed for the 8th of June, and Nassau William Senior, Esq. M. A. late fellow of Magdalen College, and barrister at law, was unanimously chosen.

At the same time (June 2) the house of convocation accepted a proposal from the Rev. Dr. Ellerton, fellow of Magdalen College, to found an annual prize of twenty guineas for the best English essay on some doctrine or duty of the Christian religion, or on some of the points on which we differ from the Romish church, or on any other subject of theology which shall be deemed meet and useful.

The prizes for the year 1825 have been awarded to the following gentlemen:—

LATIN VERSE.—*Incendium Londinense*, anno 1666. Edward Pawlet Blunt, scholar of Corpus Christi College.

LATIN ESSAY.—*De Tribunicia apud Romanos Potestate*. Frederick Oakley, B. A. Christ Church.

ENGLISH ESSAY.—*Language in its copiousness and structure, considered as a test of national civilization*. James William Mylne, B. A. Balliol College.

SIR ROGER NEWDIGATE'S PRIZE.—English Verse.—“*The Temple of Vesta, at Tivoli*.” Richard Clerk Sewell, Demy of Magdalen College.

The quantity of blood taken into the heart, and expelled therefrom into the arteries, in the course of twenty-four hours, has been lately estimated, by Dr. Kidd, at 24 3-4 hogsheads in a man, and 8,000 hogsheads in a whale! The whole mass of blood therefore, reckoning it at thirty-five pints, passes 288 times through the heart daily, or once in five minutes, by 375 pulsations, each expelling about 1 1-2 ounce of blood.

The Society for the Encouragement of National Industry in France, has adjudged a gold medal to M. Crespel, for the manufacture of red-beet sugar. This gentleman annually disposes of 150,000 lbs. of this sugar: his factory is open to all who wish to examine its regulations, and

he supplies workmen acquainted with all his proceedings. A prince of the Ukraine left his country, to put on a labourer's frock, and learn of M. Crespel to make beet sugar.

Society Islands.

In these, now Christian, islands, rapid improvements are going on in the arts of civilized life. At Otaheite a sugar manufactory has been established, where sugar is made from the native cane. At Eimeo, a building designed for a cotton manufactory has been erected; the machinery for spinning and weaving was imported from England, and was to be put in motion by water power. Cotton grows spontaneously in abundance.

RELIGION.

“This world is all a fleeting show,”

The poet well may say;

And all within this vale of woe

Is fleeting fast away.

On youthful toys at first intent,

And all our thoughts bestow;

Deluded mortals, whither bent?

On happiness below?

And age approaches ere we find

That years have roll'd away,

That pleasure's reign is in the mind;

How sad, indeed, we stray!

Can we be sure then of an hour?

Now! does the hour-glass run?

'Tis mine, or thine, 'tis in our power;

Haste, fly, to seize thy own.

Religion, thou wilt ever last,

Unbounded is thy will:

When all the joys in life are past,

Thou liv'st eternal still.

Oh! then for me thy joys prepare,

Thy goodness charms the soul;

Reign in unbounded pleasures there,

And thus shall I be whole.

Q. E. D.

Calendar for December, 1825.

4. Second Sunday in Advent.

11. Third Sunday in Advent.

14 }
16 } Ember-days.

17 }
18. Fourth Sunday in Advent.

21. St. Thomas the Apostle.

25. The nativity of our Lord, or the birthday of Christ, commonly called Christmas-day.

26. St. Stephen the Martyr.

27. St. John the Evangelist.

28. The Holy Innocents.

To Correspondents.—The September number of the Theological Repertory did not reach us in time to copy from it in our number for October, the notice respecting the opening of the Theological Seminary at Alexandria; but in that number we had so far anticipated the request of our friends of the Repertory, as to insert the residue of the article, which is incorporated in our abstract of the proceedings of the Virginia convention.

The review by *Anselmo*, will appear in our number for December: in which number also will be inserted the report of the Central Bible and Prayer Book Society, and the *Interieur of Parish*, No. II.—No. III. of the same paper will find a place in the Journal for January.

We have received an interesting review of the Sermons of Bishop Moore, which will be inserted in our January number.—The communication of U. U. shall also be inserted.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 12.]

DECEMBER, 1825.

[VOL. IX.]

For the Christian Journal.

Abstract of the Proceedings of the Forty-second Annual Convention of the Diocese of New-Jersey, held in St. Peter's church, city of Perth-Amboy, on the 25th and 26th days of May, 1825.

THE convention was composed of the Right Rev. Bishop Croes; ten presbyters; one deacon; and thirty lay-delegates, representing eighteen parishes; and was opened with morning prayer, read by the Rev. Simon Wilmer, rector of Trinity church, Swedesborough; and a sermon, preached by the Rev. Henry P. Powers, rector of Trinity church, Newark.

The Rev. John Croes, jun. was elected secretary.

Elias B. D. Ogden, Esq. a deputy from the newly constituted church, denominated St. Paul's, at Paterson, made application in behalf of that church, to be admitted into union with this convention; and having satisfied the convention that they had complied with the required formalities stated in the constitution, the church was admitted accordingly.

The Rev. Dr. Rudd called up the proposition made by him at the last convention, to alter the third article of the constitution, by inserting after the words "in this diocese," and every presbyter who has been duly appointed a missionary to the vacant parishes of the same; which, on motion, was adopted.

The Right Rev. Bishop Croes delivered the address, provided for in the canons of the church:—

*My Brethren of the Clergy,
and of the Laity,*

The period has again returned, when it becomes my canonical duty to address you generally on the state of the diocese; and particularly to lay before you an account

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of the churches which I have visited, and the other acts of an Episcopal character which I have performed, since last we assembled in convention.

At the close of the meeting of that body in August last, I proceeded, accompanied by the Rev. Mr. Dunn, to visit the churches in Sussex county; and on the following Sunday, (August 22d.) I preached and administered confirmation in St. James's church, Knowlton. It is due to the congregation of that church to observe, that whenever I have visited them, the assembly has been large and attentive, notwithstanding a great proportion of them live at considerable distances from their church. In addition to the improvement I observed in spiritual things, and in the order of the service, I was pleased at the zeal and exertion which they had just manifested, in putting a new roof on their church, and otherwise repairing and improving it.

From Knowlton I proceeded to visit Christ church, Newton; and on Wednesday, the 25th of August, I preached and administered confirmation in that church. The congregation, so recently re-organized and accommodated with so convenient and neat an edifice, continues to improve in numbers and attachment to our primitive mode of worship.

On the succeeding day I left Newton, and proceeded to New-Rochelle, in the diocese of New-York, to which I had been invited by the rector, wardens, and vestrymen of Trinity church in that village, to consecrate, in the absence of their diocesan, the Right Rev. Dr. Hobart, a new and handsome edifice under that name. This I performed on Saturday, the 28th August, and preached on the occasion. On the next day, I also preached at that church, and at St. Thomas's church, at Mamaronock.

On Sunday, the 19th of September following, I visited St. Thomas's church at Alexandria, in Hunterdon county, and officiated; and on the succeeding day I visited the Episcopalians of St. Andrew's church, Amwell, and preached at the house of Mr. Robert Sharp.

On the 16th Sunday after Trinity, (October 3d.) I visited Trinity church at Newark, and performed divine service and preached, both morning and afternoon; the Rev. Mr. Powers, its rector, being confined with sickness. I also made an ap-

pointment to visit the congregation of Christ chapel at Belleville, and to officiate there on Thursday, the 7th of the same month; but was prevented from fulfilling it by indisposition.

On the 17th Sunday after Trinity, in consequence of an application to admit, in the absence of the Right Rev. Dr. Hobart, Henry I. Whitehouse, a candidate for orders in the diocese of New-York, to the holy order of deacons, I held a special ordination in Grace church, city of New-York, when Mr. Whitehouse was admitted to that office.

On the next day, (Monday, October 11th,) under a similar application, I held a special ordination in St. Luke's church in the same city, and admitted the Rev. Cornelius B. Duffie, deacon, rector of St. Thomas's church, New-York, to the holy order of priests: the Rev. Benjamin T. Onderdonk, the Rev. J. M. Wainwright, D D., and the Rev. John F. Schröder, being present and assisting.

On Wednesday, November 10, 1824, in consequence of an application to admit, in the absence of the Right Rev. John H. Hobart, D. D. bishop of the diocese of New-York, to the holy order of deacons, Joseph Peirson, a candidate for orders in that diocese, I visited the congregation of St. Peter's church, Perth-Amboy, and held a special ordination in that church, when Mr. Peirson was admitted to that order.

On Wednesday, the 15th of December, I held an ordination in Christ church, New-Brunswick, when the Rev. William L. Johnson, deacon, rector-elect of St. Michael's church, city of Trenton, was admitted to the holy order of priests. Morning prayer was read by the Rev. John Croes, jun. who also presented the candidate, and a sermon preached by the Rev. Dr. Rudd.

On Wednesday, the 5th of January, 1825, in consequence of notice that the Rev. John M. Ward had been elected rector of St. Peter's church, Spotswood, and of an application from the vestry for his institution, I visited that church, and instituted him into the rectorship of it, and also preached a sermon. Morning prayer was conducted by the Rev. William L. Johnson.

An application having been made to me by William W. Bostwick, a candidate for orders in the diocese of New York, to be admitted, in the absence of the Right Rev. Dr. Hobart from that diocese, into the holy order of deacons; in compliance with his request, I held a special ordination in Christ church, New-Brunswick, on Friday, the 15th of April, 1825, and admitted him into that order.

On Tuesday, the 3d of May, I commenced my annual visit to the churches in the southern section of the diocese, and on Wednesday visited St. Michael's church,

Trenton; and, at the instance of the vestry, instituted the Rev. William L. Johnson into the rectorship of that church, to which he had been regularly chosen; and preached on the occasion. The Rev. Charles Smith performed morning prayer.

In the afternoon, I also administered confirmation at that church, and heard the children examined in the catechism.

On Thursday, the 5th, I proceeded to St. Peter's church, Berkeley, accompanied by the Rev. Messrs. Smith, S. Wilmer, and Hall; and in the afternoon of that day preached to a pretty numerous and attentive congregation, administered confirmation, and heard the catechumens examined by the Rev. Mr. Hall, the rector of that church. The church at Berkeley is evidently improving.

On Friday, the 6th, I visited Trinity church at Swedesborough, and at the request of the vestry, instituted the Rev. Simon Wilmer into the rectorship of that church; Mr. Wilmer having produced the certificate of his election to that office, as required by the canons. The Rev. Mr. Smith performed morning prayer, and the Rev. Mr. Hall preached the sermon on the occasion.

From Swedesborough I proceeded to visit the churches of Salem and Penn's Neck; and on Sunday, the 8th of May, I preached to a numerous and very respectable and attentive audience at St. George's church in the latter place; and in the afternoon, preached to a crowded, but very orderly and serious congregation, at St. John's church in the former place, administered confirmation to a number, and heard the catechumens belonging to the congregation examined by the Rev. Mr. Smith, who accompanied me in these visits, and performed divine service.

On Monday, the 9th, I again visited Swedesborough, preached in Trinity church, administered confirmation, and heard its rector examine the catechumens.

On the following day I visited St. Stephen's church, Mullica-Hill, and officiated; and in the afternoon proceeded to St. Thomas's church, Glassborough, where I also officiated; in both cases, to good congregations.

On Wednesday, the 11th, I repaired to Woodbury, and officiated to the Episcopalians in that town and its vicinity in the evening.

The next day, (the festival of the Ascension,) I visited St. John's church, Chew's Landing, where I also officiated to a pretty full and attentive audience, and administered the office of baptism. This church, for many years almost extinct, appears to be reviving, and the congregation seem anxious that the word and ordinances should be administered among them.

In the afternoon of the same day I visited St. Mary's church, Colertown, preached

to a large and orderly congregation, administered confirmation to a number, and heard the catechumens examined by the Rev. Mr. Hall, its minister. The Rev. Mr. Morehouse also assisted in the divine service.

This congregation have made some convenient alterations and improvements in the interior of their church.

Neither in this church, nor in the church of Salem, had confirmation ever been administered previously to this visit.

From Colestown I proceeded, in company with Mr. Morehouse, to Mount-Holly, and on Friday evening, the 13th instant, I officiated in St. Andrew's church in that place.

On the following Sunday I preached twice in the same church, and also heard its rector, the Rev. Mr. Morehouse, examine the children and young persons in the catechism.

This congregation appear to be increasing, and have lately purchased a handsome organ for their church, by which their sacred music is already improved.

On Thursday, the 19th instant, I attended in the city of Philadelphia, as a member, the stated annual meeting of the board of directors of the Domestic and Foreign Missionary Society of the Church in the United States. From the report of the executive committee of that body, it appears that several missionaries are successfully employed in the remote parts of our country, as well among some of the Indian tribes as among the white inhabitants of our communion who have emigrated thither.

Before I conclude the account of my visitations, I cannot but take notice of the handsome improvements which I perceived were made in this church on my arrival here yesterday. The exterior of the building has been so completely repaired, that it exhibits, in fact, an entire new and handsome edifice. Great credit is certainly due to the members of this church, so comparatively few in number, for their zeal and liberality in effecting these improvements.

The number of persons confirmed since the convention in August last, has been 67.

I have ordained within that period five persons—two to the order of priests, and three to the order of deacons; one of which only for this diocese, the others for the diocese of New-York.

The institutions, in the same time, have been three.

The Rev. John Croes, jun. resigned the rectorship of Christ church, Shrewsbury, and Christ church, Middletown, early in September last; and since that time, has been performing missionary duties to the vacant churches in the diocese. He has lately, however, accepted an invitation from the Episcopalians at Paterson, one

of his missionary stations, to become their minister, and has accordingly taken up his residence among them.

The Rev. Eli Wheeler, lately of the diocese of New-York, has removed to this diocese, and taken charge, as rector-elect, of Christ church, Shrewsbury, and Christ church, Middletown.

The Rev. Robert B. Croes, a deacon of this diocese, has, by a letter dimissory to the Right Rev. Richard Channing Moore, bishop of the diocese of Virginia, been transferred to that diocese.

The Rev. B. D. Hall has, in addition to his other cures, taken charge of St. John's church, Chew's Landing.

The Rev. Charles Smith has resigned his charge of the churches at Salem and Penn's Neck, and is now engaged as a missionary to the vacant churches in the diocese.

The Rev. John Grigg has resigned his charge of Christ chapel, Belleville.

The Rev. Matthew Matthews, late a deacon in the diocese of Pennsylvania, has, by a letter dimissory from the Right Rev. Dr. White, been transferred to this diocese, and is now officiating, by direction, in Christ chapel, Belleville.

I am happy to state to you, in conclusion, that the church in this diocese, through the blessing of its Divine Head, has not been suffered to decline, either in its spiritual or temporal circumstances, since last we assembled to be made acquainted with its welfare and progress, and to consult for its best interests.

On the contrary, it has continued to advance with the same—slow indeed—but uniform and steady progress, which has marked its steps for several of the preceding years. Two more of the vacant churches are now supplied with the stated services of clergymen, than was mentioned in my address at the last convention.

The several funds created for its benefit are still increasing, and continue to promise the most happy effects.

Under the impression of these distinguished favours, can we do less than offer our most grateful acknowledgments to their divine source, God, the Father, Son, and Holy Ghost, and give renewed evidences of our endeavours to please and serve him, and thus promote his glory.

I now offer the parochial reports, which have been presented to me by the proper officers of the several congregations in the diocese, that they may be read for the information of the convention, and inserted in the journal.

JOHN CROES.

Perth-Amboy, May 25, 1825.

The parochial reports furnish the following aggregate:—Baptisms (adults 29, children 106, not specified 42) 177—Marriages 44—Funerals 73—Cate-

chumens 172—Sunday Scholars 359—Communicants 641.

The following sums were reported as having been collected:—

For the Missionary Fund \$376 65½
For the Episcopal Fund 68 60

The proposition offered by A. O. Dayton, Esq. at the last convention, in the following words, viz. "That the first article of the constitution be altered, by the insertion of the word *Salem*, between the words *Perth-Amboy and Burlington*," was also called up and unanimously adopted.

The following appointments were made:—

Standing Committee—The Rev. Charles H. Wharton, D. D., the Rev. John C. Rudd, D. D., the Rev. James Chapman, the Rev. John Croes, jun.; Robert Boggs, William P. Deare, Peter Kean, and James Parker, Esqrs.

Delegates to the General Convention—The Rev. Charles H. Wharton, D. D., the Rev. John C. Rudd, D. D., the Rev. James Chapman, the Rev. John Croes, jun.; Peter Kean, James Parker, Joseph V. Clark, Esq., and Dr. P. F. Glentworth.

On motion of the Rev. Dr. Rudd, *resolved*, That this convention perceive with pleasure the formation of societies in several congregations, for the purpose of increasing the Missionary Fund; and while they consider the exertions of the ladies of Christ church, New-Brunswick, St. John's church, Salem, St. Mary's church, Burlington, and St. Peter's church, Perth-Amboy, as deserving much commendation, they indulge the hope, that the other congregations of the diocese will soon be able to make similar efforts,

* * The next annual convention will be held at Salem, on the last Wednesday in May, 1826.

The following is an appendix to the journal of the above convention:—

The board of directors to whom is confided the appropriation of the Missionary Fund, beg leave to make the following report to the convention:—

That after the sitting of the last convention, they engaged the Rev. John Croes, jun. who had resigned his charge as rector of Christ church, Shrewsbury, to act as a

missionary to the vacant churches, at a salary of \$400 per annum; that Mr. Croes continued to perform his duty faithfully for the space of six months, viz. from 1st September to the 1st March ensuing, when he resigned his office, in consequence of taking charge of the Episcopal association at Paterson, now St. Paul's church. The report of his mission is annexed.

J. Croes, jun. reports, that he entered upon the discharge of his duties as missionary on the 1st of September, 1824, and continued the same six months. During that period he officiated every third Sunday to the congregation at Paterson, with the exception of one, on which he exchanged duties with the Rev. Dr. Rudd. Two services were performed each time, making the whole number, on Sundays, 18. He also attended one funeral, and preached on a week day; and baptized, at different times, seven children. He officiated twelve times on Sundays to the Episcopalians at Morristown, six times on Sundays, and once on a week day, at Trinity church, Woodbridge; the same number of times on Sundays in St. James's church, Piscataway, and several times on week days. These two places not being far distant, he always preached at both on the same Sunday. In St. Thomas's, Alexandria, he officiated only four times, being prevented once from attending by the badness of the roads, and at another time when he attended, no part of the congregation appearing in consequence of the inclemency of the weather. He also administered the communion at this place and at Morristown. At the house of Mr. Robert Sharp in Amwell he officiated twice. His missionary engagement expired on the 1st of March; he however continued to officiate at Paterson every third Sunday till the last of April, when, in consequence of an invitation from the Episcopalians to become their minister, he removed thither, and took charge of that congregation. He made collections only at Piscataway and Woodbridge, the other congregations having been required by the president of the board of directors to give a specified sum instead of the usual collections. In the former place he collected four dollars fifty cents, in the latter four dollars. The prospects at Paterson and Morristown he considers as encouraging. At Paterson, as will be seen from his parochial report, efforts are making to build a church; and in Morristown it is very probable the same thing might be accomplished, if a clergyman could be settled there. In all the congregations that he visited, he was very kindly received, and was gratified in finding among Episcopalians generally, an unabated attachment to their church.

The board further report, that they had allowed the Rev. Mr. Ward, acting in part as a missionary to the churches at Spots-

wood and Freehold, the sum of \$25 for each church; also to the Rev. Mr. Dunn, acting as a missionary to Christ church, Johnsonburgh, the sum of \$25; and to the Rev. Mr. Hall \$12, for acting as a missionary to St. John's, Chew's Landing. —That they have now engaged, for a few months, the Rev. Charles Smith, as a general missionary to the vacant churches, at a salary of \$400 per annum.

All which is respectfully submitted.

Signed by order of the board,

JOHN CROES, President.

Perth-Amboy, May 25, 1825.

From the report of the treasurer of the convention, it appears that the receipts of the past year were \$1008 73½, and the expenditures \$746 25; and that the present amount of the fund is \$3898 34½.

The receipts into the Episcopal Fund were \$676 40; and the expenses therefrom \$650. The whole amount of the Episcopal Fund is \$1606 7.

The fund for the Bishop Croes Scholarship in the General Theological Seminary had increased \$161 80; and amounted in the aggregate to \$959 80.

The clergy of the diocese of New-Jersey are, the bishop, 15 presbyters, and 1 deacon. Total 17.

For the Christian Journal.

Interior of a Parish.—No. II.

It is not intended in these communications to make any exposure of either doctrines or sects, nor a close application to individual feeling or interest; but a representation generally of those religious impressions, duties, and incidents, which, in the "interior of a parish," may reasonably be presumed to transpire. In our walks there is need of much circumspection, and holy conversation, and prayer, that we may be directed aright; but the Lord has promised to bless those that seek him diligently. Let us, therefore, strive to persevere in all things in the way which is pointed out to us, that we may be spiritually blessed in our journey through life.

Since my last communication I must confess that my interest has increased each Sunday, on beholding an additional number of people in church. Notwithstanding this, it cannot yet be

perceived that there is a vitality in religious matters such as might be wished. Still may the work, under Providence, be advancing; though I must assure you there is great difficulty even in keeping much to religion in the conversation resulting from our visits. On this point I have some fears of failing, as the tempter is apt to assume so many flattering and various shapes. There are many of this congregation still unbaptized, who are quite regular in their attendance, but have not any just idea whatever of the necessity of that ordinance: it must, therefore, be a work of time and opportunity to set this matter before them in a proper point of view: to fail in an attempt of this sort would be impolitic in the outset, as well as prejudicial to the interest of the cause.

The catechism business is all that can now be set on foot; even this required some perseverance, for it was said there were none, or but very few children; and indeed I had seen but some five or six ever at church. The truth turned out to be as I expected; for children were not properly urged to come forward. We met a few, however, at their homes, who seemed pleased at the idea of saying catechism: so it was given out from the desk, and the first day after there appeared nine baptized children, for none others had been invited. This measure has given an additional incentive to our labours, as it has pressed upon the minds of parents the great advantages of urging their children to attend the church services, and exciting a laudable ambition, which cannot be excited so well by private as by public catechism.

And besides, there has another material benefit resulted from this exercise; and that is, an inculcation of the necessity of placing children, as early as possible, under the care of the church. This matter, of children not being properly the care of the church until baptized, had not been previously viewed in a proper light; but, in consequence of the arrangements here adopted, a more mature consideration has taken place. Since my last communication, I have had an opportunity of witnessing one of the most gratifying and interesting offices which can be afforded

the gospel minister. The wife of one of this congregation, being a member but not a communicant, and the husband being of another denomination, had seven children unbaptized. They had for a long time neglected this solemn rite, instituted by the great Head of our church, by which her members were to be introduced; but now began to weigh this matter more seriously. They were both disposed that their children should be baptized, verily believing the Scriptures to be the word, and Jesus Christ to be the Son of God. There was no hesitation therefore, on the part of the minister, to comply with their wishes. This I very humbly conceive to be the meaning of the command, nor can it easily be imagined how any religious denomination can undertake to restrict the import of the words, "Go into all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The day was accordingly appointed, and an assemblage of about thirty people present at a private house. They were composed chiefly of the relatives and a few neighbours, one of whom also brought forward an infant to participate in the ordinance. Seven children, from fourteen to three years of age, and the infant, were baptized, ranged according to birthright, and forming an exceedingly interesting scene. The ceremony was solemn and imposing. May the Lord bless this work which he has already commenced. Q. E. D.

The Death-bed of Eliza.

From the parish journal of a clergyman of the Protestant Episcopal Church.

ELIZA was formed by the hand of nature, to exhibit to the world a fine specimen of the cheerful and cheering gaiety of innocence, in the spring season of female loveliness—

"When life, like a sunny stream, is stealing
Its silent steps through a flowery path,
And all the endearments that pleasure hath,
Are pour'd from her full o'erflowing horn
When the rose of enjoyment conceals no thorn."

But, with poor Eliza this joyous season soon passed away. Gladsome mirth was early exchanged for sorrowing and sadness. In the form of a "meaner angel" of her own sex, a demon of discord was introduced into her hitherto peaceful habitation, and for ever severed the hearts of

her much-loved parents. The once-happy family was broken up and separated; and Eliza never smiled more. During my acquaintance with her, however, her beautiful brow was constantly adorned with the beams of a devout and resigned spirit: though pale, they were not altogether cheerless.

The severely trying circumstance above named, drove Eliza from her no longer comfortable home. She could not endure to stay even in the neighbourhood where she had witnessed, and would be constantly reminded of the ruin and degradation of her late respectable family. She left the beautiful and romantic shores of the Hudson, to reside with a kind and worthy aunt in the city. While there, her needle and her book too much engrossed her time, to allow her that portion of exercise which her former habits and present health required. Her retiring and sedentary habit gave a predominant advantage to the corroding operations of memory. The rose had faded on her cheek, and the diamond brilliancy of her eye was rapidly softening into common brightness, when her friends perceived that she was loudly threatened with an attack of consumption, that voracious monster whose wide extended jaws annually devour so many thousands of the fair and lovely part of the creation.

She was persuaded to return, but with a sad and sickening reluctance, to her native plains, in hopes to find there the restoration of her former health. Her much injured, forsaken mother, was drawing out her unhappy existence in my parish. I had never before seen her lovely, heart-broken Eliza. She was yet young, and still beautiful. The bloom of youth, however, though early, had begun to fade away, and the brightness of her beauty to grow dim; for the relentless enemy that had seized her, had already plunged his deadly fangs into the very core of her constitution. But that fading bloom had in it something far more heavenly and heart-searching, than even the most perfect tints that Hygeia's pencil could ever produce. And though the shafts of her beauty were less bright and keen than formerly, they could never more easily find access to the feeling heart, nor more copiously make its blood to flow. It seemed impossible to look upon Eliza, and not deeply to feel an interest for her. In every word, and look, and gesture, she seemed endowed with an irresistible power to increase that interest. She neither said nor did aught that you were not compelled to approve; and while the tear of sympathy would steal into your eye, and half hide her from your sight, you were fancying that her thoughts were ascending as sweet incense to approving heaven.

Her native air seemed to revive her wasting health and life. But the revival

was of short duration. She was lifted up, but to accelerate her fall. It was soon seen, that she was going down rapidly to the grave. We hoped her passage might be smooth and easy. Alas! it was otherwise determined, in the inscrutable councils of heaven. For many weeks previous to her departure, she suffered almost constant and excruciating pain. Shall I attempt to describe, with what patience, with what resignation, nay, with what cheerfulness, and even thankfulness, she endured the cross thus laid upon her? No, I will not dwell on this circumstance; for there are few that can comprehend—few who will believe, that cheerfulness and comfort of mind can dwell with a body agonized by pains and sufferings, to which death alone can offer relief—which death alone can assuage.

From the time of her confinement to her room, until her soul returned to God who gave it, I visited her almost daily: for I felt, that to converse and to pray with her, conducted both to happiness and to holiness. On these occasions, from her heavenly appearance, and more heavenly remarks—together with the blessed influences of religious services, performed in sincerity and love—I always found myself—my thoughts and affections—by some unearthly impulse, disposed to leave this tenement of clay, and to ascend “to fairer worlds on high.” For, in Eliza’s dying chamber, it was impossible to doubt the existence of another and a better world than this; or that it was made for such spirits as the one which was about to leave her emaciated body, to be perfected there.

The sun had not ascended far above the horizon, one calm and lovely morning in June, when I left my study to walk to the humble home of Eliza’s forlorn and afflicted mother. Every thing around me—all nature seemed an unspotted mirror, reflecting the benignant smile of the Creator. The varied colours of the rainbow of the west, “bending its blue and crimson arch in heaven,” gave a celestial, unusual lustre to the beauteous scenery; and the birds, as if in acknowledgment of its charms, sung as they beheld it, with unwonted sweetness and animation. The earth had put on her “robe of summer green”—it looked fresh and new; and the sun seemed pleased with the employment of reluming the pearls that garnished her. I had never seen such a morning; nor had I ever, to the full, enjoyed such feelings as it inspired. It seemed to my heaven-delighted fancy, that an angel had been commissioned to develop, in the works of nature, an illustrious and a brilliant exemplification of the divine goodness; and that, to confirm the heavenly impression that perfect beauty was intended to stamp on the heart, he had painted that beautiful bow of hope and peace on a silken cloud, pre-

pared in the laboratory of the skies for that exclusive purpose.

I stopped—looked around me—and in the ecstasy of my admiration, forgot every attribute of the Deity but his goodness—forgot that there was any such thing as evil in the world. The thought of poor Eliza, languishing on her bed of sickness, pain, and death, crossed my recollection—and the too-delightful vision fled. The surprising beauty and loveliness of the morning was contemplated as a phenomenon; and the world and its Maker appeared to my recovered senses, in the awful majesty of the truth of nature and of revelation.

I hastened on my way, endeavouring to call to mind something that might convey comfort to the stricken sufferer. Myself needed comfort. A light rap at the door—her own sweet, but feeble voice, bade me enter. Soon was I convinced of having come to the right place to find the desired comfort. In her case I beheld an example of how easily the burthen of *natural evil* is borne, by those from whom the divine mercy has removed the greater weight of *moral evil*.

“How do you find yourself, this beautiful morning, Eliza?” With the shadow of a solemn smile on her death-like countenance, she replied, “I find myself with every wish gratified on this side the grave, save one.” “Doubtless, my dear Eliza, it is of a nature to be gratified, or it could not be a wish of your resigned spirit: what is it?” “It is, that I may receive the holy sacrament of my blessed Saviour. That performed, and I feel that I shall be happy.” “To-morrow, my dear child, God willing, that happiness shall be yours; and in the mean time, let your mind refresh itself by dwelling on the divine love commemorated in that sacred rite.”

I had not yet to learn, that she well understood the nature and character of that ordinance. She had said that she viewed it as a high duty to be performed, and as a most blessed privilege, to be enjoyed by every believer in the religion of the cross; as a source of heartfelt comfort, and of spiritual light.

Solaced and improved, I left the sacred chamber of the sainted maid, with a blessing, and with a promise, on the morrow to gratify her last pious wish. It had less of earth in it, than of heaven.

The morning sun was rising with resplendent lustre, through an atmosphere still and arid, portending a sultry, and, therefore, trying day for poor Eliza; while her friend and pastor was hastening to her aid, that the sacred service might be performed before her little remaining strength should be prostrated by the meridian heat, which found too ready a passage through the slight walls that encompassed her.

I could dwell with pleasure on the joyous brightness of her fading eyes, as they

greeted my entrance; on the calm, and solemn, and fervent devotion of spirit, with which she joined in the service—the tears that glistened in her sunken eyes, when she received the consecrated bread—and that rolled down her emaciated and pallid cheeks, when the striking emblem of her Saviour's blood was put to her lips. They were tears—not of anguish—but of faith, and hope, and love: offered a sacrifice to heaven, they were accepted as pearls of great price.

Her afflicted, resigned, grieved, gratified mother and sister, both of whom have since gone to meet her on a happier shore, partook with her.

After a short time of silent devotion had elapsed, Eliza was asked if she had received the comfort and gratification she had expected. "O yes," she replied, "and far more and higher. It is indeed meat and drink to my departing soul." Then raising her glazing, streaming eyes to heaven, she exclaimed, with the glowing rapture of an entirely devoted spirit, "Oh blessed Saviour, I am now happy in the faith and love of thee. In thy own good time, take me from this painful being, to dwell for ever with my Lord; and O, let my dear unhappy mother—" Here she sunk under the weight of unutterable emotions, and her voice ceased to be audible, though her freezing lips still moved. She was evidently passing through the valley of the shadow of death, supported and comforted by the staff of the divine Shepherd. All that could be done for her at this time, was done already.

Early in the evening, I again called. She had not yet passed the vale; and was still in great pain. She was spoken to of comfort—she needed none. I retired to a remote part of the room, where were seated several of Eliza's dear, sorrowing, weeping relations. The chamber was filled with a deepening twilight—the dying saint was surrounded by its darkest gray. About to retire, I approached her, enjoying the pleasing, grateful hope, from the death-like stillness of the apartment, that her pain had left her, and that she was breathing out her last hour of life without anguish. I wished to hear her voice once more, and to know, from her own lips, that she was at peace, and leaving the world with a hope full of glory and immortality. For this purpose, a question was framed, requiring, as was presumed, but a simple *yes*. It was a mistake—it was not so framed—a mistake most deeply regretted, when it was seen that it much increased her excruciating pain to answer it. "I hope," said I, "Eliza, you are both happy and easy?" "Happy," she replied, with much difficulty, "but not easy." These were the last words—and he will never forget them—that were heard by her pastor, from the death-bed of Eliza.

Albany Bible and Common Prayer Book Society.

THE anniversary meeting of the Bible and Common Prayer Book Society of Albany and its vicinity, was held at St. Paul's church, in the city of Troy, on Tuesday, the 6th of September. Divine service was performed by the Rev. Mr. Potter, and a sermon delivered by the Rev. Mr. Lacey.

We make the following extract from the annual report of the board of managers:

The committee, in behalf of the board of managers, congratulate the society that its *permanent fund* has increased to the sum of *one thousand five hundred dollars*; the interest arising from which, by an article of the constitution of the society, is devoted to the purchase and distribution of Bibles and Common Prayer Books. By a recurrence to the records of the society, the committee observe that the principal portion of this fund was raised in the infancy of the institution: few comparatively of the present members of the society have had the honour of contributing to its accumulation, the donations received in latter years not much exceeding the annual expenditures of the society. Fourteen years have elapsed since the formation of the society—many of its founders repose in the silent grave—their zeal can no longer be exercised in its support, but their *example* remains: though dead, they yet speak—and the committee trust they will not speak in vain. Episcopalian churches have sprung up in every direction around us: the number of the members of our communion is greatly increased. This society, regularly incorporated by an act of the legislature, is, and was intended as the *parent society* of all similar institutions in the western and northern parts of our state—it is "The Bible and Common Prayer Book Society of Albany and its vicinity." Several societies have already been acknowledged and received as *auxiliaries*, and participated in the advantages of this institution. All are equally entitled to be received, and are invited to unite themselves with us, and co-operate in the good work in which we are engaged. Our land is blessed with peace and plenty, and few, if any, individuals can be found among us, who cannot without inconvenience contribute to the funds of the society, and thus enlarge its means and extend the circle of its usefulness. In common with our brethren of the Bible societies, we distribute the Bible—the bread of life; but we accompany it with the Common Prayer Book, containing the liturgy of our church, which, to be admired and esteemed, is only necessary to be known. If those who have preceded us have done so much in the endowment of this institution, may we not hope that now, in the more prosperous

circumstances of the church, we will emulate the noble example that has been set us, and that the succeeding annual reports of the society will evince the increased zeal and exertions of its members.

After the reading of the report, and the election of officers, it was *resolved*, That the thanks of this society be presented to the Rev. Mr. Lacey, for his able and very appropriate sermon delivered this afternoon.

Resolved, That the next anniversary of this society be held in St. George's church, in the city of Schenectady, on the second Sunday in September, 1826, at 7 o'clock P. M.; and that the election of officers take place on the morning following.

At a meeting of the board of managers, held immediately after the adjournment of the society, it was *resolved*, That the Rev. Mr. Dorr be requested to deliver the next anniversary sermon; and that in case of his failure, the Rev. Mr. Lacey be requested to preach in his stead.

For the Christian Journal.

REVIEW.

- I. *The Lady of the Manor: being a Series of Conversations on the Subject of Confirmation; intended for the Use of the middle and higher Ranks of young Females.* By Mrs. SHERWOOD, Author of *Little Henry and his Bearers*, &c. &c.
- II. *Body and Soul.* Third edition.
- III. *"The Week."*

It is something very attractive to the young mind, when the deep mysteries of abstract truth are clothed in the easy attire of fancy, and we are enabled to learn through the medium of a story, what we would never take the pains to know by the method of dry and uninteresting demonstration. The parabolic method of conveying to the mind important truths, has been adopted from the earliest ages and in almost every nation, as addressing a certain taste which seems to be founded in nature, a taste which appears to arise from a love of contrast between the real and unreal incidents of life; and by comparison of the true passing events of the day with these pictures of the imagination, to draw lessons at once instructive to the understanding and useful to the heart.—It is with impressions such as these that we were attracted by the title of the work which stands first at the head of this article. We considered it to promise something

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which, by the lure of small and interesting historical illustrations, might draw the attention of the young members of our church to the important subject of confirmation.

The book, we confess, presented strong claims to attention, as it was written by a lady—a lady too professing to bear an ardent attachment to the Church of England. It is not often that the sex are enabled to summon sufficient confidence to step forth as champions in the field of theological inquiry, or to occupy the chair of grave ecclesiastical order. When, therefore, they thus exhibit a benevolence which spreads new brilliancy over all the graces which adorn their character, we are bound by the rules of courtesy and good breeding, not to say of Christian charity, to welcome their aid in the cause of humanity.

With such prepossessions we addressed ourselves to the perusal of this book, and not until we saw the broad and odious features of Calvinism which deform this work, did we choose to alter our favourable opinions of its plan.

We acknowledge, in the outset it did not appear to us a great compliment to the clerical order, that there should not be sufficient time, to be subtracted from *more serious avocations*, to bestow on these important preliminary instructions—although we disclaim such exclusive ideas of the sacred office as would reject the aid, in beneficial purposes, of the pious laity. Not to say any thing then of "the lady's" views of the rite of confirmation, as expressed in her introductory conversation with the Rev. Mr. Vernon—not to say any thing of the *very liberal* feelings she expresses towards those who entirely reject infant baptism—nor of her ideas of the "*invisible church*," with its consequent "*invisible members*"—nor of a certain quaint or technical phraseology which very frequently appears, and especially seems to inspire her prayers—the first passage which arrested our attention, was one in which she is engaged in explaining to her young friends "the leading doctrines of the Christian religion." She begins very properly with the nature of God; and after stating the doctrine

of believers in the doctrine of the Trinity, she proceeds to say, before the foundation of the world the Lord Jehovah, the glorious Three in One, established the mighty scheme of salvation, "by which he decreed by his counsel, secret to us, to deliver from curse and damnation those whom he chose in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour—(Articles of the Church.) These chosen ones of the human race are described in Scripture," added the lady, "to be as numerous as the stars of heaven and as the sand of the sea: they are elsewhere spoken of as being clad in robes made white with the blood of the Lamb, and clothed with the righteousness of Christ. Whence we are taught to understand the method of their salvation."*

From this, in the outset, we imbibed the opinion, which we had not afterwards any reason to change, that one main purpose of the work was to communicate Calvinistic views of the formularies of our church, and an extremely indifferent taste, if not a complete disgust, for her distinctive principles. When we sat down to write this article, it was our intention to offer some remarks on the several histories of this work in order; but as we proceeded, the objectionable sentiments multiplied so rapidly, that really to give them the critical observation they would require, a volume even greater than the work before us would be requisite. It is not right, however, that works of this sort should be suffered to be circulated among the members of the church, with the specious recommendation of being explanatory of her services, without, at the same time, a word of caution from those whose profession must give them equal claims with those of "the lady" to an acquaintance with the subjects which are here discussed.

Belonging, as we do, to that class of the clerical corps who are by no means indifferent to correct views of doctrine and discipline, we must confess it is with equal surprise and disappointment that we have found reason to throw

aside this work with great disgust; for however entertaining some of her histories may be to a young person, we cannot but express the opinion, that in that very degree in which they may be regarded as pleasing, is the fault of the author, and the danger of the work conveying the poison, as we consider it, of false views under the agreeable bait of novelty and popularity—insinuating unsound opinions of the church, under the garb of peculiar Christian moderation. We shall give a few extracts from this work, that the public may judge of that savour which they may here expect, and which we should be sorry to believe was acceptable to the mass of our members, whether of the clergy or of the laity.

"In that part of our catechism," proceeded the lady of the manor, "which I have chosen for our consideration this evening, supposing ourselves to be believers,† we thank our heavenly Father that he hath called us to a state of salvation through Jesus Christ our Saviour, and we pray unto God to give us his grace that we may continue in the same unto the end of our lives. Now," said the lady of the manor, "in these few words we find a concise form and acknowledgment of that doctrine which is stated more largely and plainly in the 17th article of our church. This article, which treats of predestination and election, is thus worded"—[Here follows the 17th article at length.] "From this article," continued the lady of the manor, "it appears, that

* The idols of the day.

† Where is the ground for this "*supposing ourselves to be believers*?" The catechism expressly states the effect of baptism to be, making the baptized child, or person, "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and then, without departing in the least from the subject of baptism, but with a clear and distinct allusion to it, speaks of "*this state of salvation*," i. e. this being "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," the declared effect of baptism. Instead, therefore, of "*supposing ourselves to be believers*," a fair view of the standards of the church would substitute the words, "*knowing ourselves to have been baptized*." It is surprising how, by the aid of little salvos, such as *supposing*, *if*, *charitably hoping*, &c. &c. the language of the church is often completely wrested from its plain honest meaning, and made to subserve the purposes of erroneous and strange doctrine.—Ed. C. J.

those who are to be saved, were chosen, before the foundation of the world, to be delivered from curse and damnation, and to be brought by Christ to everlasting honour. It also appears that they are called according to God's purpose by his Holy Spirit, and that through grace obeying the call, and being made sons of God by adoption, they walk religiously in good works, and at length, by God's mercy, attain to everlasting felicity. Thus it appears that there is but one way in which sinful man can be accepted with God," &c.*

A question is put by one of the young ladies, "that as all men are equally sinful by nature, and equally guilty in the eyes of God, wherefore are not all predestinated to everlasting happiness?" To which "the lady of the manor" shrewdly replies, "that the true state of the case forbids us to ask any such questions."† The lady of the manor then proceeds to point out how grace might properly be said to reign throughout the whole wonderful process of man's salvation—in his election, his calling, his pardon, his justification, his adoption, his sanctification, and his perseverance to the end.‡

"Election, it is supposed, makes no real change in the state of its object;§ so that the chosen person often remains in an unconverted state to an advanced period of life, as may be proved from the parable of the labourers in the vineyard; but when the time of conversion comes, the Spirit of God speaks to the soul, and awakens it from the dead."

One more extract, and we are done.

"It is possible," replied the lady of the manor, "for a man now living in sin, and greedily committing evil works, to be one of the elect or chosen notwithstanding; for St. Paul was one of the elect [pray is not this begging the question?] while yet engaged in persecuting the servants of God, and compelling them to blaspheme. But grace had then only selected him as an object of mercy through Christ; he had not

yet been called, pardoned, justified, adopted, sanctified."

II. Quite different in its tendency and views is the very popular and well written work entitled "*Body and Soul*,"—as we suspect, from the pen of the author of the *Velvet Cushion*, *Sermons*, &c. In this work the reader follows the rector of a country parish in his domiciliary visits, and is made acquainted with the various sentiments of persons at one time correct, at another incorrect, but chiefly of this latter sort; and by the worthy pastor he is presented with those "strong reasons" for loving the church, which her doctrines, discipline, and worship so abundantly afford, and which so clearly demonstrate her divine origin.—Unitarianism, Puritanism, Separatism, Evangelism, (by sectarian accommodation so called,) and various other deviations from primitive simplicity and truth, are here, in the method of plain conversation, severally discussed; and while there is nothing that some *fastidious tastes or delicate nerves* might apprehend of sectarian narrowness, there is always that grave, and decent, and rationally pious sentiment, which properly represents the character of our venerable church.

We particularly admire the gentlemanly and amiable characters of the rector and his curate; and if such could always be the terms on which they could hold their respective stations, we should be disposed to alter an opinion which we may have formed in too much haste, that these connexions were not always favourable to the interests of the church.

We should be pleased to present specimens of this work, but are unwilling to enlarge this article beyond the compass of our present design, which is merely to recommend to the members of our church this little book, which afforded us great pleasure in reading, and which we hope will be as favourably received in this country as it was in England, having there passed through its third edition.

III. Before we lay aside our pen, we must take notice of the useful little work

* Vol. ii. p. 121, 122.

† P. 126.

‡ P. 123.

§ P. 129.

entitled "The Week," which is another of those various methods (we thankfully hail it) to draw the youthful mind towards a religious view of things, particularly in the disposition of their time, and in keeping holy, in a rational manner, the Lord's day. It is written in a familiar and perspicuous style, and will not fail, we trust, with the blessing of God, to be useful to those for whose benefit it was intended. Certainly if the present age is not more enlightened and more religious than any preceding, the fault cannot be attributed to any dearth of books, pamphlets, and magazines. There is a danger and a duty arising out of an excessive bibliomania, which the sober Christian and scholar will keep fully and steadfastly in view: the danger is, reading indiscriminately the good and the bad—the duty is, to read with discrimination.

ANSELMO.

Address of the Right Rev. Bishop Ravenscroft, delivered in St. John's Church, Williamsborough, North-Carolina, at the Ordination of the Rev. Messrs. Otey and Brainerd, on Sunday, October 16, 1825.

To you, my sons, who have this day received the commission of the great Head of the church, to proclaim the unsearchable riches of the salvation that is in his only name, to the sin-ruined, blood-ransomed race of Adam—it is my sacred duty to press upon your deepest consideration the magnitude and importance of the trust committed to you. You have said, and we trust you have well said, that you are "moved by the Holy Ghost to take upon you this office and ministry;" and that all just confidence may be placed by others in your now sacred character, you have been publicly and solemnly separated to the Gospel of God, by the significant, sacred, and ancient rite of imposition of hands. You are therefore no longer your own, but another's; you have now not only your own souls to save by your own personal religion, but by the word of Christ dwelling in you richly—by the faithful administering of the counsel and encouragement, the warning and reproof, the hopes and the fears, of the Gospel of salvation, to save the souls of others. To this you are now pledged, my brothers, as the main business of your future days; nor can any earthly power release you from the sacred obligation. Bear in mind then, I beseech you, that to diligence and faithfulness in declaring the whole counsel

of God, you must manifest, in your own conversation in life, that the truths you press upon your hearers are not matters of speculative knowledge, but near and dear realities, which fill your hearts and rule your lives. He that would preach the Gospel with effect, must live as becometh the Gospel. If then it is triumph beyond expression, a victory to be celebrated for ever by the heavenly powers, for a sinner to overcome and conquer the enemy, and, through the grace of the Gospel, gain the crown of life; what must be the glorious and exalted triumph of him who carries with him to the bar of God the seals of his ministry in souls won to Christ? Let the contemplation of this triumph then arm you, my reverend brothers, to meet the double duties of your high calling with zeal and diligence. Your course is arduous, but your help is mighty—your labour is unceasing, but your reward is unspeakable. Whatever can stimulate to exertion or animate to perseverance, is bound up with the sacred character this day conferred on you. The common feelings of humanity, the sanctified affections of divine love, the glory of God and the interests of your own souls, all combine to press you forward in snatching brands from everlasting burnings. God has honoured you with his high commission to negotiate the terms of peace and reconciliation with his fallen, rebellious, yet redeemed creatures. The Lord Jesus Christ hath committed to your care a portion of his blood-bought flock. He bids you unfurl the banner of the cross, and draw all men to him, who tasted death for every man. He authorizes you to assure even the chief of sinners, that if he comes to him, he will no wise cast him out. He sends you to preach good tidings unto the meek—to comfort all that mourn—to bind up the broken-hearted—to proclaim liberty to the captives, and the opening of the prison to them that are bound—to proclaim the acceptable year of the Lord, and withal, the day of vengeance of our God. O it is an awful trust, my sons, and which nought that this world can offer could tempt to undertake, which no human accomplishment can furnish to fulfil. Yet fear not: he who hath called you is faithful; and as your day is, so shall your grace be. "Lo, I am with you always, even unto the end of the world," is the soul-strengthening declaration which insures the victory to the faithful soldier of the cross. The world may frown, and hell may rage against the truth of God; but not one jot or tittle shall fail. Labour then, my brothers, to make full proof of your ministry, that "Well done, good and faithful servants," may crown your toils, and welcome you to the higher ministrations of those exalted spirits who stand for ever before the throne of God, and

ascribe glory, honour, and salvation to him that sitteth upon the throne, and to the Lamb for ever.

For the Christian Journal.

Central Bible and Prayer Book Society.

THE fifth annual meeting of this society was held at Trinity church, Utica, on the evening of the 28th September. Divine service was celebrated, and a sermon preached by the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent.

The board of managers presented the following report:—

The events of the past year, so far as they have affected this society, are calculated, when reviewed, to awaken and cherish feelings both grateful and solemn in the managers and members. While our association has been enabled, through the blessing of God, to pursue silently but successfully, objects which every sincere and enlightened mind must approve; it has shared at the same time in the chastenings and rebukes of an infinitely wise and parental hand. It is with sentiments of unfeigned respect and heartfelt sorrow, that your board record the death of the late president of the society, Morris S. Miller, Esq. Feeble is the testimonial which we can render to his worth. Of this institution he was one of the warmest friends and most efficient supporters. From its first organization his name has been identified with its prosperity, and his latest breath bore testimony to the deep interest which he took in its concerns. In the decease also of our first vice-president, Mr. William Bostwick, your board have to lament the loss of a pious and zealous member, one of the first managers of the society—a member whose heart was always with us, when sickness and infirmities prevented him from sharing in our councils. These dispensations bring with them serious and solemn lessons. They admonish us of the near approach of another scene of things—a scene in which each of us shall have to render an account of the talents committed to our trust, for the glory of our Maker and the good of our fellow-men.

In the past year, calls for books have been made by *five* of the counties in union with us, Madison, Otsego, Herkimer, Cayuga, and Oneida. The parish of Batavia, Genesee county, has also purchased of us books to the amount of \$22 50: 23 Bibles and Testaments, and 219 Prayer Books, have been sold and distributed, making a total for the year of 242 volumes; and of 1885 since the commencement of the society. Our disposable funds not justifying *larger purchases*, the issues of books have fallen short of former years, and been entirely inadequate to the applications for

aid from various quarters. These applications are repeated and earnest, and will keep pace with the progress of population and the anxiety to procure the means of religious knowledge and improvement in the western regions. Your board, therefore, cannot forbear at this time to express the concern they feel at beholding the apathy and indifference displayed by several of the parishes, notwithstanding the call made upon them in relation to the interests of this association. While we acknowledge with gratitude the continued and zealous exertions of many of our members, may we not be permitted respectfully, but earnestly, to inquire of those from whom nothing has been received, whether they can close their hands or steel their hearts to the pressing wants of the spiritually destitute, and yet remain blameless? Let them contrast the abundance of their own temporal and spiritual privileges with the forlorn and wretched condition of thousands of their brethren, and then estimate the worth of that frigid and indifferent plea, "I pray thee have me excused." The board have the satisfaction to state, that \$500 towards a permanent fund have been invested. They expect very shortly to receive a similar sum, (the amount of a grant made to the society for the same object,) and have taken the necessary steps to render it productive. This fund, we trust, places the society on a permanent foundation, and authorizes us to look forward with hope to the extensive benefit which, if carefully cherished, it may, at some future day, be the means of dispensing. For the information of such of our fellow christians as may feel disposed to contribute to its perpetuity and increase its usefulness, we beg leave to mention, that the payment of *one dollar* annually, constitutes a person a member of the society. The payment of *five dollars* or more, at the time of subscribing, constitutes a person a member for life, without further subscription. All monies arising from life subscriptions, and donations exceeding \$5, go into the permanent fund, and are not subject to disbursement. The interest of the permanent fund, together with the annual subscriptions and contributions under \$5, is appropriated for the purchase of Bibles and Common Prayer Books.

The board therefore, in closing their report, earnestly entreat the members of this society to promote its interests to the utmost of their power, both by their prayers for its success, and by encouraging subscriptions and contributions among their friends. As we have received, may we learn to impart mercy. As the Redeemer has been plenteous in compassion to us, may we be compassionate for his sake to our destitute and perishing brethren.

The next annual meeting of the society will be held at Trinity church, Utica, on the 4th Wednesday in September, 1826, at half past 6 o'clock, P. M. The Rev. Mr. Tiffany was appointed to deliver the sermon, and the Rev. Mr. Perry was appointed the substitute, in case of failure.

H. ANTHON, Secretary.

We copy the following from the Gospel Messenger for September.

Error in Percy's Key to the New Testament.

Having occasion to refer to an early volume of the Quarterly Review, I accidentally met with a review of Herbert (now Bishop) Marsh's Lectures, pointing out an important error in the bishop of Dro-more's Key to the New Testament. On turning to my copy, published in Boston, 1810, I found the error, pp. 33—38. As this is one of the books contained in the course of ecclesiastical studies established by the house of bishops, it may be well to publish the reviewer's note in the Gospel Messenger. Whether the error has been corrected in subsequent editions, or whether there have been such editions, I am not informed. I have subjoined the note, if you should think proper to publish it.

F.

"Amongst the books recommended by Dr. Marsh, is Percy's Key to the New Testament; we therefore take the opportunity of pointing out a very remarkable blunder in that work, which, strange as it may appear, has, we believe, never been noticed. It is in a part which professes to give the chronology of our Saviour's ministry, as settled by Sir Isaac Newton; and is co-

pied from Bowyer's preface to his Conjectures on the New Testament. Sir I. Newton, by considering the date of Christ's baptism, and the five passovers which elapsed during his ministry, fixes his passion in the 20th year of Tiberius, A. D. 34. He adopts another method of proving that this was the true year. It is known from the gospels, that the passion was on a Friday,* and also on the day before the pass-over: accordingly he computes the pass-overs for the years of our Lord from 31 to 36, inclusive, (these being the only years about which there could be any controversy,) and finds that, in the year 34, the day before the passover was a Friday. Now Bowyer, by some unaccountable oversight, seems to have thought that Newton had calculated the exact time of all the passovers in Christ's ministry; he accordingly begins his abstract by placing first the passover of 31: but soon finding that five would carry him beyond the year 34, and feeling it necessary that his conclusion should come out right, he has actually inserted the year 32 twice, and assigned to it two distinct passovers. Still, however, this does not avail him; for, by separating the subsequent passovers from their proper years, he brings out a Wednesday instead of a Friday, for the day of the crucifixion in the year 34:

"Gross as this blunder is, it has been faithfully copied by Dr. Percy, and passed unnoticed through several editions; the chronology being given as Newton's. We earnestly hope to see it corrected in future.

"To make the matter as clear as possible, we subjoin the real scheme of Newton, and the same as it stands misrepresented in Bowyer and Percy.

NEWTON.

	A. D.
1st. Passover, (not calculated,)	30
2d. Wednesday, March 28,	31
3d. Monday, April 14,	32
4th. Friday, April 3,	33
5th. Friday, April 23,	34

BOWYER AND PERCY.

A. Tiberius	A. D.
31	31 Wednesday, March 28.
32	32 Monday, April 14.
33	32 ^a Friday, April 3.
34	33 Friday, April 23.
35	34 Wednesday, April 13.

O. C.

Quarterly Review, III. pp. 215, 216. Am. Ed.

For the Christian Journal.

Messrs. EDITORS,

I beg leave to offer for insertion in your Journal, a few remarks upon a work now in a course of publication. They are the fruits of no ill will to the work or its conductors, but of a sincere regard for the interests of theological science, and for the literary reputation of our country. The work in question commenced on the 1st of January last, by the name of the *Biblical Repertory*, or a Collection of Facts in Biblical Literature: by Charlesodge. Princeton press: printed by D.

A. Borrenstein.—Its plan is to comprise essays, principally on biblical criticism and interpretation, original, selected, or translated. None of the first class have as yet appeared. To the selection of those pieces which have been published, I shall at present make no objections; although it has not always been the most judicious possible. It is the execution of the work, the part of the translator and the printer, on which I would animadvert. This has, from the very commencement, been such as to excite the regret, and deserve the censure, of all qualified to judge of its

demerita. A great deficiency in English composition, and a glaring want of acquaintance with the author, have been repeatedly manifested by the translator; while such parts as have escaped his injuries, have been defaced and mangled by the printer. This assertion might easily be substantiated by proofs from each number. For the present, however, I shall content myself with an examination of a single article in that last published. This is an extract from the work of Morus on the Hermeneutics of the New Testament, comprising, in the translation, 40 pages—(from pp. 395—435.) In this brief compass, no less than 76 errata, apparently typographical, have been discovered, many of which affect the sense of the respective passages, and in some to such a degree as almost to render them unintelligible. E. g. p. 432, the following sentence occurs: "When, therefore, we read in 1 John ii. 20, Ye know all things, and have no need that any man should teach you, it appears to disagree with that proposition here, what is spoken generally and absolutely which must be understood particularly; this appears from the passage itself, which relates to false teachers, who disseminated heresies." This is absolute nonsense. By a reference to the original, it will be found that the translation should be pointed and corrected thus: "When, therefore, &c.—it appears to disagree with that proposition. Here that is spoken generally and absolutely which must be understood particularly;" &c. So in p. 410 we read of a dissertation "de Cilicis aliisque a punto nove usurpatis," who could divine that under "punto" was concealed the Apostle Paul?—read, "a Paulo." In citations, errors, whether of the author or of the printer, are of great importance. The present piece is on this score less faulty than some in preceding numbers; yet the following occur.

Page 396, for 2 Cor. ix. 2, r. 2 Cor. ix. 5. P. 402, for *Æschylus*, r. *by Æschylus*. P. 409, for 1795—8, r. 1795, 8vo; for Einleit, r. Einleit.; for p. 37, r. p. 34 seqq.; for 11 vol. r. 3 vol. P. 410, for *Schwarzfleisch*, r. *Schurzfleisch*. P. 411, for 1578, r. 1576; for 1533, r. 1733. P. 412, for London, 4to, r. London, 1648, 4to. P. 413, for *Verstiani*, r. *Vorstiani*; for 1792, r. 1739; for 8vo, r. 4to; for p. 106—223, r. p. 116—223. P. 414, for p. 139, r. 134; for 1696, r. 1646. P. 415, for 1743, r. 1643; for *De Hellenistica*, p. 190, r. *de Hellenistica*, p. 190 seqq. coll. *Ep. dedicat.* p. 12 seqq. P. 416, for (*Crit. Sacra*.) r. (*Crit. Sac. P. II. c. ii. § v. p. 507.*) [Did the translator think the reference was to the *Critici Sacri*?] P. 419, for *ORH. SCHORTZIN*, in *Horis Heb. et universum N. T.* r. *ORH. SCHORTZIN*, in *Horis Heb. et Talmud. in universum N. T.*; for 1773—42, r. 1733—42. P. 422, for To. I.

r. To. II. P. 423, for *THEOPH. KUINORL*, Auctor, *Observationum*, r. *CAR. THEOPH. KUINORL*, author of *Observationes*. P. 429, for 1 Cor. xi. 10, r. ii. 10. P. 431, for p. 15, r. c. 14. (The error in the figures is in the Latin copy, but corrected in the errata, where there is also a valuable additional reference.)

Although this last, and some of the preceding errors, are owing to the negligence of the translator, yet the most part may be laid to the printer's charge. But not so with those which remain to be noticed: for them the translator alone must be accountable. And 1st, a reprehensible irregularity and inconsistency in the method of citing authorities is observable. Sometimes part of the title is given in English, the rest in Latin; so, p. 401, *Werenfel's Opusc. Dissert. xiv. de Stilo*, &c.; p. 407, *Wettstein's Libellos ad Crisin*, &c. It would have been much better had all the Latin titles been translated. The contrary practice has given a motley appearance to the text, and occasionally rendered it obscure. So, p. 407, "*Thaleman* has judged differently in his *Dissert. de Eruditione Pauli*, &c." the context and the subject required that the whole of this title should have been translated. Sometimes this defect is carried even to an absurdity; e. g. p. 410, we have *Blackwall's Sacred Classics* cited by the title of the Latin translation. A work which has been translated into English, and so extensively circulated as *Michaelis's Introduction to the New Testament*, should not have been cited by the German title, (p. 427,) and still less, when that title is translated, according to the German edition, (p. 413.) The German style of reference, moreover, is too brief to be readily understood in a country where their literature has obtained but an imperfect footing; e. g. *Æsch. S. c. Th. 343*, (p. 402,) *Plut. de A. P. p. 58*, (id.) *Thalemann L. 1769. 4.* (p. 407,) are almost enigmatic, and become entirely so if incorrectly printed, as is frequently the case in this essay. The translator has occasionally amplified the references; but this, by its inconsistency, rather confuses than assists the reader. The omission of citations, and parts of citations, instances of which frequently occur, is reprehensible, unless notice had been given, and the reasons stated, either generally or at the time. The same remark applies, but with greater force, to the omission of paragraphs, sentences, or parts of sentences, without notice or objection. Yet this is a common practice with our translator. Morus and his annotator *Eichstadt* are accustomed not unfrequently to give the character of an authority cited, in one or more appropriate epithets.* These are

* So, p. 225, (Lat. ed.) *Heinsius's Aristarchus* is cited in the ed. "L. B. 1639. fol. emendatio."

very generally omitted in the translation, to the no small injury of junior students, who are thus deprived of the judgment of experienced men upon books with which themselves are unacquainted, and of the assistance which such judgment must afford in the choice of references. But this license is not confined to such descriptive phrases. Whole references are omitted, without the least apparent reason, other than that of saving type; e. g. those to Fabricius and Wolfius, in a note, p. 224. (Lat. ed.)—one to Sturz de Dial. Alex. p. 231—the notice of Bohl's work on the Hellenistic Dialect, p. 233—the references to Dorn, Rumpé, and Fabricius, id.—and many others, some important. Passages containing peculiar opinions, elucidations, additions, &c. are also omitted without notice or objection.

P. 408, "John is purer than Matthew or Mark, if we except the Apocalypse, which is filled with Hebraisms, &c.:" the original (part of a note of Eichstadt) is, "Apocalypsin si excipias, incerti illam Auctoris, refertam hebraismis, &c.:" Now the passage omitted certainly has a bearing on the point in question, and therefore should not have been concealed. Was it because the sentiment was thought incorrect, or dangerous? Why not, then, in the prefatory note, (p. 394,) notice the peculiarity of Eichstadt's opinions, and warn the reader to be upon his guard? This should at any rate have been done, for there are no small number of passages in the notes of E. upon Morus, dangerous to the young and uninformed student.

P. 409, after the references, 13 lines of very pertinent matter are omitted. (Lat. p. 214. s.)

P. 414, "Let them beware lest—they understand by it some peculiar dialect." Lat. adds, "eo sensu quo doricam, zolicam, ionicam, atticam dialectum dicimus." (p. 223.)

P. 415, the first 9 lines of Eichstadt's note, containing his reasons for discussing the subject more at length, are omitted, as is also a considerable part of Salmasius' opinion. (Lat. p. 225.)

P. 416, "Morus embraces the opinion of Heinsius, not only in his Hermeneutics, but elsewhere," is an abridgement of 22 lines of text, and 20 of note. (Lat. p. 225. s.)—After the words "and in ch. vi., the Hebrews from the Hellenists," 4 lines, by no means irrelevant to the subject, are omitted.—Ib. bot. "the signification— which Heinsius would give to it." Lat. adds,

vis." P. 227, "ponderatis argumentibus—quæ et Salmasius l. c. copiosius atulit, et Carpzovius—peranguste referat." (tr. "adduced by Salmasius and Carpzov.") P. 236, "Dresigum, Kappianæ sententiæ doctum defensorem," &c. P. 233, "Pfeifferus—qui rem omnem perpicua brevitate dilucidat," &c. &c.

"Scaligerianam sententiam et tenens cupidius et multo imprudentius amplificans."

P. 417, after the paragraph concerning Salmasius, 32 lines of matter, both pertinent and important, are unjustifiably suppressed; as are also 5 lines introductory to the list of authors, in which is noticed the part taken in the controversy by Grotius, L'Empereur, De Dieu, and Maier.

P. 418, Eichstadt's note respecting the Alexandrine dialect, containing useful additional references, is wanting.

P. 419, in E.'s note on Latinisms, 9 lines, containing an essential part of his argument, are struck out. (Lat. p. 235.) The whole of those on the Persisms, Syraisms, and Chaldaisms [not *Chaldeisms*, as our translator,] have met with the same fate, although at least as useful as any which have been left.

P. 421, the notice of Artemidorus is omitted, as is Eichstadt's note in recommendation of Arrian. The latter certainly should have been retained.

P. 422, thirty lines of the beginning of E.'s note on the apocryphal books, containing the reasons for consulting them, are improperly left out; as are also (probably, by accident) the notices of Bendtsen Specimen Exercitatt. and Linde edit. Sententiarum Jesu Siracidæ.

P. 432, in the translation, the concluding sentence of the first paragraph sadly disagrees with what immediately follows, inasmuch as the author is made to deny the possibility of giving certain rules, and then, without further preface, to proceed to giving them. This is the consequence of the omission of an important word, with its corresponding sentence. (Lat. "non potest per regulas *universæ* describi.—Tamen quædam possunt observationes dari, adjuvantes hoc studium. Quales sunt, &c." p. 256.)

These, and other similar omissions, are justly censurable, since the translator has nowhere (so far as my recollection extends) given notice of his intention to take such liberties with his text. Had such an intention been avowed, less confidence would have been placed in his work, but no legitimate complaint could have been made. As it is, not only is our confidence in him as a translator destroyed, but our suspicion is excited to a degree greater, perhaps, than his real transgressions would deserve. Still, it may be said, the judgment of the translator would secure the reader from any considerable loss, and the original author from any grievous mutilation. An examination of the examples above cited will probably make the contrary appear: but if that should fail, the manner in which he has rendered that part of the original which he has seen fit to preserve, would abundantly authorize any degree of distrust or suspicion. I will notice a few of the mistranslations in the

article that has been the subject of remark, classing them, for order's sake, in three divisions: 1st. passages in which the sense of the original has been imperfectly given; 2d. where it has been misrepresented; and, 3d, where it has been flatly contradicted.

I. The sense of the original has been imperfectly given—

P. 398, "The evident import of the passage then is this; *to as many as were certain of eternal happiness, to them that happiness was ordained, and they received the instruction of Paul.*" Lat. (p. 199.), "*Quotquot certi erant futuræ felicitatis, quibus destinata illa felicitas erat, hi susceperint Pauli institutionem.*" "They who were certain of future happiness, *to whom* such happiness was destined, [this clause being explanatory of the former,] received the instruction of Paul." The difference between Morus and his translator is this: M. merely expresses the *certainly* of their salvation; his translator designates the manner in which it became so.

P. 403, "Quid enim non licere sibi putavit Horatius, *græca Pindari verba vertens?* quid non Lucanus, Seneca tragicus, alii?" is thus tamely and imperfectly rendered: "This is done by Horace in *transcribing* the Greek words of Pindar, by Lucian, by Seneca the tragedian, and some others." Not to comment on the elegance of the language, who would not infer from the translation, that Horace had deformed his Latin by the introduction of Pindar's Greek in propria forma?

—"It is in this manner that all which is said in the sacred books concerning the presence of the Deity in the temples, *his regard or aversion* to men—is also found in Homer." The context is treating of the prevalence of oriental figures in Grecian poetry. But what marvel to find mention of the *regard or aversion* of the Deity for man, in every language? The translator has caused this defect, by misinterpreting the figurative terms of the original; "omnia, quæ de Deo, veniente ad sacra, *vultum avertente* aut faciem ad homines convertente, in sacris libris leguntur, etiam in Homero exstant." (P. 205.)

—"Others afterwards, copied Homer, and imitated his sublimity." Orig. "Sed hunc Homerum deinde imitati sunt ceteri, *ejusque sublimitatem tragici et lyrici poetae expresserunt.*" (P. 205.)

P. 402, "But in the N. T. *the chief thing*, whether in narrating, or in teaching, or in the discourses of common life, *is simplicity.*" More correctly, "But in the N. T. *great simplicity* is used in narrating, in teaching, and in ordinary transactions."

P. 410, the title of § V. as it stands in the translation, is mere tautology. In the Latin, the first clause forms the title. The rest is an introductory sentence, of

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which the verb ("contenderunt igitur") agrees with all the proper nouns which follow.

P. 415, "He adds also that they [the Hellenists, sc.] adopted from the Greeks the Greek version of the Bible, which *the Jews of Palestine never used.*" A part of the Jews of Palestine, according to Salmasius, (to whom this sentence appertains,) were the Hellenists themselves! The Latin sufficiently distinguishes the friends and enemies of the Greek version, thus: "Judæi nati nunquam in Palestina agnovissent."

P. 416, "It cannot be conceded that all the Jews, through all their wide dispersion, in Italy, India, Persia, and *other eastern lands*, [q. i. such as Italy?] understood and commonly used the Grecian language." Two sentences are thrown into one, by which the sense of the original is greatly weakened, and partly lost. Morus' first sentence relates to the improbability of *one language* being used *throughout the world*. "Concedi nullo modo potest, istam hellenisticam linguam Judæis omnibus, per totum terrarum orbem dispersis, sub quocunque tandem aëre vel quocunque in loco degerent, communem fuisse linguam, quum verbis exprimere mentis cogitata vellent." His second, to the improbability of *the Hellenistic language* being used *where Greek was unknown*. "Concedi non potest, Judæos, v. c. in Persia et in India natos, aut in Italia et aliis Occidentis partibus [tr. *eastern lands*!] genitos et educatos, in quibus nullus esset apud plebem græcæ linguæ usus, istam græcam linguam usurpavisse." P. 228.

P. 417, "If *this* be used." The immediate antecedent is "the Hellenistic language." Latin, "quamvis incommoda esset appellata."

P. 419, "Chaldeisms. To this belongs the use of *remission of debt*, for *forgiveness of sins*. On this consult Buxtorf's *Lexicon*." The reader, who is not accustomed to the agreement of a singular relative with a plural antecedent, may need to consult the original to learn that Buxtorf's *Lexicon* is to be consulted, not to ascertain the sense of the phrase "remission of debt," but to obtain instances of Chaldeisms. "*De his consulendus est, &c.*"

—"From these things, it is evident that the style of the New Testament is *far from being perfectly pure*." A part, but not the whole, of Morus' idea. "Intelligitur—sermonem N. T. *quamdam esse veluti mixtionem permularum linguarum, isto tempore unitatarum, nihilque verius esse eo, quod supra de impuritate stili illius diximus.*" P. 238.

P. 421, "John Schweighæuser, a *new editor* of Polybius." Lat. "Joh. Schweighæusero, novissimo Polybii editore."

P. 424, "Καταβολὴ συμπαρατίσεως; if interpreted from the Greek *καταβολὴν συμπαρατίσεως*

sc., means to scatter seed in the fields." Any schoolboy might correct this passage, by referring the given signification, not to the noun, but to the verb, as is done in the original; where the learned reader will find an additional clause, which will give to the context a complete sense, that may be in vain looked for in the translation.

Perhaps, of all the instances of confused construction and imperfect sense observable in this essay, the most complete occurs in p. 430, at the commencement of the paragraph. The passage is too long to enter into a detailed examination of its defects; I shall, therefore, merely endeavour to give a more correct translation of the original, which may be compared with the former, or with the Latin, at leisure.

"*Analogy of faith, or sacred doctrine*, (for *ensis* (faith) is often used to express the whole body of Christian doctrine,) is a technical expression, in which *Analogy* is used in the same manner as when we speak of the Analogy of law. When, in the interpretation of a doubtful point of law, we inquire what sense is most agreeable to analogy, our object is from clear points, from certain law, from evident propositions, to explain and define that which was ambiguous. In like manner the *analogy of faith and doctrine* consists in the whole system of religion as it is plainly taught in Scripture. In this definition, (which is that of Ernesti,) by 'the whole system of religion,' should, I think, be understood 'a compendious abstract of all religious doctrine,' &c. Lat. p. 253.

P. 432, "It was very common among profane authors, (although they thought and wrote with skill and accuracy,) when not professionally speaking on doctrinal subjects, to employ expressions not strictly correct, but which were to be understood in a sense consistent with their opinions, when stated with more precision." The following is a more accurate translation of the original. "And indeed all authors, as well profane as sacred, even the most elegant and those who think and write with the greatest accuracy, when they compose an elementary treatise or compendious system, and do not professedly treat of any one particular, take it for granted that their readers have attained a knowledge of the first principles and general outlines of the subject. Consequently, they sometimes depart from that precise and cautious mode of expression which initiatory instruction would require, and indulge in more popular and less accurate forms of speech, requiring such to be interpreted consistently with the former." P. 255.

— "It is plain that there ought to be in the Christian church, men learned in religion." Q. I might not this be the case, and yet "doctores religionis," alias Christian ministers, be wanting?

But I proceed to the second class.

Passages wherein the sense of the original is misrepresented:—

P. 397, "It (the Hebrew) does not, like it (the Greek) connect the sentences by particles, but usually by the copulative *et*." The sense of the original would be better expressed thus. "Its sentences are not, like those of the Greek, compounded by the aid of particles, but produced singly, and connected with the copulative *et*." As *et* is a particle, there would, in reality, be no difference between the Greek and Hebrew, according to the first translation.

P. 402, "Sophocles. Antig. 517, calls two brothers *ὁμοπαλῶνους*. And thus also the Hebrews use it. Lat. "Sophocles—fratres germanos, qui communis ex utero prodierunt, appellat *ὁμοπαλῶνους*. Neque aliter Hebræi viscera dicunt de utero materna." By this mutilation, and a wrong connection of a quotation from Plutarch with this instead of the preceding paragraph, a sense entirely different from that of the original is given.

P. 406, "Lastly, many things are related in the sacred books, which require such a style." Lat. "denique quod multa commemorari possunt, propter quæ tale genus orationis in libris sacris adhiberi consentaneum ac necessarium fuit." *Quam impar!*

P. 407, "For Josephus, though a Pharisee, was skilled in Grecian learning, and probably wrote in Greek." A modest hesitancy of assertion! The modesty, however, unfortunately belongs to the translator, not to Morus, who roundly affirms that Josephus wrote "in good Greek!" "probabili sermone græco." I wonder that the translator did not (p. 405, top) require that persons citing from Greek writers, should first inquire whether "it was probable that they wrote in Greek," since Morus' phrase is, "an—pure scripsissent ac probabiliter," (p. 209.) He seems, however, to have some doubts as to this passage, and therefore leaves the word out altogether.

P. 411, "the controversies did not appear before Seb. Pfochen, whose book the author has recommended." Eichstadt knew better than to represent his friend and master as recommending a worthless book; he merely speaks of his having cited it: "laudavit."

P. 413, "John Leusden, in a singular little book," in which the title is (I suspect) the principal singularity. "A single book" is generally thought to be the meaning of "libello singulari."

P. 415, The translator, by the help of numerals, and a slight omission, has contrived to make three opinions out of two. Eichstadt expressly states the last to be but a modification of the first. "Ligatus—Heinrich, decessoris sui, sententi-

am explicationem declarandam ratus, &c." P. 225.

P. 416, "In the stricter sense, it (the word *ἑλληνισμός*) is applied to those who cultivate the more polite Grecian learning." Lat. "strictiore significato, de eo, qui æmulatione et studio græcæ linguæ est scientissimus, qui politius linguæ græcæ genus, quod Atticorum erat, sectatur."

P. 418, "The *Alexandrine dialect* denotes those provincialisms which the Alexandrines used instead of pure Greek." Orig. "In the literary history of the Greek language, the term *Alexandrine dialect* denotes the provincialisms of the Alexandrians, who, these excepted, used pure Greek."

— "a curious book without a date." About as curious as Leusden's was "singular!" Lat. "peculiari libri," "a separate book."

P. 424, "from the Greek the import (of the phrase *αὐθιγενὴς ἢ ἀπαρτὶς*) will be, to die by violence, as one taken when committing a robbery and slain." Lat. "denotabit simpliciter, *discedere e vita in ipso delicto, in ipso facinore*;" "it will denote, to die in the very act of sin, in the very crime, as one taken, &c."

P. 429, "omnipotent," Lat. "omnipræsens;" and p. 434, "omnipresent," Lat. "omnipotens."

I now come to the third class of mis-translations:

Those in which the sense of the original is flatly contradicted.

I can scarcely execute this part of my plan with decent gravity; it shall, however, be attempted.

P. 401, In illustration of the fact that phrases in the New Testament may be Hebraistic, i. e. derived from the Hebrew, and yet found in classic authors, the following remark is made. "Thus also, when we were tyros at the school and wrote Latin, we formed much of it from our vernacular tongue, which is likewise the case with many approved writers"!!! viz. Cicero, Virgil, &c. wrote Latin framed on the model of their vernacular tongue, which yet (O mirabile!) was good Latin! But Morus, in sober earnest, says, "e vernaculis multa facimus latina, quæ etiam in probatissimis scriptoribus reperiantur." "we introduced many phrases drawn from our vernacular tongue, which yet might be found in good (Latin) authors."

P. 404, "With these (the Greek comedies,) if the choruses be exempted [excepted?] we may compare the language of the New Testament. There are also a few things in the remaining fables of Aristophanes, which might have a similar bearing." Few of my readers, I expect, will have heard of this other Aristophanes, who wrote fables, or of the aptness of his writings to illustrate the N. T. Perhaps Mo-

rus can assist us. He says; "Quamquam ego arbitror, e fabulis Aristophanicis, quæ nobis superstites sunt solæ, fore perpaucas, quæ referri huc aliquo modo possent." In plain English, "Nevertheless, I give it as my judgment, that in the pieces (comedies &c.) of Aristophanes, which are the only ones left us, there are very few things that can in any manner be brought to bear upon the subject." *Risum teneatis, amici!*

P. 407, "They might, indeed, have been taught to understand and explain the Scriptures or the law, or been instructed in the Jewish schools." Lat. "ne judaice quidem docti sic, ut a puero per magistrōs intelligendæ et explicandæ scripturæ aut legi facultatem acceperint, aut rhetoricis adeo scholis fuerint instituti." "They were not even so far instructed in Jewish learning, as in their childhood to have acquired the faculty of understanding, and interpreting the Scriptures or the law, nor at all improved by rhetorical instructions."

P. 430, bot. "This rule of faith, which, though it might have differed from ours, was the analogy of doctrine, may be learned from—Rosenmüller." Lat. "What this rule of faith was, and how it differed from the analogy of doctrine which we are now considering, may be learned, &c." P. 254.

I had intended to have noticed several passages in which affirmations are rendered more direct, or vice versa, and to have given some criticisms upon the English composition, but the great length to which I have already digressed prevents me. I will conclude by expressing my belief that the respectable name given in the title-page of the work has had no share in this essay, or in others of equal pretensions. I do not believe that even the translator himself could have made all the blunders noticed, in cool deliberation. Many, doubtless, must be imputed to his haste, and the admission of all, to the negligence of the conductor of the work. Whether such haste and negligence, not at all improved by the manual execution, deserve the public patronage, is a question which I leave the public to decide.

U. U.

For the Christian Journal.

Review of the Attacks on Bishop Ravenscroft, and of the Bible Society Controversy at the South.

Our readers have learnt from a former article in this Journal, that the excellent bishop of the diocese of North-Carolina has been attacked for his manly and ingenuous discourse preached before the Bible Society of that State; and we have now to inform them that these attacks, with the replies, &c. have assumed the shape of a full controversy. From our heart bidding "God speed" to that venerable prolate, we cannot withhold the expression of our

good wishes. And, as we trust he has the good wishes of our readers in general, we should be glad to present them with a full account of his labours in the cause of the church: but to do this, the arguments of his opponents should also be stated; all which would require the embodying of the whole controversy in our Review. This is obviously incompatible with the limits of an article in the Journal: nay, it would scarcely be understood without perusing the original pamphlets. We shall therefore present only a brief notice of the controversy; and add a few remarks as a token of the interest felt in this quarter, for the continued triumph of sound principles in a sister diocese.

1. The request of the North-Carolina Bible Society, that Bishop Ravenscroft, would preach on one of their anniversaries, was every way singular; for his opinion of such societies was well enough known. What were the motives of such a request we pretend not to say. But the dilemma in which it placed Bishop Ravenscroft was a peculiar one. If he should decline preaching the sermon, he would commit an overt act against a mighty and popular institution, and must bear all the odium and all the misrepresentation that would of course follow the contumacious of an honour offered by so conspicuous a public favourite: this would hardly do; nor did those who asked his services, knowing the predicament in which they placed him, deserve such a self-sacrifice. If, on the other hand, he should agree to preach the sermon, he must, in candour, declare that he held principles different from those he was then expected to advocate: this also would lead to odium and misrepresentation, as in fact it has done. The bishop adopted the bolder course, and that was the right one. He preached the sermon requested—expounding his views of the plausible maxim of “the Bible without note or comment”—expounding those views very ably; and thus he threw himself and his cause on the candour of the religious public. That public approves entirely the energetic choice he made in an alternative so unpleasant; and not a few of that public are beginning to see, as he sees, the fallacy of some of the principles countenanced by Bible Societies.—If those who asked Bishop Ravenscroft to preach on this occasion had any sinister motives in so doing, we hope they have had a lesson. If their motives, though weak, were pure—founded on the soft and sweet hope that their mild compliment would overpower the bishop’s settled and conscientious principles—why then too, we hope that they, and all like them, have had a lesson.

Lessons, however, are unpalatable in manhood as well as in boyhood. The Bible Society in North-Carolina felt very uneasy after the bishop’s frank sermon. Even newspapers vented their high displeasure that a preacher, not a volunteer but literally pressed into the service, should declare his own unacceptable opinions, instead of pouring forth the of-course-expected eulogiums on their of-course-all-worthy society. But Bishop Ravenscroft, in answer to the newspapers, hinted at the dilemma in which the managers had placed him, his sentiments in the case being far from unknown.—A correspondence on minor topics ensued between a reverend Presbyterian professor and the bishop, in which the professor tells the bishop, “it is not best for you, sir, it is not best that this pamphlet should appear;” and again,

“I take no delight in this warfare; but I hold myself to be a thoroughly honest man, and no one must assert, or seem to assert the contrary. If let quite alone, I am both peaceable and harmless.” Well might Bishop Ravenscroft reply, “I am grieved at the dictatorial style assumed in your letters.”

The main controversy consists of attacks on the leading proposition of Bishop Ravenscroft’s sermon, and his answers. That proposition is thus stated by the bishop—“the principle recognized and acted upon by this, and other Bible Societies, that the Scriptures are *exclusively* sufficient for their own interpretation, is *unfounded* and *dangerous*, and ultimately *subversive* of all revealed religion.” This, though a true, is a strong assertion; and the bishop’s opponents allow it, of course, no quarter. Yet we think their efforts against this main point are but feeble; they rather turn from it to collateral questions—the authority of the Fathers in interpreting the sacred text—the opinions of eminent English writers concerning this authority of the Fathers—&c. &c. A critic in the “Literary and Evangelical Magazine” takes Bishop Ravenscroft to task for every thing he has printed—even for a farewell discourse to his former parishioners in Virginia, because he enjoins sound churchmanship upon them!—even for some remarks on Unitarians, because they are couched in strong language! Latitude, wide latitude, seems to be that critic’s forte, presuming him to be also the author of the “Pamphleteer, or Irenicum:”—any thing and every thing that the English or American Episcopal Church has ever done to the displeasure of dissenters—any thing and every thing that dissenters may have ever said that that church has done amiss—yes—any thing else—all, all come within the scope of “eyes that are in the ends of the earth”—all, all furnish topics of declamation for his mild and decorous quill. But we forbear; alas, the said critic may turn his omnivorous teeth upon poor Miles.

2. The great difficulty in controverting Bible Society principles is to prove those principles home upon those societies. They have no authorized “creeds or confessions.” Of course, what one of their orators may say, another may unsay; and what all their orators may say, the society, as such, has never said. Their case is not unlike that of the Unitarians: call them Socinians, they answer, we are only Arians; call them Arians, they answer, we are only Semi-Arians; call them Semi-Arians, they answer, we have no creed or confession at all.—In this slippery state of our argument with Bible Societies, we can only request of them—and we think our petition far from unreasonable—that what they hear placidly from their orators, they will not disavow with ill humour when urged against them by controvertists—for, if they say that they allow such speeches merely to excite the public to contribute, that thus more Bibles may be spread, they avow they do evil that good may come. Now—one of the great and grand assertions to which they often and often listen, with glowing serenity, and with more glowing triumph, is—that the Scriptures, into whose hands soever they come, are in each and every case sufficient for their own sufficient interpretation.

To return to Bishop Ravenscroft. He has frankly, and we think justly declared—that “the principle recognized and acted upon by

Bible Societies, that the Scriptures are *exclusively* sufficient for their own interpretation, is *unfounded and dangerous*, and ultimately *subversive* of all revealed religion." The bishop might have presented the Bible Society principle in stronger colours; for it is nothing less than that the *translated* Scriptures are *exclusively* sufficient for their own interpretation in the hands of persons who can *barely* read them, nay, of persons so illiterate as to require *others to read for them*. Now, let our readers pause a moment, and examine coolly this Bible Society principle, and the principles on which it is contradicted. We do not say that Christians who have received and are receiving sacred instruction, may not read the Bible for their farther and more continual edification: far from it, to such especially is "all scripture profitable for doctrine, reproof," &c.: but with this case the Bible Society principle, of no help being required, "no note or comment," has nothing to do; the help, the note, the comment, are furnished by the instruction given. Nor do we say, that the Bible alone will in no degree be useful to the humblest and most ignorant: God forbid! Neither do we say, that God will not forgive the errors into which such persons may fall by being their own interpreters, when no help is accessible: nothing is farther from our thoughts. But we do say—that, when the help of pastors, or of good Christian books (the Prayer Book for one) is accessible, it ought not to be rejected—nor should Bible Societies countenance any principle whatever which may, even indirectly, induce men to reject such help. The ignorant should ask the help of the learned in such matters, as they should, and in fact do, in almost every thing else that requires the exercise of cultivated powers of mind. Such was the rule in the Jewish church; "the priests' lips kept knowledge, and the people sought the law at their mouth." And, in the present age, when every Christian denomination is endeavouring to increase the learning and intellectual attainments of its clergy, can it be that the effort is all for nothing—that, after all, the people are not to seek the Gospel from them, but interpret it for themselves! What then but tinsel, or something worse, is the principle either openly or tacitly encouraged by Bible Societies in general? And why should Bishop Ravenscroft, or any other bishop, or those who think and act with them, be denounced, for asserting in honest language what others may disavow in words, yet actually maintain by their efforts to educate clergymen? Does not every theological seminary prove what Bishop Ravenscroft asserts, that the translated Bible must be expounded by the help of extraneous learning,—and that those whose avocations exclude them from this learning, should receive its benefits from those whose very avocation it is to acquire it? Let our readers view the case in its undisguised colours, and then say, whether Bishop Hobart and Bishop Ravenscroft merit the denunciations heaped upon them for the stand they have made against the plausible maxims of societies of an almost overwhelming popularity.

We hope that none of our readers will be so silly as to take offence at our distinction between ministers and people: we do not say that private Christians are incompetent to the study of the Bible, but only that those who are

largely proficient in sacred knowledge, can study and teach it to much greater advantage—and that Bible Society speakers ought not to insinuate the contrary. We also hope none will be so weak as to raise objections on the score of the "rights of individual judgment;" there are such rights, but they have never yet been very accurately defined; any man has a right to sow his land without ploughing it—or to build a house on a quicksand—or to reject help in studying his Bible, though he has learnt almost nothing else without more or less help from parents, teachers, employers, friends: but how far God will prosper any such exercises of private rights is another question, and one which might possibly be discussed with advantage at Bible Society meetings.

Bishop Ravenscroft opposes the Bible Society maxim—that the translated Scriptures are alone sufficient for every body—as *unfounded*, as *dangerous*, and as ultimately *subversive* of all revealed religion.

It is *unfounded*. "The priests' lips should keep knowledge" (so said Malachi); they should make sacred knowledge their *profession*; like Timothy, they should "meditate upon these things, and give themselves wholly to them" (so said St. Paul); and, as the other classes of society cannot do this, they cannot be expected to understand their Bible so completely. The people should therefore, with reasonable confidence, seek the Gospel from their pastors' mouth, just as they do medical or legal advice from the other professions. Doubtless there is much in Christianity which the most ignorant who are brought up Christians, may understand without the perpetual help of their pastors—as there are also some medical prescriptions and some legal rules pretty generally known. Yet how often do men smart for it after dabbling in the two latter professions? and can it be supposed that their attempts will be a whit more infallible in the sacred profession? In which of the three divisions of human interests is there most at stake! in which therefore should the best accessible information be most eagerly sought!—*Unfounded* then, in either Scripture or reason, is the maxim, that the translated Bible may be sufficiently well interpreted by each and every one who takes it in hand.

It is also *dangerous*. Dangerous to the soul; because he who adopts an error (as will be the case with most ignorant or half-informed self-interpreters), when there are means of avoiding it, must answer for his error; "if ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth." Dangerous to sound doctrine; for there will be as many modifications of doctrine as there are self-interpreters. Dangerous to unity; no denomination could keep its flocks in peace or together, if the grand *self-sufficient* principle tacitly or openly countenanced by Bible Societies were actually allowed its full operation. But the anniversary speakers of these institutions take good care not to put their rhetoric into practice: pulpits, and conferences, and prayer-meetings, and revivals, keep up the influence of the clergy; while lectures from reverend theological professors, and pastoral letters of the General Assembly (however *grossly* contradicted the next year) keep up the influence of "errors and confessions;" and thus, after the right of interpretation is, in one scene, offered to the people, the exercise of

that right is, in other scenes, quietly kept in the possession of those who made the offer. That the people submit passively to this management, shows that they do not feel much confidence in their own interpreting powers. Much as they relish a plausible compliment, they are too sincere to act upon it; when brought to the test, they *feel* that they must seek the Gospel from the mouth of their pastors.—Still, the principle, in itself, is *dangerous*; and nothing counteracts the danger but pulpits and prayer-meetings, lectures and letters, &c.—together with the good sense and conscientious feelings of the Christian public.

It is moreover ultimately *subversive* of all *revealed* religion. As Bishop Ravenscroft well remarks—and adduces in farther illustration an extract from Bishop Jebb—religion may be divided into natural doctrines, and doctrines peculiar to revelation; the natural doctrines contained in the Bible are most readily understood, because human reason almost anticipates them; while the doctrines peculiar to revelation are above human reason, and therefore not always clear, and sometimes very obscure. Now, if the Bible present itself alone for the interpretation of a plain man, he will dwell most on the plain parts of it, that is, on the doctrines of natural religion; while the more exalted truths (all aid of pastors, friends, and books, being precluded by the very terms of the argument) will seem alartruse and uninviting, and probably be held in little account. If such a state of things should become general, and grow worse for an age or two, all that is distinctively *revealed* religion (the full, and innate depravity, the atonement by a Saviour truly divine, and the new creation of the heart by a truly divine Spirit, the Trinity) would be subverted. These ill effects of Bible Society maxims are indeed avoided in great measure, thus far, by the influence of the clergy and of creeds and confessions, which, as we showed above, prevent the self-interpreting principle from being carried into extensive practice. Yet we can adduce at least two instances of the sort of mischief anticipated by Bishop Ravenscroft. The first we name with unfeigned sorrow, and with all christian respect for the denomination at large—it is the Socinian party among the Quakers: rejecting extraneous help, and the aids of learning, and interpreting the translated Bible by only its more obvious doctrines, those of natural religion—where are they—where is their Christianity! Our second instance is the (so called) Unitarian set: they have learning enough; but they employ it for the express purpose of disfiguring and if possible cancelling the obscure parts of Scripture, and then magnifying its plain parts, the doctrines of mere nature and reason, into the sum total of religion. In both these cases, the Socinian Quakers and the Unitarians, we see a terrible illustration of the Bible Society principle, of making the less reconcilable portions of the sacred volume sufficient for our faith. And justly does Bishop Ravenscroft oppose that principle as ultimately subversive of all *revealed* religion.

Let Bible Society eulogists and orators only examine the principle they so loudly and so enthusiastically defend—that the plain portions of the Bible will suffice for plain people without the other portions—what less does it imply, than that a part of the word of God will do instead of the whole? and what is this but saying

that God has revealed more than was necessary—in other words, that he has in this case done something (almost) in vain? How does this agree with the declaration that “*all* scripture is profitable for either doctrine, or reproof, or correction, or instruction in righteousness,” with neither of which the Christian may dispense! Nay more; when, though the entire volume of Scripture be distributed, the receivers of it are encouraged to rest contented with those *parts* which they can best understand—is there not a near approach at least to the sin and the peril of “diminishing from the word commanded,”—of “taking away from the words” of revelation, which if “any man” do, “God will take away his part out of the book of life, and out of the holy city?” (See 1 Deut. iv. 2; Rev. xxii. 19.) Speaking candidly, and rejecting all illusive explanations and explanations-away, does the great principle of Bible Society advocates differ much from the dismemberment of the volume of truth? They do not indeed define what portions of it each reader may do without; but some portion or portions every one not deeply learned, they intimate, may leave unread and unnoticed, and not make up the deficiency by receiving pastoral instruction—all without injury to his faith, without risk to his soul!

That the plainer parts of Scripture, as interpreted by each and every one, are sufficient for a Christian, is, if rightly viewed, one of the most absolutely *void* propositions ever seriously maintained. For, who is to determine what is plain, and what obscure? and do not some of the plainest parts need expounding, to make them agree with what seems reconcilable?—One person, of a gloomy turn, and constitutionally predisposed to Calvinism, dwells on such a passage as Rom. ix. 11. (the children, Esau and Jacob, being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, &c.) and deems it an infallible proof of absolute unconditional *personal* election. We tell him that all this is meant of a *national* preference of the *posterity* of Jacob over that of Esau, of the Edumites serving the Israelites. Expound as you please, he answers—here is a *plain* passage, in which St. Paul declares that Esau, before he was born, was hated and damned, and Jacob loved and saved; ‘tis *plain* enough. Excellent, cries the Calvinist; I glory in Bible Society maxims.—So do I, exclaims in turn the Pelagian (Unitarian). It is written—and I offer the passage to all of a mild, sweet, self-satisfied temper—that by works a man is justified, and not by faith only; and though, in Heb. xi. it is said that Abraham and Rahab did various good things through *faith*, yet in James ii. it is *plainly* declared that it was by *works* that they were justified. Stop, vain reader of Scripture, we cry—there are other passages which must not be contradicted. No, answers the Pelagian; I have nothing to do with the *obscure* declarations of our being justified by faith; this *plain* passage tells me we are justified by works, and that is enough. I like Bible Society maxims quite as well as you do, Mr. Calvinist: to you and me, who make the most of single texts which seem *plain* when taken alone, Bible Society maxims give a great advantage over our brethren who take so much pains to study, and inquire, and reflect, that they may draw a well-balanced

need from Scripture: let you and I then make the most of this advantage; do you take your chance with the plain readers of Scripture, and I will take my chance, and we can say, with Uncle Toby to the fly, "the world [of half-thinking readers] is wide enough for us both"—each of us can fill our ranks with proselytes by the help of Bible Society maxims.—True, exclaims the Episcopalian; but what becomes of me? I am for well-digested doctrines; urging men to correct their constitutional gloom, or their constitutional placidness, I would have them believe *every* part of Scripture—expounding obscure passages by every help God has given—and if plain passages seem to contradict these, then they require expounding also:—the easy and the hard Scriptures must both be expounded, that the "*proportion of faith*" may be preserved, as St. Paul directs: in short, we Episcopals esteem the interpreting of the Bible to be a delicate and deeply conscientious work, a work requiring the best efforts of the best heads and hearts that God has enlightened by talent and education, and purified by grace. What then am I to do for proselytes? for I like not empty walls any better than you Calvinists and Pelagians—and still less do I like to see the truth sacrificed to popular opinions: will your Bible Society maxims help my cautious system? No, brother, they both whisper: your creed loses, while either of ours will gain, by the rhetoric of these societies.—Why then should I join them?—Dear brother, beloved brother, sweet fellow-Christian, join our societies, come to hear our delightful anniversary orations—through the disinterested motive of charity and love!

Passages apparently plain are often really obscure; as where we are told to *hate* our relatives in order to be Christ's disciples; also, the direction to turn the other cheek to him who smites us. Passages apparently plain sometimes disagree with other passages apparently plain; as in those which assert that we are justified by *faith* only, "*not of works*, lest any man should boast," compared with those which affirm that we are "*justified by works*." In these and many other cases, there is absolute grammatical plainness, yet much obscurity in the meaning, till it is explained.—There are also some passages which seem plain to those who understand words in only their modern sense; as that which speaks of the ordaining of Timothy "with the laying on of the hands of the *presbytery*." How many thousand honest Presbyterians quietly take it for granted that it was a *presbytery* such as those they live under! Truly explained, the word means only an assemblage of *clergymen*; and among them was at least one apostle or bishop (see 2 Tim. i. 6;) nay, *all* the clergy who ordained Timothy were probably of that rank. So much for passages called *plain*.

3. We have laid some emphasis on the expression "*translated Scriptures*." In the *original* tongues, and among the people to whom those tongues were *familiar*, the sacred volume might be interpreted with far less difficulty. Yet even in that case, and when the law and the prophets were continually read in public, the people were told to seek the truth from their priests. Both uses of Scripture were proper:—to read it, or hear it read—and also to receive its lessons as affectionately detailed by their pastors.—Again; we are in-

formed that, in the age when the Scriptures were generally understood in their original tongues, some who enjoyed that advantage "*wrested them to their own destruction*;" it was the "*unlearned and unstable*" who did so; such at least is the declaration of St. Peter. May we not justly conclude, that by the help of the "*learned and the stable*" this sad issue might have been prevented? and are not Christian ministers, as a class, as learned and as stable in religion as any that can be found? Exceptions, of course, there will always be; but, as a general rule, those who make sacred truth their profession will be able to help those who do not. And this we have shown was the case even when the *original* tongues of Scripture were generally understood.

How much more is the aid of pastors required now—when the Bible is *translated* from languages which have lost their living existence, into languages which existed not when the Bible was written! Why are the unlearned encouraged to rely on their own interpretations of a volume which reaches them through at least one modern and two dead languages, when those who understood the very originals were forbid this self-reliance, and were desired to seek help from their priests? It will not avail to answer—that the Mosaic law being typical, the people had to ask the meaning of the types from their pastors—for Christianity is the fulfilment of those very types, and it requires more study than most people can accomplish, without help, to trace back the many truths of the Gospel to their typical exemplars—the atonement particularly can scarcely be comprehended without a reference to the old pass-over and other sacrifices. It will not be an answer therefore, to say that the *Jews* only had to seek the law from their priests; for Christians have need of similar help.—The true reason for this injunction was, that a book like the Bible required expositions—even when its language was vernacular. Much more does it require them when it is translated.

It is not easy to select instances, in which something more than our translation is proper, of a kind sufficiently popular for this Review. Two however occur to us.—We read that our Saviour was "*three days and three nights*" in the tomb. Was this actually the case? asks an uninformed reader: no, we must answer, he was there only two nights, one day, and parts of two others. Here, he exclaims, is a contradiction in the Bible—and one circumstantially affecting the proof of that vital article of belief, the resurrection of Christ. Shall we, in return, bid him smother his understanding, and be blind to a discrepancy staring him in the face—explain nothing, and yet bid him believe with the credulity of a simpleton? No; we may present him with the evidences of Christianity, and show him that they are so strong, so overwhelming, that this petty difficulty must vanish before them: but in giving him the evidences of Christianity, we give him something *besides* the Bible;—which contradicts Bible Society orators. We need not however trouble him with so much argument; it is sufficient to tell him, that the Greek words for the above phrase are equivalent to "*three night-days*," and that a "*night-day*" meant in Greek a day, and that the word was used so indefinitely as to be applied to part of a day, with or without the night belonging to it; it was the Greek mode

of speaking. Then the whole is clear. But it is *not* clear in the *translated Bible*.—To state our second instance: In Exod. xxii. 28. it is commanded, "thou shalt not revile the *gods*." How is this? exclaims an unlearned Christian, or a shrewd pagan: the "*gods*" are not to be reviled—neither Baal, nor Jupiter, nor Jugernaut, nor—! What a triumph for a pagan disputant! what a trial of faith to an uninformed believer—particularly when he reads elsewhere the very reviling apparently forbidden in this passage, "they have eyes and see not, ears and hear not," they are "vanity and abomination," "an idol is nothing in the world!" Now, the marginal reading would quickly put all right; it is "*judges*" instead of "*gods*," this brief "*note*" gives an interpretation which solves the whole difficulty—"thou shalt not speak disrespectfully of magistrates." But marginal readings and notes are *additions* to our translated Bible, *helps* for the better understanding of it. Bible Societies however refuse to afford any such helps; they only distribute Bibles which are absolutely and totally "without note or comment," and their orators say that they are in this state exclusively sufficient for their own interpretation!—We might add, were there room, many other passages having the same bearing in this argument.

Some perhaps will here ask—why not translate all such passages into plain English at once—and say "three days," and "judges" instead of "*gods*?" The reason is this; that the *letter* (or very words) of the original tongues should be adhered to as closely as possible, as far as English words will express it. If the letter of the sacred text be deviated from, the translation degenerates more or less into a paraphrase, an interpretation, a commentary; it is not the exact revelation given by God. And in this we may perceive one great cause of the *unavoidable* imperfection of all translations. If they keep close to the letter of the original, they will contain some expressions not clear to those who understand only the modern language: if, on the other hand, they turn old idioms and phrases into modern ones, they do not make an absolutely pure version; and, in the case of the *word of God*, the version should be as strictly pure, word for word, as the English language can make it.—This done however, it is evident that some *explanations* should be added which the translators had no right to embody in the text. Hence the propriety, not to say the necessity, of marginal readings; they are the most concise corrective of the obscurities inevitable in a literal version.—What a sacrifice then, of the interests of divine truth, to the project of making different denominations "*walk together though they be not agreed*," is the avowed principle of Bible Societies—to give "*no note or comment*" whatever with the Bibles they circulate! Can any of the considerate among their members deny, that, were it not for maintaining a partial truce among differing sects, a truce which, after all, exists only during Bible Society meetings, and which produces not the slightest approximation of those sects in doctrines and essentials—can they deny, that, but for this one and feeble motive, they would gladly give at least marginal notes with their Bibles?

4 A few words on the subject of the Fathers.—*Holy Scripture*, if it be all studied duly and *thoroughly* in the languages in which it was

written by the direction of the Spirit, is sufficient for its own interpretation—that is, as far as human learning and abilities can develop the meaning of its language.* Though the word of God is a perfect revelation, the human mind is imperfect, and may sometimes fail in expounding parts of that word. This is matter of fact; for hence arises the disagreement among Christians, who all refer to Scripture.—In such difficulties, it cannot but be useful to inquire, as far as we can, how the sacred writers interpreted their own language. The Fathers lived in or near the age of the apostles; *their* testimony therefore must often be of value in our disputes—particularly their testimony as to matters of fact, viz. the actual regulations and usages of the primitive church. It is true, the Fathers had their weak notions as well as we, and began too early to *superadd* certain opinions and ceremonies to Christianity. For these *additions* to the gospel we receive not their authority; our own is just as good. But for matters believed by some later Christians to be *contained in Scripture*, yet *disavowed* by others because they think they are *not in Scripture*, the testimony of the Fathers in the several cases is invaluable.—Thus, in regard to the ceremony of administering the eucharist to infants; there being no hint of such a practice in Scripture, we allow no weight to any testimony founded on ancient usage. But, in the case of infant baptism; as the baptism of households is mentioned in Scripture, and as there are other revealed arguments to the same effect, it is perfectly fair to appeal to the fact of the primitive rule to baptize infants in support of our interpretation of such scriptures.—So with regard to Episcopacy: we Episcopalians have in the New Testament a strong and extensive argument in our favour; our friends the Presbyterians dispute our exposition of the passages on which we rely: now, is it not fair for us to appeal to the Fathers for proof of the fact that the apostolic and primitive church was Episcopal? and does not that fact sufficiently show that the apostles interpreted these parts of Scripture as we do?—The same method of arguing will apply to the change from the Jewish to the Christian Sabbath.—And we may add, that Calvinism, properly so called, must fall by a similar test. The Calvinists and Anti-Calvinists both refer to Scripture. But we find no trace in the Fathers of the doctrines of absolute individual election, &c. till the time of St. Augustin, who died A. D. 430. Is it nothing against Calvinism that Christians were so long in discovering its peculiar doctrines in Scripture? could the apostles have interpreted the Scriptures said to relate to those peculiar doctrines as Calvin did?

It is then the *historical* testimony of the Fathers, or what is equivalent to it, that we chiefly desire. They were the proper historians of the early church. Yet when any point of Christian history can be obtained from good heathen writers, we use it just as we do the testimony of the Fathers: when Pliny asserts that the early Christians worshipped Christ as God, it is good evidence that they interpreted the Scriptures relating to that doctrine as do the orthodox of the present day. And those Christians were

* We do not say that human reason has a right to measure every revealed truth by its own powers; but that men must define the signification of revealed language in order to interpret it.

so very early that we cannot doubt that their interpretation was the apostolic interpretation.—The heathen however troubled themselves so little with the church, except to persecute it, that the Fathers are our almost only source of this kind of information.

We adduce not the Fathers as, in *themselves*, authority for any point of faith or of ecclesiastical regulation. We adduce them not to prove any thing to be right which has not greater or less scriptural warrant. But we adduce them to show how the early Christians, often the Christians of the apostolic age, interpreted those parts of Scripture which modern Christians dispute about. Our object in referring to them is not to plead their opinions for *adding* any thing to holy writ, but to have their aid in settling our disputes, by their testimony as to the primitive understanding of the particular portions of holy writ which are contested. Ultimately our only authority is the Bible.

The opponents of Bishop Ravenscroft have resorted to the usual trick of depreciating the character of the Fathers, and indeed of the entire primitive church, by bringing into prominent view some of their mistakes and oddities. But who has ever denied that they were but human, and had their faults and their follies? Yet with all these, they were highly respectable men, of most eminent piety, and in the main of excellent understanding. How would certain *modern* denominations fare under the same uncandid usage? Suppose that, at some future day, the Christian public should be told that in the 18th and 19th centuries there were whole bodies of the brethren who held—that some dying infants would certainly be damned, and indeed that “hell was paved with infants of a span long”—that children of eight or ten years old might be admitted to the communion—that many such children were the subjects of all the terrors of the most wicked conscience—that the earliest piety must usually walk through the valley of the shadow of death before the true light could be seen—that whole neighbourhoods of worldly and even profligate people could feel themselves translated to the ranks of the elect by attending enthusiastic meetings for a month or two—that a convert’s glowing descriptions of his darkness and his light, and of all his other inward experiences, must be believed to the very letter, if the hearer of them would avoid being accounted an infidel;—suppose some future age were to be told such things of many Christians of the present age; why, they would pronounce them a deluded set of fanatics, whose other opinions were not worth knowing, and whose judgment was as valueless as that of an idiot. But we, who are acquainted with such brethren, know to the contrary: we know, that, with all their mistakes and oddities, with all their faults and follies, they are generally pious and worthy Christians, many of them learned, and all of them too well-principled to write false histories of the church in any matters of fact coming under their own cognizance.—Surely the character of the Fathers is worthy of similar justice.

5. The great argument against the fundamental and vital principle of Bible Societies—to send the Bible *alone*, even among pagans—is that the church of God ought to accompany the word of God. The discountenance of this all-important rule by such societies is the radi-

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cal defect in their constitution often and ably exposed by Bishop Hobart.

It is beyond all fair dispute, that the Almighty intended his word for his church, as a general rule. The promises contained in that word are all connected with the duty of union with the church. Its exhortation is not merely “repent”—but “repent and be baptized,” every one of you, for the remission of sins.” Its covenant is not “he that believeth shall be saved”—but “he that believeth and is baptized shall be saved.” We think we could name the eminent Presbyterian divine, who, before Bible Society trumpeters flourished, avowed this doctrine very fully—declaring of the church, that “all the promises are made to it”—we could also name the Confession of Faith, which declares, that “out of the *visible* church there is no ordinary possibility of salvation.” propositions as true in this Bible Society age as in any former period. But alas, how is this truth obscured now, and kept behind the curtain! the prominent religious institutions of the day give their countenance to assertions directly contradicting it.—All that Bishop Hobart, and Bishop Ravenscroft, &c. need ask is to have people stand honestly by their creed.

We do not say, that pagan and other infidel nations may not make the best use they can of such revealed truths as may come to their knowledge: but we say, that there is no reason to believe that God will make them Christian nations till he sends them instructors and pastors, to expound the Bible, and apply its doctrines in that particular manner which renders them most edifying, and also to bring them into the flock of the great Shepherd. We do not say that the learned and the inquiring of the heathen may not, by reading the Bible alone attentively, be brought to admire its pure natural theology, and thus something be done towards undermining idolatry—just as the heathenism of the Roman empire was gradually undermined by the philosophers having learned indirectly such theology from the Jews: but we say that all this does not amount to their becoming Christians, but only to their ceasing to reverence paganism—as in the late instance of a brahmin, a very finished scholar, who has studied the Bible, and culled from it its natural theology, and yet has written a book *against* the distinctive Christian faith: we also say, that when the time for the conversion of any nation thus prepared shall arrive, its actual conversion will not be effected without the instrumentality of the church; and that therefore, instead of weakening the influence of the church (as co-requisite with Scripture), it should rather be strengthened so as to be ready for its great work in that all-important period—but alas, Bible Society champions fight against it. We do not say that occasional individual instances of conversion, from sin to holiness, and from paganism to Christian belief, may not occur from Bibles sent alone among the heathen—God forbid,—we are willing to hope that Christianity as well as Judaism may have its proselytes of the gate (though that can only be allowed, when, like that class adhering to the Jews, they have literally no opportunity and no reasonable possibility of a full union with the church; which, however, can seldom be the case now that the church is no longer *local*; nor have we any right directly and intentionally to proselyte any to this state of half-

Christianity, for the command is, "teach all nations, baptizing them:") but we say, that these cases of conversion by the Bible alone are but exceptions, rare exceptions, and cannot affect the general rule, that the church should go hand in hand with the Bible. Above all, we say, that all the benefits just enumerated put together—the undefined improvement of pagan countries by their obtaining revealed truth unexplained and unenforced—the enlightening of their philosophers to the degree of making them infidels in heathenism without making them believers in Christianity—the converting of a few individuals,—all put together do not compensate for the mischief of encouraging Christians in Christian lands to undervalue the church of God: for should such ideas gain the ascendant in Christendom, the majority, instead of being covenant Christians, will be mere proselytes of the gate, and, in another age or two, not even that. The "church of the living God is the pillar and ground of the truth;" and every sane mind, we think, would deem it self-evident, that, in proportion as "the pillar and ground" is undervalued and weakened, in such proportion must "the truth" itself be undervalued and weakened in the end.

The Jewish Scriptures never went abroad to any great extent, till that nation, overflowing its territories, took them with them into other lands—the sacred books thus spreading as members of the church spread: such was the course of Providence. Again; the Gospel was spread by *preachers*, who not only declared the main propositions of Christianity, and confirmed them by miracles, but added such expositions and persuasions as were proper in each circle of hearers, and at once admitted the converts among them into the church: such was the course pursued by the express authority of our Saviour. Moreover; the Epistles are, one and all, written to churches or converts; not a single one is directly addressed to the unconverted world; preachers had gone before, and had, in many places, brought numbers to the faith, and *then* the inspired epistles were sent to them. Now—may we not ask—why was not an inspired epistle prepared for all those who sat in the darkness of idolatry and superstition, containing those peculiar truths which Bible Societies would rely on for converting pagans without other help? why could not copies of such an epistle have been multiplied for the purpose, by writing, or even by miracle? for, as miracles were granted in that age in behalf of *preachers* extending the church, as they could tread on serpents and scorpions, &c. surely supernatural aid might have been equally employed in multiplying copies of the sacred *writings*,—yet we read not of one miracle either performed or promised for such a purpose. If Bible Society principles are correct, and Bible Society expectations valid, why could not at least one epistle have been sent to the world at large—and that, before preachers were numerous enough for every nation—and to places where there was no definite expectation that preachers and the church would arrive for ages? the apostles, having the gift of tongues, there could be no difficulty in making the required translations; besides, there were probably in that day as many of the heathen who could read, as there are at present. Do these facts—that all

Scripture was addressed to the church, and none to the infidel world—and that no part of it was spread (to any extent affecting this argument) without being accompanied by the institutions of the church—do these facts countenance, or do they discountenance the Bible Society rule, of sending the Scriptures alone? do these facts countenance, or discountenance, the plausible maxim to which Bible Societies listen without saying nay, that the Bible *alone* is a sufficient means of conversion for the heathen, and a sufficient means of salvation for Christians?

It is an acknowledged principle, that spiritual things must be spiritually discerned; that is, religious truth, at least *some* religious truths, cannot be perfectly apprehended by any but a religious mind. To obtain this religious mind the means of grace must be used; they must all be used diligently, or we have no right to expect this blessing. Now, are not many of the means of grace found within the church alone? public worship, preaching, the sacraments, do they not all belong to the church? and do they not all contribute the gracious influences which form that spiritual mind by which only spiritual things can be fully discerned? Why then do Bible Society orators encourage people to study the Bible *without* using these means of obtaining and maturing a spiritual mind? They bid them rely on one, or at most two, of the means of grace, reading the Scripture, and private prayer; and allow them to omit public prayer, all public and private religious instruction, and the sacraments—as also to alienate themselves from that "one body" which has the promise of peculiar measures of the "one Spirit." How can those who may follow such baneful advice, dare to hope for that "spiritual discernment" which alone will enable them to read the Scriptures profitably?—For one, *Miles* would not for worlds take it upon his conscience to utter the baneful sentiment controverted in this Review, and thus risk the salvation of souls. No; nor would he attend a Bible Society meeting, and hear that sentiment advocated, without declaring (i. e. if allowed liberty of speech) as plainly as Bishop Ravenscroft has done, and not sweetening the declaration with the least flattery, that though such orators pleaded the Bible cause in its *letter*, they did their best to undermine it in its *spirit*.

In conclusion; we cannot think that any just censure can attach to Bishop Ravenscroft, or Bishop Hobart, or any others who value the church as a *divine institution with which man has no right to dispense*, for their undaunted conduct in regard to Bible Societies—on the contrary, they would be unfaithful to their duty if they acted otherwise. It is not true, that these societies distribute Bibles only—they distribute thousands of reports, speeches, &c. (and magazines and newspapers innumerable reprint them as coming from the Bible Society) in which one leading topic is the sufficiency of the Bible alone for salvation, which of course implies the sufficiency of the Bible *without* the church. This maxim, patronized by long catalogues of great names, is thus spread every where through the land; and though it is so counteracted by various means as not to destroy the different societies called churches—no, that would not suit the main purpose—yet it goes just so far as to lull men into an indif-

ference to the church, as a body having the high spiritual character of being the only appointed covenant road to salvation. This is exactly the point dissenters wish to gain—only make the public indifferent to the claims of the church, and Episcopalians will have nothing but up-hill work to inculcate the opposite principles. This effect Bible Societies are actually producing, whether intentionally or not. Some of their shrewdest advocates are secretly exulting that this effect is produced; and they must not denounce Bishop Hobart and Bishop Ravenscroft for being as sagacious as themselves.

MILES.

Postscript—A Query.

Suppose the friends of Bible Societies were to get up a National Tract Society, of magnitude and wealth corresponding with that of its fellow institution—suppose the Tract Society furnished inexhaustible supplies of the “notes and comments” rejected by Bible Societies (not indeed to go in their Bibles, nor perhaps with them, but certainly to follow them very closely)—in fine, suppose the left hand of certain of our brethren thus to play into their right hand; would they, in such case, continue to assert that their Bibles were sent “without note or comment?”—if they did, would there be collusion in their declarations, or would there not?

MILES.

For the Christian Journal.

HYMN

For Missions to the Interior of the United States.

Isaiah xxxv. 2.

- 1 On Zion, and on Lebanon,
On Carmel's blooming height,
On Sharon's fertile plains, once shone
The GLORY pure and bright:
- 2 From thence, its mild and cheering ray
Stream'd forth from land to land;
And empires now behold its day,
And still its beams expand.
- 3 Its brightest splendours, darting West,
Our happy shores illumine;
Our farther regions, once unblest,
Now like a garden bloom:
- 4 But ah! our deserts deep and wild
See not this heav'nly light;
No sacred beams, no radiance mild,
Dispel their dreary night.
- 5 THOU! who didst lighten Zion's hill,
On Carmel who didst shine;
Our deserts let thy Glory fill,
Thy excellence divine:
- 6 Like Lebanon, in tow'ring pride,
May all our forests smile;
And may our borders blossom wide,
Like Sharon's fruitful soil!

O.

*Obituary Notices.**Communicated.*

Died in this city, on Thursday, September 8, 1825, of a short illness, LUSINETTA, third daughter of the late Capt. Elihu Marshall. The character which the deceased sustained through life, commends itself to our notice, as a combination of such qualities as adorn and exalt the Chris-

tian, and capacitate their possessor for eminent usefulness. With a manner uniformly unassuming, she associated a constant desire to do her duty in that state of life unto which it had pleased God to call her. From her earliest infancy nurtured in the principles of our holy religion, and firmly attached to the doctrines of the church, the advancement of its interests constituted the object of her warmest desire, and by the aids of his Holy Spirit to win the favour of her Redeemer, the object of her unremitting effort. It was her chief joy to go up to the house of God, not only on the Lord's day, but also on prayer days. For eight successive years she had devoted a portion of each returning Sunday to the laudable and benevolent employment of instruction in the Sunday school; nor could she be induced to relinquish her attendance, even after her declining health would have justified her in doing so. But her labour of love did not cease here. She was ever foremost in relieving the distressed as far as her means would admit; and one of the last actions of her life, previous to her final illness, was that of endeavouring to procure relief for a destitute stranger. In the different relations of life in which she stood, she endeavoured faithfully to discharge the duties assigned her. She was one of the most affectionate of daughters. Grief for the loss of a beloved mother, whose death was noticed in the Journal for August, appeared to be the means of laying the foundation for that indisposition, under which she laboured for some time previous to the violent attack that terminated her mortal career: but, though the call was sudden, yet the tenor of her life was such as to warrant the belief that she has gone where all tears shall be wiped from her eyes, and where there shall be no more death, neither sorrow, nor crying, nor any more pain.

Let those who survive to lament her loss, be careful not to sorrow as those without hope. Carefully secreted in the back part of her Prayer Book were found the following lines:

End of the Christian's Journey.

- “The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord! let trouble cease,
And let thy servant die in peace.
- “The race appointed I have run,
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.
- “Not in mine innocence I trust,
I bow before thee in the dust;
And through my Saviour's blood alone,
I look for mercy at thy throne.”

Departed this life, on the 11th November, 1825, in the 40th year of his age, the Rev. CHARLES B. SNOWDEN, formerly recu-

of the united congregations of Pineville and the Upper St. John's. His mind was active and vigorous; his knowledge useful and accurate; his faith in the Gospel well grounded and immovable. He was remarkable for a fondness for retirement, perhaps too much indulged, for the strictest integrity of purpose, for boldness in pursuing the course which he believed to be right, and for fortitude in sustaining the calamities of life. His sympathy with the distressed was sincere and practical. He was an affectionate relative, and a true, constant, and generous friend.—*Gospel Messenger*.

Ordinations.

A special ordination was held in Middlebury, Vermont, on Sunday, the 23d of October, 1825, by the Right Rev. A. V. Griswold, D. D. bishop of the eastern diocese, when Messrs. Moore Bingham and Louis M'Donald were admitted to the holy order of deacons.

At an ordination held in St. Andrew's church, Philadelphia, on Sunday, October 30, 1825, Mr. Greensbury W. Ridgley was admitted by the Right Rev. Bishop White to the holy order of deacons. Morning prayer was read by the Rev. James Milnor, D. D. rector of St. George's church, New-York, and the candidate was presented by the Rev. G. T. Bedell, rector of St. Andrew's. The sermon by the bishop.

On the 24th Sunday after Trinity, November 13, 1825, the Right Rev. Bishop Hobart held an ordination in Christ church, in this city, when Mr. Norman S. Adams, and Mr. Alva Bennett, were admitted to the holy order of deacons; and the Rev. Manton Eastburn, deacon, officiating in Christ church, to that of priests. The morning prayer was read by the Rev. Thomas Lyell, D. D. rector of Christ church, and the sermon preached by the Rev. Samuel H. Turner, D. D. professor of biblical learning, and the interpretation of Scripture, in the General Theological Seminary of the Protestant Episcopal Church in the United States.

On the 25th Sunday after Trinity, November 20, 1825, the Right Rev. Bishop Bowen held an ordination in St. Paul's church, Charleston, South-Carolina, when the Rev. Francis H. Rutledge, and the Rev. Charles P. Elliott, deacons, were admitted to the holy order of priests.

Calendar for January, 1826.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Septuagesima Sunday.
25. The Conversion of St. Paul.
29. Sexagesima Sunday.

To Patrons and Correspondents.

In closing the ninth annual volume of our labours, we embrace the occasion to render to our patrons and correspondents the homage of our grateful thanks—especially to those who have often and materially aided our literary labours, and to those who have been prompt in the payment of their annual dues. The continuance of their patronage and aid is respectfully solicited; and when the facts in relation to the support given to the Journal are stated, it is hoped none who regard the interests of the church will be found to desert it, and that many new patrons will step forward to its aid.—At no time since the commencement of this publication have its receipts been adequate to its disbursements. Hence a considerable debt has been incurred, which there are no other means of defraying but by an increase to the subscription list, and by promptness in the discharge of subscription dues.—For some time the Journal received considerable patronage from members of the church in other dioceses; in several of which there have sprung up, and now exist, publications of a similar nature, which, from locality, take the preference, and the support of the Journal is consequently much diminished. Our main reliance now rests on our own diocese: and we earnestly and respectfully call upon the clergy, and upon those of the laity who feel interested in the welfare of the church—and the continuance of the Journal is esteemed to be highly conducive to that welfare—to aid us with their own subscriptions, and to use their influence in procuring the subscription of others. The price—only two dollars a year—is within the ability of most persons. Two or three additional subscribers procured by each clergyman in the diocese would render the list respectable, and would give life and energy to the work, and place it on a permanent footing.

Our subscribers who are in arrear, are earnestly solicited to discharge their dues without delay. Many little sums when collected form a considerable amount; and a very considerable amount is necessary to the discharge of the debt incurred by this publication.—We hope these remarks will interest churchmen in the welfare of the Journal, whose claims are now respectfully laid before them.

END OF THE NINTH VOLUME.













